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ENGLISH ORDERS FOR CONSECRATING CHURCHES

IN THE SEVENTEENTH CENTURY

TOGETHER WITH FORMS FOR THE CONSECRATION OF
CHURCHYARDS THE FIRST STONE OF A CHURCH
THE RECONCILIATION OF A CHURCH AND
THE CONSECRATION OF ALTAR PLATE

EDITED WITH INTRODUCTION AND NOTES

BY

J. WICKHAM LEGG.

London.

1911.

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PREFACE.

TWENTY years ago, when the Henry Bradshaw Society was founded, a study of the orders used in the Consecration of Churches was one of the promises made to our members. This work is an attempt to fulfil that promise; but it may also, perhaps, be considered as a supplement to the treatise of our President, the Bishop of Salisbury, on the Rite of Consecration of Churches, especially in the Church of England, which he read as a paper before the Church Historical Society on December 8, 1898, and which was published by the Society for Promoting Christian Knowledge in the following year.

It is gratifying to be able to remark that one of the chief points insisted upon by our President in his paper, that the solemn celebration of the Eucharist by the bishop is of the essence or substance of the rite of consecration, receives full support from the practice of the seventeenth century English bishops.

It would seem at first sight that one of the most fruitful sources of the texts of the Forms and Orders of the Consecrations of Churches in the seventeenth century would be the episcopal registers. But it is not so for many reasons. First, the destruction or disappearance of these registers representing long stretches of time, or for the whole seventeenth century; as at Lincoln, Durham, and Bristol. Secondly, the disappearance of the registers of particular bishops; as of Andrewes at Winchester and Mountain at London. Thirdly, the imperfect information concerning the rite in those registers where the fact of the consecration is mentioned; as at London where the consecration of new St. Olave's and of a chapel for Lord Bridgewater, and at Exeter where the consecration of the chapel of St. Charles, the King and Martyr, are recorded; but no liturgical forms are given. And fourthly, where no record whatever is made in the register of the "business of consecration," as in the famous case of the consecration of St. Catherine Cree. Thus the episcopal registers have yielded but a smaller proportion of the documents which are edited in the following pages, than would have been thought likely beforehand. Out of the twenty-nine forms only six have been drawn from the

episcopal registers; some few more indeed might have been taken as texts; but it has been preferred to use manuscripts that are more easy of access. The surroundings of a lawyer's office are rarely so favourable for study as those of the British Museum or the Bodleian Library.

But on the other hand we owe a good part of our knowledge of the forms of consecration used in the seventeenth century to the diligence of an Archbishop of Canterbury, Dr. William Sancroft, and of that wonderful young man, Henry Wharton. They have left behind them several collections of transcripts which have proved very valuable for the purposes of this work. In the Archbishop's Library at Lambeth there are Wharton MS. 577, Gibson MSS. 939 and 929: at the British Museum, Harleian MS. 3795: at St. John's College, Cambridge, there is a volume, MS. L. 16, entirely in Sancroft's hand, containing the notes of some twenty forms and orders for the consecration of churches, churchyards, and altar plate. There are notes on the "reconciliation" of profaned churches, interdict of churches until "reconciled," and the like. The book is of paper, bound in whole calf, 6 inches by $4\frac{3}{4}$ or 152×105 mm. The leaves are numbered by pages of which p. 111 to p. 132 are blank. Altogether there are 138 pages, with flyleaves at the beginning not numbered. On the verso of the first there is written vertically in the hand of Thomas Baker (*Socius eiectus*).

This book is an Original, in Arch Bp: Sancroft's own hand.

And this statement confirms the opinion formed beforehand, before seeing the note, by some who were familiar with Sancroft's handwriting.

Single forms have also been found scattered in the British Museum and the Bodleian Library, some of which have been now edited. It has not, however, been thought well to print all the forms known, but there is a list in the sixth appendix giving whatever consecrations have been found belonging to the seventeenth century, whether a full account be extant, or only a bare notice exist. It is certain that the list is far from complete; but it is offered to the Society recollecting the saying of Dr. Johnson in a kindred matter: that in some cases the worst is better than nothing.

Contrary to usual practice, I have introduced into the text of the introduction, rather than added as footnotes, the references to the pages in this volume where the different forms and orders are spoken of. It occurred to me that such an arrangement might be more convenient for the reader; and in such a matter as this the comfort of the reader is to be sought rather than the look of the page.

Square brackets having been used in the manuscripts themselves it has been thought well to indicate the insertions of the editor by angular brackets. According to the custom of our Society an obelus follows a word where it is desired to point out that the word is spelt precisely as in the manuscript, or print.

Some attempt has been made at a chronological order in printing the forms, but it has not been invariably followed.

I have now to offer my respectful thanks to the Lord Archbishop of Canterbury for his goodness in allowing three volumes of manuscripts, Wharton MS. 577, Gibson MSS. 939 and 929, containing forms of consecration, to be deposited at the British Museum for my use during the time of the closing of his library at Lambeth for necessary alterations; and I am much indebted to Dr. F. G. Kenyon, the Director of the British Museum, and the Rev. Claude Jenkins, Librarian at Lambeth, for their kindness in facilitating this arrangement.

Also I am indebted to the Master and Fellows of St. John's College, Cambridge; the Master and Fellows of Peterhouse; the Master and Fellows of Gonville and Caius College; to Mr. Peace, the Bursar of Emmanuel College; and Mr. H. C. Beddoe, at Hereford, for permission to inspect and transcribe manuscripts in their charge.

Mr. T. R. Gambier Parry has lent me a rare copy of the form and ceremonies that were to be used at the consecration of a new church at Banbury in 1797, which here and there show a survival of seventeenth century customs, omitted by the revisers of 1715. I am also indebted to him for much assistance in preparing this volume, both in the Bodleian Library and elsewhere.

For assistance and advice in preparing copy and proofs, I am indebted to the Very Rev. the Dean of St. Patrick's, and the Rev. Dr. Lawlor; to the Rev. Dr. Gee, Master of University College, Durham; Mr. William Brown, F.S.A.; the Rev. Dr. Frere; and the Rev. Christopher Wordsworth; for advice in palaeographical matters to Mr. Falconer Madan; as well as for help in the Bodleian Library. Mr. J. A. Herbert and Mr. D. T. Baird Wood at the British Museum have always been ready with help which has been greatly valued.

Mr. Alfred Rogers, of the University Library, Cambridge, has transcribed for me a large number of documents, whether in the University Library, or in the Libraries of Colleges at Cambridge. He transcribed and collated with three other manuscripts the form used by Andrewes, and the following edition of that form is probably the first that has been brought

out with any attempt at editing from or comparing of manuscripts; earlier editions merely reproducing the text of the print of Garthwait in 1659.

To our honorary Treasurer and our honorary Secretary I am, as ever, indebted for much advice and assistance throughout the progress of the work. Mr. Wilson, in the midst of his arduous duties towards his University, has always found time to give me, ungrudgingly, of his knowledge and skill; and he has offered me valuable advice on a matter in which he is acknowledged to be a master, the preparation of indices, and what to include and what to exclude in such a business. Mr. Dewick, though more distant in place, has never been appealed to in vain.

J. WICKHAM LEGG.

OXFORD,

January 5, 1911.

SYMBOLS OF WORKS REFERRED TO IN THIS VOLUME.

Common Prayer, Book of	=	Robert Barker, 1611. 4° (for times before 1661.) <i>Faeximile of the original manuscript of the Book of Common Prayer</i> , London, 1891 (for times after 1661.)
D.N.B.	=	<i>Dictionary of National Biography</i> , edited by Sidney Lee, Smith Elder and Co.
Goar	=	Jacobus Goar, <i>Euchologion</i> , Lutetiae Parisiorum, S. Piget, 1647.
Harington	=	E. C. Harington, <i>The object, importance, and antiquity of the Rite of Consecration of Churches</i> , Rivington, 1844.
Maskell	=	William Maskell, <i>Monumenta Ritualia Ecclesiae Anglicanae</i> , London, Pickering, 1846, vol. i. A second edition was published by the Oxford Uni- versity Press in 1882, but is not quoted below.
Migne, <i>P.G.</i> ...	=	<i>Patrologia graeca.</i>
Migne, <i>P.L.</i> ...	=	<i>Patrologia latina.</i>
N.E.D.	=	<i>New English Dictionary</i> , edited by Sir James Murray, Oxford, 1888.
Oughton	=	Thomas Oughton, <i>Ordo Judiciorum</i> , Londini, 1738, vol. ii.
Pontifical	=	Reformed Roman Pontifical of Clement VIII. 1596. (Antverpiae, 1765.)
1712	=	Convocation Form of Consecration in 1712. (Harington, p. 179: also Thomas Lewis, <i>Historical essay upon the Consecration of Churches</i> , London, Strahan, 1719, p. 121.)
1715	=	Convocation Form of Consecration in 1715. (Harington, p. 188: also Edw. Cardwell, <i>Synodalia</i> , Oxford, Univ. Press, 1842, vol. ii. p. 819.)

Other references, chiefly to churches consecrated, will be found below in Appendix VI. p. 318.

INTRODUCTION.

THE ceremonial employed by our seventeenth century divines has been described as "so excessively odd" as to be hardly worth consideration. But on the other hand, Mr. Edmund Bishop, when dealing with the canon of the mass, and the simplicity and want of technical exactness shown in some clauses of that form, remarks that this was "a matter which did not escape those acute, eminently able, and most interesting writers, the great Anglican Divines of the seventeenth century."¹ Thus it may not be amiss for the Henry Bradshaw Society to follow the thought of one of its most distinguished Vice-Presidents, and undertake a further study of the work of those Jacobean and Caroline divines. The Forms and Orders pass from Barlow in the early years of the century, through several phases of development during the coming hundred years, until Convocation in 1712 and 1715 produced a type of service which was to give the law to the whole Anglican Communion, up to the end of the nineteenth century.

HISTORICAL NOTES.

The history of the origin of the consecration of churches must be traced for the Henry Bradshaw Society by another hand. We have here to consider little more than a growth of the seventeenth century, arising after the onslaught made by the earlier Reformers upon the ancient practice of hallowing the new church building and its furniture with decent and solemn rites. Like everything else which the Reformers found existing in the practice of the Church, the consecration of churches was attacked by them with great vigour, if with no worse feeling. They do not seem to have made any attempt to understand the ceremonies which they found in use. The hallowing was the mere "juggling of antichrist," "conjuring," and the like.² The consecration a "damnable invention is it of antichrist," and the annual

¹ *The Liturgical Homilies of Narsai*, by Dom R. H. Connolly; the appendix by Mr. Edmund Bishop, § vi. p. 136. From the *Cambridge Texts and Studies*, vol. viii. No. 1, 1909.

² William Tindale, *The obedience of a Christian man*, Parker Society, pp. 274 and 340.

remembrance of the dedication "most abominable wickedness." Their extravagant zeal did not allow them to see what we can now see in the ancient ceremonies, but all were condemned, it might almost be said, unheard.²

They afforded another example of what Dr. Johnson has remarked; "we tear what we cannot loose, and eject what we happen not to understand."³

It seems doubtful, if the spirit of the Edwardian Reformers had remained influential in the Church of England, whether any kind of dedication or consecration of the new building would have been allowed. Pilkington declares that "it is popish to believe that which the bishops do teach; that place to be more holy than the rest which they have hallowed, as they say, with washing it with their conjured water, crossings, censings, processions, etc."⁴

Nicholas Ridley, often considered one of the more reasonable of the Edwardian bishops, speaks with contempt of the "hallowing of churches, chapels, altars, superaltars, chalices and of all the whole household stuff and adornment."⁵ Also in his Injunc-

¹ John Bale, *Select Works*, Parker Society, 1849, p. 611.

² The same spirit of refusal to inquire into the history of the ancient ceremonies may be found in the eighteenth century, and very likely later. See James Owen, *History of the Consecration of Altars, Temples and Churches*, London, Bragg, 1706, Ch. ix. p. 67. "It were endless to search into the Original of the Ridiculous Ceremonies that are used in the consecration of Popish Temples."

Our Treasurer, the Rev. E. S. Dewick, has with great kindness sent me these notes.

The following passages illustrate the attitude of the Reformers towards the ceremonies used in Hallowing Churches:—

The references are to editions of the Parker Society.

"As for conjuring (they call it hallowing, but it is conjuring indeed) of water and salt, of christening of bells and such like light things, what need I to speak? . . ." Ridley's *Works*, p. 55.

"A church is consecrated, or made an holy place, not by superstitious words of magical enchantment; not by making of signs and characters in stones; but by the will of God, and the godly use." Calphill's *Answer to Martial*, p. 131.

"A church is hallowed or consecrated, not (as some do superstitiously think) with the rehearsing of certain words, or making signs and characters, or with oil, or purging fire; but . . ." Bullinger's *Decades*, v. 499.

" . . . conjuring or hallowing of churches and churchyards . . ." Tyndale's *Doctrinal Treatises*, p. 274.

"Hereby seest thou what is to be thought of all other ceremonies; as hallowed water, bread, salt, boughs, bells, wax, ashes, and so forth; and all other disguisings and apes' play; and of all manner conjurations, as the conjuring of church and church-yards, and altar-stones, and such like." Tyndale's *Doctrinal Treatises*, p. 283.

"As for their hallowing, it is the juggling of antichrist." *Ib.* p. 340.

³ Samuel Johnson, *Preface to Shakespeare* (*Works*, Edinburgh, 1806, vol. ii. p. 116.)

⁴ *Works of James Pilkington*, Parker Society, 1842, p. 64. Exposition upon the Prophet Haggai, ch. i. v. 7, 8.

⁵ *Works of Nicholas Ridley*, Parker Society, 1841, p. 55. A piteous lamentation.

tions of 1550 he forbids any to maintain hallowing of the fire or the altar.¹

The Elizabethans seem not to have recovered wholly from the effects of these denunciations; they are almost afraid to admit that the Church is in any way more sacred than any other building. The horribly foul state into which the parish churches of England had fallen in those days made the authorities indeed put out *an homilie for repayring and keeping cleane and comely adorning of Churches*; but what do they say of its sacred character?

Not meaning hereby, that the Lord whom the heauen of heauens is not able to holde or comprise, doth dwell in the Church of lime and stone, made with mans hands, as wholly and only contained there within, and no where els, for so he neuer dwelt in *Salomons Temple*. Moreover, the Church or Temple is counted and called holy, yet not of itselfe, but because Gods people resorting thereunto are holy, and exercise themselves in holy and heauenly things.²

What was the opinion of Matthew Parker, who was the first Archbishop of Canterbury under Queen Elizabeth? It does not seem quite clear whether he meant to condemn all hallowing of the new church itself and of its furniture, or merely to condemn the accompanying ceremonies which he counted superstitious. He speaks and approves of the prohibition of the judicial single combat; but while correcting this he suggests that worse ceremonies had been brought in; as the modern Pontificals and Missals would testify. And he proceeds to enumerate the things which are superstitiously conjured.

Quibus enim non dicam verbis, sed portentis hæc et eiusmodi a Pontificijs adhuc adiurantur. Primarius lapis et cœmentum pro Ecclesiæ ædificanda, Sal et aqua, Panis benedictus, Dedicatio recentis Ecclesiæ, Altaria, vasa, indumenta, linteamina et ornamenta Ecclesiastica: Altare portatile, calix cum patena, crux noua, sanctorum imagines. Campanæ atque signa, cineres, incensus, tum in militum (vt vocant) regularium erectione, arma, enses et vexilla bellica.³

Even the judicious Hooker is somewhat uncertain concerning the consecration of churches, as if fearing to incur the spite with which Christian churches were named Temples of Baal, Idol Synagogues, abominable Styes.

12. Wherein the first thing which moueth them thus to cast vp their poyson, are certain Solemnities vsuall at the first erection of Churches.

¹ *Idem*, p. 320. William Prynne, *Canterburies Doome*, London, Macock, 1646, p. 119: *thus* gives a list of the Reformers and their writings, condemning consecration of churches.

² *Certaine Sermons or Homilies appointed to be read in Churches*, London, John Bill, 1623, p. 78.

³ Matthew Parker, *De Antiquitate Britannicæ Ecclesiæ*, 1572, p. 85, line 12.
CONSECR. b

Now although the same should be blame-worthy, yet this Age (thanks be to God) hath reasonably well forborne to incur the danger of any such blame. It cannot be laid to many mens charge at this day liuing, either that they haue beene so curious, as to trouble Bishops with placing the first stone in the Churches they built, or so scrupulous, as after the erection of them, to make any great adoe for their dedication. In which kind notwithstanding as wee doe neither allow vnmeet, nor purpose the stiffe defence of any vnnecessary custome heretofore receiued: So we know no reason wherefore Churches should be the worse, if at the first erecting of them, at the making of them publique, at the time when they are deliuered, as it were, into Gods owne possession, and when the vse whereunto they shall euer serue is established, Ceremonies fit to betoken such intents, and to accompany such actions be vsuall, as in the purest time they haue beene.¹

But as a matter of practice the early years of Elizabeth witnessed at least one instance of the "hallowing and dedicating" of a new building which took the place of an older parish church. In 1564 the Bishop of London, Dr. Grindal, issued letters commissional by which he authorised the Archdeacon of Essex to hallow and dedicate the parish church of Woodham Walter.² How much of the old church had been taken away is not said.

And in the same diocese in 1597, Dr. Richard Bancroft professed to consecrate and dedicate the rebuilt chapel of St. Anne's, Blackfriars, by means of his vicar general in spirituals, for the administration of sacraments and sacramentals, only directing his domestic chaplain to preach a sermon.³

Sancroft in his notes, in the volume at St. John's College, Cambridge, tells us that the Chapel in the Hospital of the Holy Trinity at Croydon, was consecrated by order of the founder, Dr. Whitgift, Archbishop of Canterbury, on July 10th, 1599, by Dr. Bancroft, the Bishop of London, of whom mention has just been made.⁴

It may be noticed that in the first and second cases the usual minister of consecration did not himself hallow the new building. This point will be discussed hereafter.⁵

But in 1599 and at the beginning of the seventeenth century, the usual minister of the consecration of churches appears, and continues so to act throughout the long series of consecrations of the century. The first of these that has yet come to my knowledge is a reported consecration of a private chapel of Sir John

¹ Richard Hooker, *Fifth Booke of Ecclesiasticall Politie*, § 12, London, W. Stansby, 1632, p. 203.

² See below, Appendix I. § i. p. 289.

³ See below, Appendix I. § ii. p. 289.

⁴ St. John's College, Cambridge, MS. L. 16, flyleaf at beginning.

⁵ See below, p. xxxiv.

Cutts at Childerley, by Dr. Martin Heton, who was Bishop of Ely from 1600 to 1609,¹ at a date therefore between these years; and next a dedication of Christchurch, Melcombe, on September 14th, 1606, by Dr. Zouch, Suffragan to Dr. Thornborough, Bishop of Bristol.² After this is the well authenticated consecration by the Bishop of Rochester of a private chapel at Langley in 1607, the form and order of which is the earliest, to my knowledge, that has yet been discovered.³

Prynne and the Puritans may attack the practice, but hereafter there is to be no question raised by the authorities of the Reformed Church of England of the propriety of the solemn separation and hallowing, for the service of God, of new built churches and chapels.⁴ Even the moderate Puritans, such as Usher, Archbishop of Armagh; Williams, Archbishop of York; Prideaux, Ward, Brownrig, Featly, and Hacket, in their Report touching Innovations, do not censure the consecration of churches; while they are against daily service, the use of *Benedicite*, of the sign of the Cross in Baptism, of the vestments ordered in 2 Edward VI. Also they dislike speaking of deadly sin in the Litany.⁵ Yet they must have been aware of the Petition of the City of London in which the custom of consecrating churches and church furniture is directly attacked.⁶

Having determined that new churches should be consecrated by a solemn act of dedication to Almighty God, it remained for the seventeenth century bishops to decide upon the rites; and, before these, upon the principles underlying the rites. They were doubtless well acquainted with the writings of St. Ambrose, and they would have learned from him that a church could be dedicated without relics, and that the inclusion of relics in the altar was a local Roman custom.⁷ They knew that they could

¹ Henry Wharton, *The History of . . . William Laud*, London, Chiswell, 1695, p. 560. Heton's Register is lost.

² John Stow, *Annales*, Londini, ed. by Edmond Howes, 1615, p. 910. G. A. Ellis, *History . . . of Weymouth and Melcombe Regis*, Weymouth, 1829, p. 176.

³ See below, p. 1.

⁴ At the Synod of Dublin held in 1634, the 43rd Canon directs that as often as churches are newly built they shall be dedicated and consecrated. (D. Wilkins, *Concilia*, London, 1737, t. iv. p. 506.)

⁵ A Copy of the Proceedings of some worthy and learned Divines, printed at London, 1641. (Bodleian Library, pamphlets 41.)

⁶ XVII. The Christening and Consecrating of Churches and Chapels, the Consecrating Fonts, Pulpits, Tables, Chalices, Churchyards, and many other things, and putting holiness in them; yea, reconsecrating upon pretended pollution, as though everything were unclean without their Consecrating; and for want of this, sundry Churches have been interdicted, and kept from use as polluted.

(*The first and large petition of the City of London*, 1641, p. 8.)

⁷ St. Ambrosii, *Epistolarum* classis I. No. xxii. Nam cum ego basilicam dedicassem, multi tamquam uno ore interpellare coeperunt dicentes: Sicut Romanam basilicam dedices. Respondi: Faciam, si martyrum reliquias invenero. (Migne, *P.L.* xvi. 1019.)

no longer have a church, the altar of which stood upon the burial place of a martyr, and they would acknowledge that the burial of mere *reliquiae sanctificatae* under the *mensa* was more or less of a make-believe. In fact it will be acknowledged that in the later middle ages there did exist the practice of consecrating altars without including relics under the *mensa*.¹ Thus a return was made to a state of affairs similar to that at Milan in the time of St. Ambrose; where some churches were dedicated without relics, while others had the entire relics of a martyr laid under the altar in the Roman fashion. From the poverty of the world in martyrs after the peace of the Church, churches in the later ages could no longer be divided into two classes; one, the Germans call *Grabbasiliken*; the other, places of assembly.² There remained only this one latter class, those adapted for the coming together of large numbers of the faithful, and it was for such a building as this that the seventeenth century bishops had to prepare their rite.

It followed that the burial of the relics, which takes up so large a part of the ceremonies still existing in the Roman rite, could not be adopted, even if it had been desired. The exorcism of the building and its purification with holy water might seem appropriate when the whole building, or parts of it, such, for example, as the monolith columns, had been taken from heathen temples; but when the innocent creatures of God, stone and lime, had never been defiled with heathen worship, their conjuration was less reasonable. All that could be aimed at was a sanctification of the new building by the word of God and prayer, joined to the celebration of the Christian mysteries as the culminating act of dedication to the service of God. This, it appears, is what the seventeenth century bishops had in their mind.

And early in the seventeenth century the want of a consecratory rite was beginning to make itself felt, if churches were

¹ J. Wicknam Legg, *Three Chapters in Recent Liturgical Research*, Church Historical Society, S.P.C.K. 1903, p. 53. Abbé Paul Lejay seems to regard the disappearance of the enclosure of relics as a distinct advantage for the Ambrosian rite. "Mais l'ordonnance en est meilleure que celle des livres gallicans; la cérémonie des reliques est entièrement omise." (F. Cabrol, *Dictionnaire d'Archéologie chrétienne et de Liturgie*, Ambrosien, (rit) t. i. p. 1439.) And in Germany the use of relics enclosed in the altar is declared foreign to the thoughts of the primitive Church. "Aus diesem Grund war auch die Verbindung des Altars mit dem Martyrgrab für die vorkonstantinische Zeit völlig ausgeschlossen. Ein Heroon nach Art der heidnischen Tempel und Altäre über den Gräbern war der urkirchlichen Denkweise fremd." (Franz Wieland, *Mensa und Confessio*, München, 1906, p. 143. Publications of the Church History Seminary at Munich.)

² Kirchen, die nicht als Grabbasiliken, sondern als Gotteshäuser für die Versammlungen errichtet waren. (Hartmann Grisar, *Geschichte Roms*, Freiburg im Br. Herder, 1901, Bd. i. p. 626.)

to be consecrated. A reaction had set in against the slovenly practices that prevailed in the reign of Elizabeth, and men were beginning to build anew their parish churches and chapels,¹ and were attempting to restore to them something of the comeliness that should be found in the House of God.²

THE SURRENDER OF THE BUILDING.

Before the rite of sanctification should be considered the surrender of the building by the owner or founder. The petition for consecration by the founder is prominent enough in Andrewes (p. 52, line 20), Wyke-Champfleur (p. 92, line 22) and the following orders, but it is rather implied than expressed in the early orders of Barlow. Naturally, the petition for consecration and the surrender by the founder should precede all attempt at consecrating the building; but in the forms of Barlow, as at Langley (p. 3), and at Fulmer (pp. 12 and 13) the surrender takes place after the consecration has begun. In Andrewes and those that follow him, the petition and surrender take the form of a dialogue between the bishop and the founder, at the very beginning of the business; or in the place of a dialogue, an instrument by the founder is presented to the bishop. The delivery of the key by the founder to the bishop will be spoken of a little later on.³

This petition for consecration and surrender by the founder is of some considerable antiquity. A form for the petition to consecrate a basilica or oratory is to be found in the *Liber Diurnus*, and in a portion of that collection which Goetz, who has made some study of this point, considers to be one of the oldest parts, if not the oldest part, of the collection, and which may belong to the fifth century.⁴

X. *Petitio dedicationis oratorii.*

Domino sancto et beatissimo patri patrum ill. pape ill. famulus vester. Ad augmentum catholice religionis pertinet, quotiens in honore sanctorum loca venerabilia divino cultui consecrantur. in predio quidem ill. iuris mei basilicam sumpto proprio me suggero construxisse, quam in

¹ Evidence of this may be seen in the long list of dedications in the seventeenth century given in Appendix VI. p. 318.

² See below, p. lii.

³ See below, p. xxiii.

⁴ "Ich glaube nämlich, dass sich das Alter der Gruppe f. X XXXI. aufwärts wie abwärts genau bestimmen lässt, in der Weise, dass sie mir eine der ältesten, wenn nicht die ältesten Theilsammlung zu sein scheint, deren Anfänge an das Ende des 5. Jahrhunderts zurückreichen und die jedenfalls zu Gregors I. Zeiten schon als fertige Sammlung im Kanzleigebrauch war. (*Deutsche Zeitschrift für Kirchenrecht*, 1895, 3e Folge, Bd. v. p. 4.)

honore sanctorum ill. et ill. martyrum desidero consecrari; cui basilicę ad luminaria vel ad alimonias ibidem servientibus offero ill. et ill. quapropter queso apostolatam vestrum, uti datis preceptionibus vestris ad ill. virum venerabilem civitatis ill. antistitem, quatenus supramemoratam basilicam debeat sacrosanctis misteriiis consecrare, ut hoc facto beatitudinis vestre temporibus sancta veneratio sumat augmentum. promitto pariter nihil mihi de eodem loco ulterius vindicandum nisi processioneis gratia, quae Christianis omnibus in commune debetur. pari prece depono, ut datis affatibus vestris ad ill. virum venerabilem ill. civitatis episcopum, quatenus possit mihi reliquias suprememeratorum sanctorum solemniter contradere.¹

Thus the surrender of the building must precede the consecration. There is a letter of Gelasius I., and, therefore, also of the last decade of the fifth century, directing that before consecration the founder must renounce all part or lot in the building which he gives, and that hereafter he has in it no more share than any other even Christian. Some of the expressions are so alike that it may be asked whether both documents do not have a common source.

Epistola 34. *Gelasii papae ad Senecionem episcopum.*

Piae mentis amplectenda devotio est, qua Senilius vir honorabilis in re Viviana sui iuris fundasse perhibetur ecclesiam, quam in honorem sancti Viti confessoris eius nomine cupit consecrari. Hanc igitur, frater carissime, si ad tuam dioecesim pertinere non ambigis, ex more convenit dedicari, collata primitus donatione solemnī, quam ministris ecclesiae destinasse se praefati muneris testatur oblato: sciturus sine dubio, praeter processioneis aditum, qui omni Christiano debetur, nihil ibidem se proprii iuris habiturum. Data xiii. Calendas Augusti.²

It does not seem possible to decide if the seventeenth century bishops knew of this precedent in the *Liber Diurnus*, the first edition of which appeared in 1680, or of the letter of Pope Gelasius. We may put aside the canons of some councils which do not speak with a very certain voice. The bishops may have acted mainly by the light of nature, in which case they would quite reasonably make themselves sure of the lawful and entire possession of the building before they accepted it in the name of the Church.

THE CONSECRATORY RITES.

But for the rite itself: to what did the seventeenth century bishops turn as a guide in the compiling of their consecratory

¹ *Liber diurnus Romanorum Pontificum*, ed. Th. E. ab Sickel, Vindobonae, Gerold, 1889, p. 9.

² *Epistolae Romanorum Pontificum genuinae*, ed. Andreas Thiel, Brunsbergae, Edu. Peter, 1868, p. 448. The letter is dated 495-496.

forms and orders? In another pontifical office, that of the consecration of the King, they had in 1603 translated into English, almost word for word, the forms of the mediaeval *Liber Regalis*.¹ But in none of the forms of consecration of churches, so far as I have yet observed, is there to be found any such close following as this of the mediaeval consecration service.

To do the best that can be done in attempting to discover features of resemblance in the seventeenth century forms to those of the mediaeval service: one point of similarity to the old service may perhaps be seen in the practice of forbidding any of the faithful to enter the church building until the early part of the consecration had been finished. This may be inferred in the orders used by Dr. William Barlow at Langley, Fulmer, and Hatfield, but it is more distinctly stated in the order for East Greenwich (p. 33, line 14), where it is expressly said that the chapel had *noe body in it*. And the people are called in when the earlier part of the consecratory prayers have been said. The same feature is found at Lincoln's Inn (p. 89, line 13), Wyke Champflour (p. 93, line 10), Peterhouse (p. 121, line 4), Risley (p. 132, line 43), Leeds (p. 193, line 1), Crewe (p. 203, line 6), London House (p. 266, line 20), and Bromley College (p. 280, line 30). In Andrewes' form the people do not enter until the perambulation of the church and the hallowing of the chief furniture have taken place (p. 60, line 31). So at Mersham Hatch (p. 143, line 2), Abbey Dore (p. 155, line 28), if the weather be not foul, and in Juxon's (p. 209, line 17). So in Cosin's First Order (p. 219, line 10), but not in his Second (p. 226) or Third Order (p. 241, line 7) or at Serjeants' Inn and Emmanuel College (p. 269, line 32), where, though the Bishop enters first into the empty building, yet he is accompanied by a number both of clerks and lay folk.

It may be noticed that as late as 1797 the building "is to be kept shut and empty till the Bishop comes,"² though no direction to this effect is in 1715.

Amongst the Greeks the laity are ejected, and the bishop and his clerks only remain for the early part of the service.³

To attempt another parallel with the mediaeval rite. In only two of the forms printed below, that of Peterhouse (p. 115) and Emmanuel College (p. 269) is the key delivered to the Bishop to signify the giving over of the new building to the servants and officers of God. But it is quite possible that this

¹ J. Wickham Legg, *The Coronation Order of King James I.* London, F. E. Robinson and Co., 1902. A volume in the Stuart Series.

² *The form of Prayer and Ceremonies to be used at the Consecration of the new church at Banbury*, Sept. 6th, 1797, p. 4.

³ Jac. Goar, *Euchologion*, Lut. Paris. S. Piget, 1647, p. 833.

ceremony may have taken place oftener, for we find in the unofficial account preserved in Stow that the Lord Mayor and Aldermen delivered to the Bishop of London the keys of St. James', Duke's Place, with which he unlocked and opened the doors, and entered with the Archbishop of Canterbury and took possession.¹ And again at the consecration of Lincoln College, Oxford, in 1631 the Rector gave the key into the Bishop's hands, and with it the Bishop unlocked the door and entered into the chapel.² The key was also delivered to the Bishop at Ightham.³

At Crewe Sir Ranulf Crewe gave over his Surrender into the hands of the Bishop in the face of all the people, on receipt of which the Bishop entered the chapel and took seisin of it (*possessionem et seisinam recepit*, p. 203, line 7). At Risley (p. 134, line 41) Sir Henry Willoughby himself placed the dotation upon the altar of the chapel in the presence of the Bishop.

It seems possible that some such visible token of the transference of the building may have taken place in other cases where it has not been thought worth while to record it in the Instrument of Consecration or other document. This was the case, it has been seen, at St. James', Duke's Place. Instead of this, in many cases, it has been noted above (under *Surrender of the Building*) that the Bishop has demanded of the owner of the building a definite assurance that the building shall be used only for sacred purposes, and that, in consequence, it passes out of the founder's hands into the hands of the Church. This is well seen at Fulmer (pp. 12 and 13), where the Bishop twice warns the founder, once before consecrating the churchyard and again before consecrating the church, that he must give up all right, title, and interest in the same.

Our President, the Bishop of Salisbury, considers "formal taking over the place in the name of our Lord" to be one of the great conceptions in the early rites.⁴ It is ill work meddling with symbolism, but the delivery of the keys as a symbol of the delivery of possession may not, perhaps, be without its analogue in the Roman Rite. The well-known alphabet ceremony of the Roman Pontifical is still hard of explanation; but the illustrious Commendatore G. B. de Rossi has pointed out the resemblance between this ceremony and the function of the

¹ John Stow, *Survey of the Cities of London and Westminster*, ed. by John Strype, 1720, vol. i. Book ii. p. 60. Oughton (p. 265), does not mention the delivery of the keys.

² *Oxford Historical Society*, vol. xlvii. *Collectanea*, iv. 1905, p. 142.

³ Laud's Register at Lambeth, I. 189 b.

⁴ John Wordsworth, *On the Rite of Consecration of Churches*, Church Historical Society (S.P.C.K.) 1899, p. 10.

agrimensor.¹ If we accept this opinion, it may be thought that the Bishop comes as the land surveyor on behalf of the Church to make claim for the land or building, and that the Bishop, by writing the initial X on the floor, is signing it with our Lord's name, and thus taking possession in his name. If this opinion be accepted, the alphabet ceremony in the Roman Rite would be equivalent to the delivery of the key or of the documents with the seventeenth century bishops.

A formula said as a benediction at the beginning of Barlow's orders may bring to mind one part of the mediaeval service. It is the first few verses of the 122 Psalm, *Lactatus sum*; in the mediaeval service the whole of the psalm was sung just before the building was sprinkled with the Gregorian water. The Armenians also recite this psalm early in the consecration;² and the Copts before and after the initial scripture lessons.³ The portion recited of *Lactatus sum* contains the verse *peace be within these walls*, which would be equivalent to *Pax huic domui*, said as the bishop and his clerks enter the building. This benediction, with the fragment of *Lactatus sum*, continues at East Greenwich, St. James', Duke's Place, Lincoln's Inn, Leeds, and London House.

At Wyke Champflour (p. 93, line 7) the old *Peace be to this House* itself returns, without its being enclosed in a psalm. Unhappily, Andrewes omits the verse of the psalm which speaks of peace, while a verse or two of no special significance remains (p. 53, line 30), and so all trace of *Pax huic domui* disappears in those who follow him: as Peterhouse, Abbey Dore, Juxon's Order, Cosin's Three Orders, Emmanuel College, and Bromley College: and all vestige of any portion of *Lactatus sum* is gone with the forms of 1712 and 1715. It is, however, preserved by Simon Patrick in his consecration of the chapel of St. Catherine's College at Cambridge in 1704; and, as in Barlow's forms, it is used distinctly as a benediction, for the rubric is: *Tum in ipso limine, ad introitum Episcopus benedixit loco in hunc modum*, I was glad, etc.⁴ Andrewes thus drew back from mediaeval practice or the Roman Pontifical, when his immediate predecessors had adopted a feature, not unsuitable in itself, and used in the Book of Common Prayer at the Visitation of the Sick. Is it possible that it was given up on account of its Puritan associations?

¹ G. B. de Rossi, *Bullettino di Archeologia Cristiana*, anno sesto, 1881, p. 140.

² F. C. Conybeare and A. J. Maclean, *Rituale Armenorum*, Oxford, 1905, p. 4.

³ George Horner, *Service for the consecration of a church and altar*, London, Harrison, 1902, p. 2.

⁴ *The Form of Consecration of the Chappel of St. Katherine's Hall*, no date or place, p. 30. <Bodleian Library, Pamphlets 256, 1704, 5.>

But Andrewes introduced into his order a practice which appears to be as old as the salutation of *Pax huic domui*, to wit, the singing of the twenty-fourth psalm, *Domini est terra*, as the Bishop is about to enter the new church, and in this point he has been followed by Peterhouse, Abbey Dore, and those that take Andrewes as their guide: it appears also in the forms of 1712 and 1715.¹ The recitation of *Domini est terra* at this point may be traced back to the Pontifical of Egbert.² *Tollite portas* is also sung by the Greeks when the relics are brought into the new church.³ So that Laud was exact when he said that

this Place of Scripture hath been anciently used in Consecrations. And it relates not to the *Bishop* but to *God Almighty*, the true King of Glory, who at the Dedication enters by his Servant to take possession of the House.⁴

Thus far, Barlow, Lake, Buckeridge, and Andrewes may have borrowed something from the mediaeval ritualists. Durandus, for example, speaks of the ejection of all from the new building, the rehearsal of the twenty-fourth psalm, *Domini est terra*, and the benediction *Pax huic domui*.⁵ But after this it is not so easy to see that the ideas of the early ritualists have been taken over by the seventeenth century bishops. They seem to have made no use of the Roman or other Pontifical, as they might well have done,⁶ for the great consecratory preface *Adesto precibus* would have excellently served their ends. *Veni Creator* also might have been borrowed, as a version already was at hand in the Ordination services; and the abundant use of psalms in the Pontifical might have suggested a similar use of psalms for the English service; but no features like these can be detected.

¹ Harington, pp. 179 and 188.

² *Pontifical of Egbert, Archbishop of York*, A.D. 732-766, Surtees Society, 1853, p. 31.

³ Goar, p. 846.

⁴ See below, p. 105, line 43.

⁵ Durandus, *Rationale*, Lib. I. cap. vi. § 6. (Neapoli, Dura, 1859, p. 41.) Melchior Hittorp's collection had been published before the end of the sixteenth century.

⁶ It will be seen below (p. 101) that Prynne accused Laud of following the Roman Pontifical in consecrating St. Catherine Cree. The accusation is without foundation; no one who has held a Roman Pontifical in his hand can entertain such an idea; but that does not hinder Prynne's statement from being repeated to this day. Rapin de Thoyras blames Laud for choosing a service "so very like the Roman Pontifical," when beyond the twenty-fourth psalm they have hardly a feature in common (*History of England*, London, Knapton, 1758, vol. viii. p. 511, Book xix. Charles I. 1630.) One strange notion to be found in Rapin de Thoyras is censure of Laud for showing "extraordinary zeal for the Church of England." We may as well be called upon to blame a commander-in-chief for "extraordinary zeal" for his army; or a king for "extraordinary zeal" for the welfare of his country. The animus of such a censure is plain.

EUCCHARIST.

It is quite possible that the seventeenth century bishops remembered the dictum of the *Corpus Iuris Canonici* :

Omnes basilicae cum missa debent semper consecrari.¹

There is a shadowy attribution of this direction to some early pope : and it may very likely represent a practice that set in soon after the peace of the Church. But there is a papal letter which seems to enjoy a greater authority than this quotation from the Canon Law, although our Vice-President, Monsignor Giovanni Mercati, doubts if the letter be genuine.² In any case, it would be thought genuine by writers of the seventeenth century, and later.

To Vigilius, a pope or anti-pope, of the sixth century, is ascribed a letter to Profuturus, bishop of Braga in Portugal, in which, amongst other things, the consecration of churches is spoken of.³ This letter is interpreted by Monseigneur Duchesne to mean that towards the middle of the sixth century the church of Rome had even then no special rite for the dedication of churches. All that was needful was that the Eucharist should be solemnly celebrated. The sprinklings with holy water, which fill so large a part of the Roman dedicatory service of to-day, are mentioned ; but only to be declared not the custom of Rome.⁴

The early seventeenth century bishops were most likely acquainted with this letter, for it is in the *Corpus Iuris Canonici*. So that it may have determined their practice of making the Eucharist a constant and invariable part of the consecration of a church, and strengthened them in discarding such ceremonies as the use of holy water, the touching with cream, and the writing of the alphabet upon the floor.

It is the celebration of the Eucharist, not the sprinkling with holy water, the touching of the crosses on the walls of the church with cream, or the writing of the alphabet, which in ancient times was considered to be of the substance of the rite of the consecration of churches. This is the opinion of Cardinal Tommasi, whose opinion in all liturgical matters cannot be gainsaid. He says :

¹ *Corpus Iuris Canonici*, Decreti III. De consecratione Dist. I. Cap. iii. (ed. Richter and Friedberg, Tauchnitz, 1879, t. i. col. 1294.)

² Giovanni Mercati, *Antique Reliquie Liturgiche*, p. 16, n. 4 in *Studi e testi*, No. 7. Roma, tip. Vaticana, 1902.

³ See Migne, *P.L.* lxxix. 18. § iv. See also *Corpus Iuris Canonici*, De fabrica, Decr. iii. D. I. c. 24. de cons. where it is ascribed to Julius (*op. cit.* col. 1300.)

⁴ L. Duchesne, *Origines du culte chrétien*, Paris, Thorin, 1889, p. 389.

Quae <consecratio> cum conserte, contexteque colligari debeat cum celebratione Missae sollemnis, quae est de substantia, ut sic dicam, consecrationis Ecclesiae...¹

With this the practice of the bishops of the seventeenth century was in close agreement. A celebration of the Eucharist is noted as part of the consecration of parish churches and chapels of ease in nearly every case where distinct information is given. Even beyond the seventeenth century, Dr. Simon Patrick in 1704 says of his consecration of St. Catherine's College Chapel at Cambridge that "it was set apart with prayers, and a sermon, and the Holy Communion."²

At the end of the first quarter of the eighteenth century Ayliffe, who speaks with much authority on the law and practice of his time in the Church of England, declares with no uncertainty, that the Eucharist ought to be celebrated :

As in the Church of *Rome*, no Consecration of a Church or Bishop can be perform'd without the Celebration of the Mass ; so, in the Church of *England*, symbolizing with that Church in this Respect, such Consecration ought not to be solemniz'd without the Celebration of divine Service, and receiving the holy Sacrament.³

So the practice continued to the very end of the eighteenth century, at least. It will be found in *the form of Prayer and Ceremonies to be observed at the consecration of the new church at Banbury*, on September 6, 1797.

Of the forms recorded at length in the following pages we have this celebration of the Eucharist at the consecration of the following churches or chapels of ease: Fulmer; Wyke Champflour; St. Catherine Cree; Abbey Dore; St. John's, Leeds; Marsham Hatch; and Tynemouth; not forgetting Andrewes or Juxon's forms. Of Meltham the two accounts differ: one document reports that the Eucharist was celebrated, the other that it should have been.

Of other consecrations of which information has been gathered elsewhere⁴ the Eucharist was celebrated at Stanmore; Hammer-smith; St. James', Duke's Place; St. Paul's, Shadwell; St. James', Piccadilly; St. Anne's, Soho; and Minsterley.

Even with private chapels, the Eucharist was often celebrated: as at Langley; Hatfield; Chantmarle; East Greenwich;

¹ J. M. Thomasii, *Opera Omnia*, ed. A. F. Vezzosi, Romae, 1754, t. vii. p. 151.

² *The autobiography of Symon Patrick, Bishop of Ely*, Oxford, Parker, 1839, p. 187. When speaking of a sermon it may be that the Bishop had in his mind what Eusebius tells us; that sermons as well as rites formed part of the consecration of the church at Jerusalem. (*De vita Constantini*, lib. iv. cap. 45. Migne, *P.G.* xx. 1195.)

³ John Ayliffe, *Parergon*, London, 1726, p. 195.

⁴ For references see Appendix vi. p. 318.

St. Bartholomew's Hospital, Chichester; Peterhouse; Lincoln College; Risley; Ightham; Cosin's first and second forms; London House; Brasenose College; Edmund Hall; Emmanuel College; Bromley College; and the chapel of the Royal Hospital at Chelsea.¹

But with other private chapels it would seem more likely that there was no celebration of the Eucharist. At Edmonton and Willoughby House the service shows no sign of the Eucharist; nor can it be discovered at Dulwich, Serjeants' Inn, Crewe, or Exeter College Chapel, Oxford.

Thus in a considerable majority of consecrations where we have information, whether of parish churches and chapels of ease, and even of private chapels, the Eucharist was celebrated as part of the rite of consecration.

What led to the omission of the Eucharist in the private chapels? It can hardly be doubted that the bishops knew of the ancient rule that the Eucharist was the essence of the consecratory rite and did their best to carry it out. But with private chapels, did they consider that a simple benediction was enough? They were very likely acquainted with the letter of Gregory the Great to one Castor, a bishop of Rimini, directing him to consecrate a private chapel or oratory *absque publicis missis*, whatever that may be. The passage runs as follows:

Prædictum oratorium absque missis publicis solemniter consecrabis.²

The seventeenth century bishops may have interpreted *publicae missae* as Eucharist, and thought it undesirable to lay that stress upon its celebration which they did in the consecration of parish churches and chapels of ease.³

There can be no doubt of the importance attached to the celebration of the Eucharist as part of the hallowing of a church or chapel, whether in the East or the West. The simple benediction of a church by a priest, a solemnity much less than that of consecration, is, according to the *Rituale Romanum*, followed by the celebration of mass; and the reconciliation of a church that has

¹ The references for these will also be found below, in Appendix vi.

² Gregorius M. *Epist.* Lib. ii. ep. xii. (Migne, *P.L.* lxxvii. 548.)

³ There is a noteworthy instance of the delay for centuries in consecrating a very important church, that of Notre-Dame at Paris. "Le 31 mai 1864 avait vu s'accomplir une grande cérémonie : la consécration de Notre Dame. Cette vénérable cathédrale dont un Pape, Alexandre III. avait posé la première pierre, qui fut visitée de nos jours par un autre Pape, et qui conserve, avec le souvenir de l'ie VII. le nom et les privilèges de basilique mineure dont il l'a décorée, n'avait reçu qu'une simple bénédiction. (Mgr. J. A. Foulon, *Histoire de la Vie et des œuvres de Mgr. Darboy, archevêque de Paris*, Paris, Poussielgue, 1889, Ch. vi. p. 346.) If a great cathedral church like that of Paris could remain from the twelfth century to the nineteenth with but a simple benediction, a nobleman's private chapel might be content with a consecratory prayer; as Arnold's at Edmonton, and Willoughby House.

only been blessed is in like manner completed by the celebration of mass.¹

It follows also the consecration of a cemetery in the Reformed Roman Pontifical.²

Amongst the Greeks the Liturgy is said when the holy Table having been disturbed by some cause is once more fixed in its place.³ Also among the Russians when the antimension previously blessed by a bishop is brought to the church.⁴

It seems to be everywhere thought of some importance that when a new beginning is made with church, altar, or churchyard, the Eucharist should be celebrated as part of the hallowing.

CONSECRATORY PRAYERS.

Besides the celebration of the Eucharist the seventeenth century bishops used consecratory prayers. They did not, unhappily it may be thought, have recourse to antiquity for these benedictions. There is a prayer of St. Ambrose beginning *Te nunc, Domine, deprecor* which would have served as a basis for a consecratory prayer.⁵ It has been already said that *Adesto precibus*⁶ would have been very suitable; and in our day this latter consecratory prayer has been most successfully turned into polished English by one of our members, Mr. Cyril S. Cobb.⁷

As it was, the bishops determined upon prayers of their own composing. Barlow uses a prayer beginning *O Eternal God* (p. 2, line 10) which the bishop says kneeling on entering the new building, with his face towards the east, and his hands lifted up to heaven. The prayer appears also at East Greenwich (p. 38, line 23), St. James', Duke's Place⁸ and St. John's, Leeds

¹ H. Baruffaldi, *Ad Rituale Romanum commentaria*, Venetiis, 1763. titt. 72 and 73, pp. 189 and 192.

² Pontifical, p. 328.

³ Isaac Habert, *Archieraticon*, Parisiis, Billaine, 1676, p. 651.

⁴ Michael Rajewsky. *Euchologion der Orthodox-Katholischen Kirche*, Wien, Zamarski and Dittmarsch, 1862. Th. iii. p. 193.

⁵ St. Ambrose, *Exhortatio virginitatis*, Cap. xiv. § 94, at very end. (Migne, P.L. xvi. 364.) I am not able to recognise with Abbé Lejay (F. Cabrol, *Dictionnaire d'Archéologie chrétienne et de liturgie*, Paris, Letouzey, 1903, t. i. Ambrosien (Rit.) col. 1437.) a resemblance to a eucharistic prayer in this form. It will be noticed that *deprecor* is in the singular, not the plural, number. There is a good version into English given by Joseph Bingham in his *Antiquities of the Christian Church*, Book VIII. Ch. ix. § ii. (*Works*, London, Knaplock, 1726, Vol. i. p. 324.)

⁶ Maskell, p. 183.

⁷ It was used at the consecration of St. Cyprian's, Dorset Square, in the diocese of London in 1903; and again at the consecration of St. Margaret's, Braemar, in the diocese of Aberdeen, in the year 1907. Both forms and orders are in the British Museum and the Bodleian Library.

⁸ Oughton, p. 266.

(p. 193, line 16), at this same place in the service. But Andrewes has here a prayer, also said kneeling and with hands raised, namely, the prayer of King David, from I. Chronicles xxix. 10, beginning *Blessed be thou* (p. 54, line 3) with additions of considerable length. The additions are open to the criticism that they are not prayer, but a disguised sermon; which begins on line 3 of p. 55 and ends on line 12 of p. 57, for at this place prayer may be said to begin again.

Cosin has perceived that this addition was not a prayer, and in his Second Form (p. 227) he has turned it into an address.

The forms of 1712 and 1715 also give an address immediately after the Bishop has entered the building.

Besides the prayer of King David, Andrewes added a second consecratory prayer, said at the offertory, after the Nicene Creed. He chose the prayer of King Solomon which is recorded in I. Kings viii. 27, and II. Chronicles vi. 18, and his choice is repeated at Peterhouse, Abbey Dore, and Emmanuel College.

The Armenians also use in the consecration of their churches the prayer said by King Solomon at the Dedication of his temple, II. Chronicles vi. 1-40, which is somewhat longer than the portion chosen by Andrewes for his second consecratory prayer; and the Armenian bishop "saith the prayer of King Solomon before the holy altar and all the congregation stand with arms outstretched."¹ Apparently the Armenian bishop does not kneel; but Solomon kneeled upon his knees and spread forth his hands toward heaven when he said the prayer which begins *O Lord God of Israel*.² This posture is not spoken of in the parallel passage from the Kings³: but it may be noticed that many of the forms and orders now edited direct the Bishop to say the early consecratory prayer, kneeling and lifting up his hands. His natural attitude might be thought to be standing; and the direction to kneel is quite possibly due to a desire to oppose the Puritan belief that to kneel in worship was a relic of popery: or it may be a following of Solomon in the kneeling as well as in the lifting up of hands. It is just worth while to mention that in the Greek forms of consecration the bishop says an analogous prayer kneeling before the holy doors,⁴ so that there is some Christian precedent for the posture. The English forms also often direct the Bishop to face the east as well as to lift up his arms towards heaven. Had he been standing, he would have imitated the attitude shown by an *Orante* of the catacombs,

¹ F. C. Conybeare and A. J. Maclean, *Rituale Armenorum*, Oxford, 1905, p. 10.

² II. Chron. vi. 13.

³ I. Kings viii. 22.

⁴ Gear, p. 835.

or by the celebrant when he "spreads and splays his arms abroad" ¹ at *Unde et memores*. But the precedent followed is most likely that of Solomon.

There is one ceremony which seems to have very little precedent, but which Andrewes may be said to have initiated. This is the practice of perambulating the new building and blessing every piece of furniture or place of service that was in it. This perambulation has so taken the mind of English Bishops that there is hardly a form and order of consecration written since the days of Andrewes that does not contain this special blessing of furniture, though the perambulation was given up in 1712. In 1712 there was added a clause that may be thought somewhat unfortunate, for it seems to consider the renewal of the baptismal vows an essential part of confirmation,² and the blemish was increased in the form of 1715.³

Whether this perambulation be a desirable addition to the consecration form is a matter for discussion. Our learned President, the present Bishop of Salisbury, praises "the genius and liturgical instinct of Bishop Andrewes" ⁴ in introducing the practice. A benediction and consecration of the font and of the altar, with the ornaments to be used at this latter, would have much authority in antiquity. But it seems out of proportion to give to the choir stalls, the lectern, the litany desk, or the pulpit a special blessing hardly inferior to that given to the font and the altar.

Barlow in his form used at Fulmer proceeded to the consecration of the font as soon as the prayer consecrating the whole church was over (p. 14, line 35.) The font contained water, and thus it may be thought that some child was to be baptized therein that day, though there is no record as in other cases. At Abbey Dore, water had been poured into the font, and a baptism was expected, but "there was not any chyld babtized" (p. 164, n. 10.)⁵

It was certainly desired by the seventeenth century bishops, as soon as the new building was given over to the service of God,

¹ Langforde's *Meditations*, in *Tracts on the Mass*, H.B.S., 1904, p. 25.

² The renewal of the baptismal vows seems to be connected with the administration of confirmation by others besides the revisers of the Book of Common Prayer in 1661. "1799. April 21. On this day I sang Mass . . . In the afternoon I sang Vespers. Two of the said children renewed their Baptismal vows (Mr. Carron made apposite discourses before and after). I received their renovation sitting before the altar . . . After which I confirmed them. (Diary of Dr. Douglass, a Roman Catholic Bishop in London, quoted by Bernard Ward, *The Dawn of the Catholic Revival in England*, Longmans, 1909, vol. ii. p. 175.)

³ Harington, pp. 182 and 190.

⁴ John Wordsworth, *On the Rite of Consecration of Churches*, Church Historical Society, published by S.P.C.K. 1899, p. 16.

⁵ See below, the chapter on the consecration of the font (p. xlv.)

to put the building to the use for which it was designed. Thus, the whole of the divine service was, as a rule, read; the litany also was often said whether it were a litany day or not.¹ (Chantmarle, East Greenwich, Cosin's Second Form, St. James', Duke's Place, Stanmore, Lincoln College.)

Dr. Lake in the Wyke-Champfleur form says this: "Seeing we have now dedicated this House unto God's Service, we cannot do better than, while we are here assembled, to put it to that use" (p. 96.) Evidence of this same wish may be found in the other forms.

The thought seems to have been that all the offices contained in the Book of Common Prayer should forthwith be celebrated, not omitting in one case, as at Peterhouse, the ordination of priests and deacons (p. 128), as if the ceremonies of the consecration were not long enough.

At Fulmer (p. 12) as soon as the churchyard was consecrated, the body of a young man, lately deceased, was immediately buried: and water in the font was blessed by the bishop, though no child seems to have been there for baptism. At Chantmarle, the bishop at once confirmed some hundreds of people, children and those grown up. In Andrewes' form a woman was churching; but no one, it is said, was there to be baptized or married (p. 63.)

At Abbey Dore they expected some to be baptized, married, or churching (pp. 164, 166), but in the end "there were none of these" (note 16), though preparations were made for confirmations and burials (p. 188), and a confirmation did take place.

At St. James', Duke's Place, a boy was baptized and named James, after the patron saint of the church. At St. Catherine Cree it is noted: "And upon the same Day (as on such it is usual with us) were the Sacrament of the Lords Supper and the Sacrament of Baptism administered."² At Stanmore, the chapel being dedicated in honour of St. John, the boy that was baptized received the name of John.³

This notion lasted into the eighteenth century. Hearne tells us that Atterbury, as Bishop of Rochester, consecrating a church at Greenwich, baptized two children after the second lesson.⁴

¹ In this there may be again a feeling of resistance to Puritan ideas, for we are told by John Squier (*An answer to a printed paper entituled Articles, etc.*, 1641, p. 9) that the "Letany" was that part of the Common Prayer which was most commonly cavilled at. Such impossible persons had churchmen of the seventeenth century to struggle against.

² John Stow, *Survey of the Cities of London and Westminster*, edited by John Strype, London, 1720, vol. i. Book ii. pp. 60 and 65.

³ Oughton, p. 251.

⁴ *Remarks and Collections of Thomas Hearne*, Oxford Historical Society, 1902, vol. vi. p. 235. October 5, 1718.

This immediate use of the building, for services of all kinds, may be compared with the custom that the new ordained deacon at once proceeds to read the Gospel, one of the most important of his duties in the Christian assembly. In like manner, the Roman priest, just ordained, joins with the celebrant in consecrating the Eucharist, reciting the canon of the mass with a loud voice ; and the Roman bishop just consecrated gives his blessing to the faithful, besides standing as concelebrant at the altar, and receiving under both kinds.

THE MINISTER OF CONSECRATION.

Throughout the Christian centuries the Minister empowered to consecrate the new church building has been, in the great majority of cases, the bishop ; and this rule the seventeenth century in England followed closely. In all the different forms and orders from 1607 to 1697, it is the bishop that consecrates ; even during the usurpation, when a new church was to be consecrated, it was to a bishop, Dr. Henry Tilson, that the faithful turned for the hallowing of the new building, an act that must have been accompanied by no little danger, and which showed a courage too rarely associated in the present day with churchmen.

So, also, the rights of the bishop of the diocese within which was the new church, seem to have been carefully respected. In nearly every case when a strange bishop performs a consecration he produces before he enters upon the business of consecration a commission from the bishop of the diocese empowering him to act ; or, if the see be void, the Archbishop of the province issues a commission, as at Serjeants' Inn and elsewhere ; or, he comes in person, as at Dulwich. This is the law of the Church of England according to Ayliffe.

And as a Bishop cannot ordain or admit a foreign Clerk to a Living without the Leave or Licence of his proper Bishop ; so neither can he consecrate a Church out of his own Diocese, or do any other Episcopal Act without Leave had and obtain'd. But if he has consecrated a Church, or done any other Episcopal Act (as aforesaid) relating to his Order, such Act is valid, though he may be punish'd for it.¹

In the same way, in a letter of Gelasius I. a bishop is instructed to make sure that the basilica that he is asked to consecrate is within his diocese ; as if it would not be allowed to him to consecrate outside his own jurisdiction.²

¹ John Ayliffe, *Parergon*, London, 1726, p. 125.

² See above, p. xxii.

In the middle ages this rule does not seem to have been always observed by English bishops, even by one who had so tender a conscience as St. Anselm. It is related by Eadmer in his life of the Saint that when the Archbishop was in exile at St. Omer, he consecrated an altar in honour of St. Lawrence at the request of certain friends and canons : and after this he was induced to confirm a multitude, both of children and of grown-up men and women, as no bishop had been in the place for many years.

Interea rogatu amicorum et Canonicorum altare unum apud S. Audomarum consecravit. Quo facto, venerunt ad eum honorati quidam de indigenis viri, flexis genibus obsecrantes, quatenus filios eorum per impositionem manus suae sacri chrismatis unctione signaret . . . plures siquidem anni apud eos transierant, in quibus nullus Episcoporum illic fuerat tali officio passus occupari.¹

The continued absence of a bishop was then considered by St. Anselm a permission to perform episcopal acts in a diocese outside his own diocese and province. The consecration of the church at Meltham, in Yorkshire, may be an illustration of this. The Archbishop of York, Dr. John Williams, had died on Lady Day, 1650 ; the see was therefore void ; and there appeared only a very remote possibility of an election of a new Archbishop of York at the time when Dr. Tilson, driven from his see at Elphin, in the province of Connaught, was asked to consecrate a new church at Meltham, in the York diocese, and to ordain clerks. In the great necessity of the Church of England at that time, the action of Dr. Tilson cannot be looked upon as an invasion of the rights of the church of York, any more than the action of St. Anselm was an invasion of the rights of a Gaulish diocese.

Soon after the Restoration, Sir Thomas Fanshawe had his private chapel consecrated by Dr. John Cosin, Bishop of Durham ; Ware Park is in the diocese of London, but there is no mention, in the form and order that has come down to us, of a commission from the Bishop of London. Nor have I been able to find a record of the commission in Sheldon's Register. All that we know of Cosin would lead us to believe that he procured a licence from the diocesan bishop rather than that we should accept the opinion, based solely upon the silence of history, that he intruded into another diocese without permission from the lawful occupant of the see.

Action more open to discussion is that of two bishops of London in the Elizabethan times who committed the consecration of two parish churches, repaired or new built apparently upon

¹ Bollandist *Acta Sanctorum*, April 21, Antv. 1675, t. ii. p. 885. See also p. 912.

old sites, the one, to an archdeacon, the other, to his vicar-general in spirituals; judging that the usual order of things was observed from the ecclesiastical preferments which he had held, the archdeacon was most likely in priest's orders; but the vicar-general very likely was but a mere lawyer, not in holy orders at all.¹

The Canonists seem to be agreed that a church can only be consecrated by a bishop. This is the opinion of Van Espen² and also of the most learned of modern Popes, Benedict XIV. This latter holds that the business of consecrating a new church cannot be delegated by the bishop to a simple priest,³ though the Pope himself has this power. He gives instances of this right being exercised both by Paul III. and Pius IV. in faculties given to certain abbots, and Benedict XIV. proceeds to grant the like permission to the Abbot of Kempten.⁴

In much earlier times we know that churches were consecrated by simple priests. There is a canon of the second council of Braga (A.D. 563), which forbids the priest to bless chrism, churches, or altars; which, therefore, is evidence that up to that time some priests had blessed all three.

XIX. Item placuit, si quis presbyter, post hoc interdictum, ausus fuerit chrisma benedicere, aut ecclesiam, aut altarium consecrare, a suo officio deponatur: nam et antiqui hoc canones vetuerunt.⁵

It would therefore seem that attempts had been made before to suppress the practice, and had failed. An allusion is made to the delegation of Episcopal powers to the presbyters, in the case of the bishop being unable to act, in the 30th canon of the first Council of Orange celebrated in 441. The practice is forbidden; which is evidence of its occurrence.⁶

It may be that we here touch upon a subject which is not within the scope of the present volume; the delegation of episcopal powers to presbyters; such as the celebration of the

¹ See below, Appendix I. §§ i. and ii. p. 289.

² Z. B. Van-Espen, *Jus Ecclesiasticum Universum*, Pars II. § ii. Tit. i. Cap. iv. de consecratione Ecclesiarum, No. 10 in *Scripta omnia*, Lovanii, 1753, t. i. p. 628.

³ Benedict XIV. *Bullarium*, Venetiis, Gatti, 1778, t. iv. Appendix, p. 249. This appears to be still the received rule. (S. Many, *De locis sacris*, Parisiis, Letouzey, 1904, Cap. iii. § 11. p. 29.)

⁴ Inconsistently enough, the Scottish Presbyterians in the eighteenth century seem to have attached much importance to the hallowing of a cemetery by a bishop. The Provost of Edinburgh is said to have invited a bishop of the Scottish Episcopal church, Dr. Falconer, to bless a new cemetery at Edinburgh. (John Parker Lawson, *History of the Scottish Episcopal Church from the Revolution*, Edinburgh, Gallie and Bayley, 1843, p. 319. I am indebted to our Secretary, Mr. H. A. Wilson, for this reference.) The form is based upon that of Andrewes.

⁵ Labbe and Cossart, *Sacrorum Conciliorum* etc., ed. J. D. Mansi, Florentiae, 1763, t. ix. col. 779.

⁶ Labbe and Cossart, ed. Mansi, *op. cit.* vi. 441. Cf. the first canon of this council

Eucharist, and the administration of baptism or confirmation, the latter of which in the West the bishops have recovered for themselves. But certain blessings and hallowings; as of the first stone of a church, altar linen, and vestments, may even now be delegated by bishops to priests: and there does not seem good reason why the consecration of churches and of altars should be so different in their nature, should need so different a kind of benediction from these, that the bishop could not delegate his rights to the presbyter. Certainly there is precedent: and there is also no less an authority than that of Benedict XIV. in its favour. Still more noteworthy is the delegation of the power of ordination, not merely to minor orders, but even to sacred orders; that to the subdiaconate is admitted by all, though opinions are divided upon the question whether the pope have the power of delegating to a priest the right to ordain deacons.¹

THE DAY OF CONSECRATION.

In some parts of the West a disposition was shown in the years before the Caroline renaissance to limit the day of the consecration of churches to the Sunday, just as the consecration of bishops, the ordination of priests and deacons, and the sacring of kings was limited.²

Innocent III. gave permission to the Bishop of Tournay to consecrate churches in his diocese on week days as well as on Sundays, and this permission appears in the Canon Law.³

But the preference for a Sunday or other holiday continued to make itself felt in the opening rubric of the Roman Pontifical, whether of the reformed or unreformed editions:

Ecclesiarum consecratio quamvis omni die de iure fieri possit decentius tamen in Dominicis diebus, vel Sanctorum solemnitatibus fit.

Some such rule the seventeenth century bishops must have had in their minds from the frequency with which the consecrations of churches were performed on Sundays and holidays. Taking the instances in which the consecration of churches is given at length in the following pages it will be found that the following consecrations took place on Sunday: Langley,

¹ P. Gasparri, *Tractatus Canonici de Sacra Ordinatione*, Paris and Lyons, Delhomme and Brigue, 1893. vol. ii. § 798.

² The first canon of the third council of Saragossa celebrated in A.D. 601, forbids the bishops to consecrate churches on any day but Sundays. (J. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio*, Florentiae, 1766. t. xii. col. 42.)

³ Decret. Gregor. IX. lib. iii. Titulus xl. Cap. ii. (Richter and Friedberg, *Corpus Iuris Canonici*, Lipsiae, Tauchnitz, 1881. t. ii. col. 633.)

Dulwich, Serjeants' Inn, Andrewes' order at Peartree, Wyke-Champfleur, St. Catherine Cree, Peterhouse, Risley, Mersham Hatch, Abbey Dore, Crewe, Tynemouth, London House. And on red letter days: Fulmer, Lincoln's Inn, East Greenwich, Meltham, and Emmanuel College. At St. James, Duke's Place, it was the morrow of New Year's day, and thus within the Twelve days of Christmas, which in King James' time were still accounted holidays. In Cosin's Third Form (p. 239) it is plainly said that the consecration is to be upon some Sunday or other holiday.

PLACE OF SERMON.

Beginning with Barlow's first order at Langley (p. 3, line 27) it will be noticed many times that the sermon was preached, not after the Nicene Creed where the Jacobean books clearly expect the sermon, homily, or exhortation to be, but between the Litany and the Communion Service. This practice may be remarked at Fulmer (p. 15, line 42), Hatfield (p. 22, line 41), East Greenwich (p. 40, line 3), Chantmarle (p. 45, line 37), Andrewes' (p. 63, line 24), St. John's, Leeds (p. 196, line 2), Juxon's (p. 213, line 11) and Emmanuel College (p. 277, line 2). After Andrewes, the practice becomes less frequent. But he evidently expects it to be the rule. He says:

At the end of the Litany. Here the Minister riseth, and if there be a sermon an Introit is sung; and after sermon they ascend with three adorations towards the Altar. If both Ministers or Priests <if both be Priests: Lambeth and B.M. MSS.> the one at one end, the other at the other, representing the two Cherubims at the mercy-seat: if one be but a Deacon, he kneels at the door.¹

The sermon is after the Nicene Creed at Peterhouse (p. 124, line 24) after the sentence of consecration read after the gospel at Mersham Hatch (p. 144, line 24) and Cosin's first Form (p. 222, line 32), after the Nicene Creed at Abbey Dore (p. 167, line 32), Cosin's second Form (p. 235, line 39), and third Form (p. 253, line 18), London House (p. 267, line 9), Bromley College (p. 285, line 43).

It has been mentioned above that Eusebius speaks of sermons at the consecration of churches.²

¹ Lancelot Andrewes, *Works*, Library of Anglo-Catholic Theology, 1854. Last volume, labelled on back *Minor Works*, p. 150.

² See above, p. xxviii. *note*.

COMPANY BIDDEN.

There is good precedent for having an assembly of bishops and notables at the consecration of a church. In the time of Constantine whole synods of bishops came to the consecration of basilicas: ninety-seven to the dedication of the *Dominicum Aureum* at Antioch. Dr. Henry Bailey gives details of great assemblies of bishops at consecrations in the fourth century.¹

But in the seventeenth century such assemblies do not appear to have been often called together. An outburst of Puritanism may have been feared, for Laud, though only attended by his own officials from the Arches, was afterwards accused of coming "in a pompous manner" (p. 102, line 37) to the church. Yet Dr. Mountain, not many years before, had consecrated St. James, Duke's Place,² accompanied not only by his Vicar-General and some of the Chapter of St. Paul's, but by the Archbishop of Canterbury and the Lord Mayor and Aldermen. A more distinguished concourse had been seen in 1617 at East Greenwich (p. 42) where, besides the Earls of Arundel and Dorset, there were Dr. John King, Bishop of London, Dr. Lancelot Andrewes, Bishop of Ely, Dr. Richard Neile, Bishop of Lincoln, attended by many chaplains, and with representatives of the Mercers' Company. All these three bishops will hereafter appear as editors of forms, or, if not editors, at least the consecrators of churches, in the orders that follow.

Even towards the end of the century it was expected at Bromley (p. 280, line 30) that the Archbishop of Canterbury would be present. We may leave the question unanswered whether it would be as a witness, or, as some hold, a consecrator.

In the other instances of consecrations, a good company of neighbours might appear; but it is not recorded that any bishops, save the consecrating prelate, were present.

AN ATTEMPTED COMPARISON OF THESE FORMS
AND ORDERS.

Putting aside one great common feature belonging to these forms and orders, the celebration of the Eucharist, is it possible to detect in them any other sign of relationship, or of a common

¹ Smith and Cheetham, *Dictionary of Christian Antiquities*, London, Murray, 1875, vol. i. p. 427.

² Oughton, p. 265. John Stow, *Survey*, ed. John Strype, London, 1720, vol. i. Book ii. p. 60.

source? Such, for example, as may help us to arrange and classify them, distantly following, perhaps, the way in which a naturalist arranges and classifies plants and animals.

First, it will be needful to put aside some few of those orders of which each stands by itself, and has little or no connexion with any other. In such a group would be put the order at Wyke-Champfleur, which seems to have no fellow either in consecration of church or churchyard. Quite as distinct is that at Crewe, which is indeed a very curious order, whether we consider the additions to the Litany, or the prayer which must in default of other be called the consecratory prayer (p. 202): the whole order has hardly any pretensions to liturgical shape, though Wyke-Champfleur can well claim this and so may Bromley College; still, they have to be considered as separate from all the others.

The Order at Fulmer has also to be placed in a class by itself; but it differs in one way from the preceding, inasmuch as it had an imitator, or rather a close follower, at Meltham.

With the remainder of the orders an attempt at classification may perhaps be made. The most important and influential are the two forms, one used by Barlow, and the other by Andrewes; but Andrewes has had much greater influence than Barlow; though several of Barlow's prayers have been preserved by being taken over by Andrewes. Andrewes' plan has formed the basis of a good number of Forms and Orders not contained in this book, for it was not thought worth while to reprint mere copies of Andrewes, save in cases where special reasons appeared.

The difference in plan between Barlow and Andrewes lies in these points. Barlow has a consecratory prayer said on entering the church, a special prayer after that for the Clergy and People, and a special collect and post communion. We have thus a service of no extraordinary length and yet it contains all that is necessary. But Andrewes has two consecratory prayers, one at entering the church, the other at the offertory, both of inordinate length; to the first there is appended a series of blessings of the furniture and places in the church, to which the bishop and his clerks go, and after these a prayer is said for the good use of the building. A prayer (from Barlow) also is said after the third collect; another after the prayer for the Clergy and People, again from Barlow; and a collect, also from Barlow, and a post communion, inspired by him, are said at the Eucharist. The characters which separate Andrewes from other forms are the 24 psalm said on entering the building; the two very long consecratory prayers, one of King David, the other of King Solomon, the earlier being followed by a perambulation of the

building, blessing furniture and places, with again a prayer for the right use of the building by the people of God.

Amongst the orders edited in this volume which have followed Andrewes closely are Peterhouse, Abbey Dore, Juxon, and Emmanuel College. His form was in use at Stanmore; Hammersmith; St. Bartholomew's Hospital, Chichester; Lincoln College; Ightham¹; which are not printed in this volume: and there are others also which need not be named.

There are certain forms, representing some features of Andrewes, as at Risley and Mersham Hatch, which wisely abbreviate the consecratory prayers of King David and King Solomon, but retain the perambulation of the church with the blessing of the furniture, &c. With these we may perhaps class all the three orders of Cosin, and St. John's Leeds, though it might be better to look upon them as orders formed by adapting Barlow's forms to Andrewes' plan.

There are but few of the orders in this volume which can be said to follow Langley exactly. Hatfield does this; and the next approach to a close following may be seen at East Greenwich and London House. One single form may be borrowed, as at Serjeants' Inn and Lincoln's Inn, where they have taken the consecratory form *O eternal God* from Langley (p. 2); while others, following Andrewes' example, have taken prayers freely from Barlow while not following his plan.

There is a small group consisting of the forms used in consecrating the private chapels at Edmonton and Willoughby House which have certain features in common. There was no celebration of the Eucharist; the consecratory prayer does not come till late in the function, when divine service had been said with proper psalms and a lesson. Then followed a sermon, after which the act of consecration was read, and the sixth chapter of the second book of the Chronicles with a consecratory formula recited. In both a curious expression occurs, the eyes of the people are said to be fixed on the bishop.

At Dulwich the service is like, but the order is reversed. The same formula of consecration is recited as at Edmonton, but it comes early in the service as soon as the bishop has passed up into the east end of the building, and the act of consecration pronounced. Then comes the divine service and sermon.

It may be noticed that at Edmonton in 1615 the same psalms were said as in Andrewes' form of 1620. Also, in common with Andrewes, some of King Solomon's prayer, only 15 verses, was said at Edmonton. Thus, the earliest choice of

¹ See Appendix VI. for authorities.

these psalms and of the consecratory portion from the Chronicles cannot be claimed for Andrewes.

The lesson from the sixth chapter of the second book of the Chronicles may be found among the 21 portions of Scripture that are read early in the consecration of a church according to the Coptic rite of 1307. Ps. 122. *Laetatus sum*, was said before and after the series of lessons.¹ Thus widely separated minds have chosen like passages of holy Scripture for the same purpose.

The proper psalms used in these orders show the tendency seen in the proper psalms of the Prayer Book and kindred books to arrange themselves in groups of threes. Only two orders have less than three and none has more than three.

These proper psalms may again be divided according to their following of Andrewes or Barlow. Andrewes has a larger following than Barlow, but the other divisions have only one, or at the most two orders, as adherents.

The twenty-fourth psalm is one of the proper psalms as said by the followers of Barlow, while it is dropped by those of Andrewes, even where there is no evidence that it was said by the bishop as he entered the building; as at Crewe and London House.

The psalms at Hammersmith, Willoughby House, and St. Bartholomew's Hospital, Chichester, were very likely those of Andrewes but numbered amiss by the scribe or printer.

It has been said above that Andrewes in his choice of psalms has been forestalled at Edmonton: and at Chantmarle, and probably, at Willoughby House they had the same psalms.

Looking back over the wide distribution of some of Barlow's prayers the question will occur no doubt: were these prayers composed by Barlow himself, or did he draw them from a source which is at present unknown to us? This source being known and used by others as well as by Barlow. There may be an Urmarcus (but I am told that this is now an antiquated expression, and that one ought to speak of Q) from which both Barlow and Andrewes, and, it may be, Grindal, derived their forms. It has been seen that a consecration of a church rebuilt early in the reign of Elizabeth (see App. I. p. 289) took place in 1564 and the forms used at this and some of the following consecrations may yet be waiting discovery.

¹ George Horner, *Service for the consecration of a church and altar according to the Coptic Rite*, London, Harrisons, 1902, p. 3.

PSALMS	USED AT
24. 27. 84. ...	Langley, Hatfield, East Greenwich, Serjeants' Inn, St. James' Duke's Place, St. John's Leeds.
26. 84. 134. ...	Fulmer, Meltham.
84. 122. 132. ...	Edmonton, Chantmarle, Andrewes, Peterhouse, Abbey Dore, Crewe, Ightham, Juxon, London House, Brasenose College, Emmanuel College, Stanmore, Lincoln College, 1712. 1715.
84. 112.†132. ...	Hammersmith.
84. 122. 123.† ...	Willoughby House.
84. 122. 133.† ...	St. Bartholomew's Hospital, Chichester.
84. 132. 134. ...	Bromley College.
84. 122. ...	Dulwich, Risley.
48. 84. 122. ...	Mersham Hatch.
24. 84. 122. ...	Cosin I.
15. 84. 124. ...	Cosin II.
15. 84. 122. ...	Cosin III.

ONE LESSON.

Matth. xxi. 1-14 ...	Edmonton, Willoughby House.
John x. ...	Dulwich.

TWO LESSONS.

I.	II.	
II. Chron. vi.	John x. 22.	Langley, Hatfield, East Greenwich, Serjeants' Inn, St. John's Leeds (i. Lesson to v. 17 of 7. Chap.), London House, Brasenose College.
II. Chron. vi.	Matth. xxi.	Chantmarle.
II. Samuel vi.	John x. 22.	Fulmer, Meltham.
Genesis xxviii. 10.	John ii. 13.	Andrewes, Peterhouse, Risley, Mersham Hatch, Abbey Dore, Juxon, Cosin I. II and III (2nd lesson, v. 13-17), Emmanuel College, Bromley College, Lincoln College, ¹ Ightham, St. Bartholomew's, Hospital, Chichester.

EPISTLE.	GOSPEL.	
I. Cor. iii. 16.	John ii. 13.	Langley, Hatfield, East Greenwich, London House, Brasenose College.
I. Cor. iii. 16.	John x. 22.	Andrewes, Peterhouse, Mersham Hatch, Abbey Dore, Cosin I. Juxon, Lincoln College, Ightham, St. Bartholomew's Hospital, Chichester.
I. Cor. xi. 17.	John xi. 13.	St. John's Leeds.
Eccles. iv. 16 to v. 11.	Luke vii. 1-11.	Fulmer, Meltham.
Heb. ix. 1-15.	Matth. xxi. 1-15.	Crewe.
Acts vii. 44-51.	John x. 22.	Cosin II. and III.
Acts ii. 41.	Luke xix. 45.	Bromley College.

¹ *prima lectio* is thus given, but no *secunda lectio* is named, *Te Deum* being also left out, apparently *per errorem*.

CONSECRATION OF CHURCHYARDS.

Contained in this volume are some twelve forms for the consecration of churchyards, including one that was in use at Dublin in 1667. From this limited number is it possible to make out any settled plan or design followed by the seventeenth century bishops in drawing up their forms?

There seems to be but one feature that is common to all; and that is, prayer for the hallowing of the new ground. This prayer may be preceded by the reading of the twenty-third chapter of Genesis, the reading of a psalm like the ninetyeth, and the whole may be intercalated into a shortened form of evening prayer; or begun by a procession round the new burial ground singing the hundredth psalm, which probably took the form of the metrical version that we know as the Old Hundredth.¹

It has been said that the consecratory prayers are often encased in a sort of divine service; there are psalms and lessons, with *Magnificat* and *Nunc Dimittis*. One of the most noteworthy of this kind is that used by Laud at Hammersmith² where the consecration of the church began at 8 in the morning, and the perambulation of the chapel and blessing of furniture having been accomplished, the bishop betook himself to a tent in the chapel yard where the 23rd chapter of Genesis, *Magnificat*, the 15th chapter of the first epistle to the Corinthians, *Nunc Dimittis*, and the prayer *O Lord God thou hast been pleased*³, were said; after which the Bishop went back into the church, began morning prayer and celebrated the Eucharist, all being at an end before noon. I follow the order given in Oughton. It was more usual to have the consecration of the churchyard in the afternoon when the celebration of the Eucharist was over, and when to us Westerns the recitation of *Magnificat* and *Nunc Dimittis* would be more in accordance with our own customs.

Until the time of Andrewes the consecratory prayers are nearly all different. Before that, the one most often used was the form of St. Olave, Silver Street (p. 27, line 13) beginning *Most merciful Father thou hast been pleased*. This was used at Dulwich (p. 37, line 3) and also, it would appear at St. Bride's, St. Sepulchre's, St. Botolph's without Aldgate, and St. Botolph's without Bishopsgate.⁴ Grindal, as Bishop of London, seems specially to have affected this form.

Barlow's form used at Fulmer (p. 12, line 24) appears only once again at Meltham (p. 205, line 9). Lake's form at Wyke-

¹ Fulmer, p. 9, line 31; Risley, p. 137, line 15; Meltham, p. 204, line 21.

² Oughton, p. 272. See also consecration of Brasenose College edited in 1909.

³ See Appendix VI. pp. 318, 319.

⁴ Andrewes, p. 75.

Champflour, which would have deserved a better fate, is not seen again (p. 97, line 43). Nor is that at Risley (p. 137, line 43).

Andrewes, according to his custom, is very long, and divides his consecratory form into two parts, separated by the reading of the act of consecration. The earlier part is, again, as in the consecratory form for the church (p. 55) only a sermon in the guise of a prayer; the latter part is addressed to the Holy Trinity.

Abbey Dore is here, as elsewhere, a following of Andrewes (p. 182, line 30), so is Juxon (p. 216, line 37). St. John's, Leeds, has the same division into two as Andrewes, but the forms are shortened into a moderate length (p. 197, line 19). In Cosin's Third Form the two parts also are retained but shortened. (p. 255, line 29.)

In the forms of 1712 and 1715 the consecration of the churchyard is reduced to its simplest expression, the recitation of a prayer, the earlier part of which seems based upon Andrewes, but the later part has a source which has at present escaped me.

The consecration of the churchyard at Dublin is the only one in the following pages where the hallowing was unconnected with the consecration of a church or chapel. It follows the lines of divine service, not of evening but of morning prayer: *Venite*, and *Te Deum* are said. The lesson is that in the Irish form of 1666,¹ omitting its last two verses and the first prayer is also that in the Irish form.

CONSECRATION OF THE FONT.

Fonts were anciently in baptisteries, buildings apart from the basilica or cathedral church, and thus they early invited a separate benediction. Sidonius Apollinaris, who died in A.D. 489, speaks in one of his letters of the approaching consecration of a baptistery,² and a special benediction of the font may be found in the Gelasian Sacramentary.³ Thus there was good authority, if unknown to Barlow, when he specially consecrated the font while hallowing the parish church at Fulmer (p. 14, line 35). But in Andrewes (p. 59, line 1) the font only appears as first among a number of pieces of furniture, such as the pulpit and lectern, and places for burial and marriage, and in the midst of these unimportant things comes the holy Table. The two great Sacraments of the Gospel are set on a level with marriage,

¹ *Irish form of consecration of Churches*, ed. by Dr. W. Reeves, S.P.C.K., 1893, p. 16.

² *Monumenta Germaniae Historica, Auctorum Antiquissimorum* 4^o tomus viii. Berolini, apud Weidmannos, 1887, p. 66.

³ *Liber Sacramentorum Romanæ Ecclesiæ*, ed. H. A. Wilson, Oxford, 1894, p. 142.

preaching, and the reading of scripture. In private chapels it is not to be looked for that there should be a font, even if permission be given to administer baptism: at Wyke-Champ-flour there is no mention of a font, but we find a "baptisterium" at Risley (p. 134, line 5), and at Mersham Hatch (p. 142, line 3), and thereafter the font is found in most of the forms influenced by Andrewes, such as Abbey Dore, Juxon's, and Cosin's. "Baptisterium" is a word for "font," so it is rendered in the eighty-first Canon of 1603. It has been the custom of the Church of England not to have the font standing in a separate building, as we so often see in Italy, but in the nave, near to the west door, "the ancient usual place" (*Baptisterium ex lapide in loco antiquitus usitato*) of the Canon just quoted.

A new font was very likely consecrated in the seventeenth century. It is recorded that the Bishop of Norwich, Dr. Samuel Harsenet, consecrated in 1627 a font in the Chapel of St. Nicholas at King's Lynn.¹ The instance alluded to in the petition of the City of London² may be the new marble font at Canterbury, given by Dr. Warner, the Bishop of Rochester. Blew Dick describes it as "consecrated by a Lord Bishop, who went round it reading in a Booke, and went up the three steps, and put his head into the Font."³ After the Restoration this hallowing of a font continues to be looked upon with great dislike by the Puritan. A controversialist reports that the Bishop has lately consecrated "in October, 1663" a font in the Cathedral Church of Gloucester; also a silver bason and brazen candlesticks had been hallowed.

The Bishop had the *Common-Prayer-Book* held over the Font, [one Idol over another] and a prayer written in a peice of paper in his hand, which he said, and the Doctors of the Church very devoutly kneeling about it, joyned with him in the performance of the duty.⁴

It would seem that the font at Gloucester was moveable; "it was made with rings to be carried about from place to place." In another instance it was a moveable vessel of silver hallowed when plate for the altar was consecrated on behalf of the King (p. 305), but plainly consecrated for use as a baptismal font. In Henry VII. or Henry VIII.'s days there was a silver font kept at Canterbury, sent for when a child of the King's was to be baptized.⁵ The font, spoken of as blessed, may be a new font

¹ B. Mackerell, *History . . . of King's Lynn*, London, Cave, 1738, p. 92.

² See above, p. xix, Note.

³ Richard Culmer, *Cathedral News from Canterbury*, London, 1644, p. 3.

⁴ Ralph Wallis (Sil Awl), *More news from Rome or Magna Charta*, 1666, p. 12. "Wallis's anecdotes, often brutally coarse, are not always without foundation." (*D.N.B.*)

⁵ British Museum, Harl. MS. 6079, f. 27.

for the Stuart Kings; and the only sovereign of that line who could have needed a font for the baptism of his children would have been Charles I., for the baptism of whose son, Charles II., it is stated that "A Font of Silver and gilt" had to be provided in 1630.¹

The King of Scots had a brazen font for the baptism of his children; it was brought from Edinburgh by Sir Richard Lee in 1543 and given to the Church of St. Alban, in Hertfordshire, where it remained till the civil wars.²

RECONSECRATION AND RECONCILIATION OF A CHURCH.

A building once consecrated cannot be consecrated a second time; but if it have been so much altered that it is hardly the same building, such as would be the case if both the walls and roof were taken away, the new building will then be consecrated afresh. A church should be reconciled if some grievous crime, as murder or wounding with great effusion of blood, have taken place in the church. Both reconsecration and reconciliation will be met with in the practice of the seventeenth century.

One of the instances of reconsecration is Wyke-Champfleur, where the old chapel is said to be "pulled down and wholly re-edified and built anew as now it is" (p. 92, line 12), and at St. Catherine Cree where the old parish church "had become so ruinous that it was decided to rebuild."³ More interesting still is the restoration to the service of God of the ruinous quire of the Cistercian Abbey of Abbey Dore which appears to have been in such a state of dilapidation that the Bishop of Hereford, Dr. Matthew Wren, could speak of the building as that which Lord Scudamore "magnis suis sumptibus erexerat et construxerat" (p. 147, line 16). After the dissolution of the monasteries in Henry VIII.'s time Abbey Dore is said to be the earliest case of the restoration of the chapel of a religious house to the service of God. But this can hardly be the case if Sutton's Hospital, founded in the London Charterhouse, saw the restoration of the monastic chapel to the service of God. The writers on the history of the Charterhouse consider that the present chapel, even now, is built upon the site of the old chapel and that some of the ancient walls built early in the

¹ James Edgar Sheppard, *Memorials of St. James's Palace*, London, Longmans, 1894, vol. ii. p. 28.

² H. I. B. Nicholson, *Abbey of St. Alban*, London, 1851, p. 42.

³ George H. Birch, *London Churches of the XVIIth and XVIIIth Centuries*, London, Batsford, 1896, p. 29.

sixteenth century still are part of the chapel.¹ And the documents of the new foundation support this opinion.

On the 19th of July, 1614, the Governors in Assembly ordered,

That the Founders Tomb when finished should be placed on the North Side of the Chapel, and the Scholars Seats to be next to the Tomb.

Desired the Lord Bishop of *London* to consecrate the Chapel, and to be very careful in the Choice of a good Schoolmaster and Usher.²

The need of a fresh consecration in a parish church that had been rebuilt after profanation was insisted upon by Dr. Abbot, Archbishop of Canterbury, at Southmalling; divine service having been begun again (*nulla . . . praecedente Benedictione seu Consecratione*) the Archbishop formally forbids the minister, churchwardens, and people to enter the new building until it be canonically and legitimately consecrated; which was done on May 24, 1632.³ Some such need for repetition of the consecration seems to have been seen at Exeter, in 1639, in Dr. Joseph Hall's episcopate, who consecrated again a chapel formerly attached to the Hospital of St. John near the East Gate. Izacke says distinctly that it "was again consecrated";⁴ but the document issued by Dr. Hall declares that the whole force of the first consecration is continued: "*illibatam et integram retinere pronunciamus.*"⁵ The data do not seem clear enough to enable us to decide positively what happened. The deed is dated St. Matthew's Day, which may perhaps favour the notion that some service of consecration had taken place.

But in 1637 while Laud was Archbishop of Canterbury there was brought to his notice the case of a chapel in the diocese of Hereford, which once belonged to a priory of St. John of Jerusalem before its suppression, which had been, as we should say in modern language, desecrated by being applied to secular and profane uses. It had been turned into a stall for cattle and a hayloft. But the structure of the building remaining intact,

¹ *Chronicles of Charterhouse* by a Carthusian, London, G. Bell, 1847, p. 144.

Charter-House, its foundation and history, London, Sewell, 1849, p. 105.

Memorials of Charterhouse, drawn and lithographed by C. W. Radclyffe, Esq., London, Moore, 1844, interior of the chapel.

² Philip Bearcroft, *An historical account of Thomas Sutton, Esq., and of his foundation in Charterhouse*, London, Owen, 1737, p. 158.

³ Abbot's Register at Lambeth, vol. iii. f. 124, *b*. The document has no date, but it occurs amongst others of the year 1632. It has been edited by Edmund Gibson, *Codex Iuris Eccles. Angl.* Oxford, 1761, pp. 190 and 1463. (See below, p. 321.)

⁴ Richard Izacke, *Antiquities of the City of Exeter*, London, 1677, p. 155.

⁵ George Oliver, *The History of Exeter*, Exeter, Treadwin, 1821, p. cii.

the Archbishop declares that, as far as in him lies, he frees it from the results of such profanation and further reconciles (reconciliamus) the chapel so that divine service may be said in it.

In the same year, the same Archbishop issued a like document in favour of Plaxstoole Chapel, near Wrotham, Kent, about the profanation of which there seems to be some doubt, but which was much out of repair.¹

These procedures are in accordance with the Canon Law. There is a decree of Innocent III. that so long as the walls of the church remain in their integrity and the altar stone not moved or greatly broken, neither the church nor the altar ought to be consecrated afresh.²

It has been said that strictly speaking reconciliation is a term not used of restoring a profaned church to its original purpose, but only of some process of purification after an enormous crime has been committed within the building. It has been seen above that Laud uses the term when the church has merely been desecrated. So also does Cosin in his Third form (p. 258) and there is an allusion to a ruinous state that compels rebuilding in one of Tisdale's forms (p. 210, *note*). There are offices for a like purpose in the Irish book of the seventeenth century,³ but these are not properly speaking reconciliation.

There is a true instance of reconciliation at Bristol in 1624 when on St. Barnabas' Day Owen Charles polluted a church by a crime of the nature of which we have no knowledge: nor do we know the form or order by which the bishop purified the building.

The 11 June, 1624 in the morning one Owen Charles polluted St. Warberowes Church in Bristoll, for which offence the Church doores were kept fast vntill the 11 Julie following, on which day it was by Doctor Wright, Bishop of Bristoll reconciled and purged with great solemnitie.⁴

This is all the information that can be gathered. The next case is that of the Cathedral Church of Lichfield which had been polluted by "blood, profaneness, and sacrilege," during the civil wars (p. 298, line 15). Besides the pollution it had been

¹ Laud's Register, Lambeth, ff. 285*b*. and 286*b*. edited by E. C. Harington, *The reconsecration, reconciliation, etc. of Churches*, printed in the *Transactions of the Exeter Diocesan Architectural Society*, Exeter, 1849, vol. iii. pp. 256, 257.

² *Decret. Gregor.* I.V. Lib. iii. tit. xl. cap. vi. *Ligneis aedificiis.* (*Corpus iuris canonici*, Tauchnitz, 1881, ed. Richter and Friedberg, ii. 634.)

³ *Irish Form of Consecration of Churches*, published in 1666, ed. by Dr. William Reeves, S.P.C.K. 1893, pp. 24 and 27.

⁴ *Cursory observations on the Churches of Bristol by an occasional Visitor*, Sec. ed. Bristol Mirror Office, 1843, p. 236.

devastated, and some years passed before the church could be sufficiently repaired to serve again for divine worship.

The Roman casuists seem to hold that a reconciliation of a church is only required when the crime which pollutes it becomes widely known. It cannot be thought, they say, that mere stones and timber are affected by the crime; but the ceremonies being multitudinous are used to impress the faithful with the enormity of the offence that has been committed. Indeed Emmanuel Sa considers that the mere saying of mass is sufficient reconciliation, especially if the pollution be known only to a few.¹

CONSECRATION OF THE FIRST STONE OF A CHURCH.

The consecration of the first stone of a church is a custom which may be traced back to the fourth and fifth centuries; and at the present time it is practised both in the East and the West.² Laud had thus good authority for hallowing the first stone of the new chapel at Hammersmith.³ I do not myself find any resemblance in his prayer to those in the office of the Roman Pontifical for the laying of the first stone of a church.

The judicious Hooker alludes to this custom and partly justifies it. Few men, he says, "have been so curious as to trouble Bishops with placing the first stone in the churches they built" in the Elizabethan time.⁴

CONSECRATION OF ALTARS.

Apart from the consecration of Churches, the only instance of a consecration of an altar in the seventeenth century known to me is that of Wolverhampton, and it is spoken of only to discredit it. That new altars were set up and hallowed we have not only the evidence of the puritan petition from the City of London⁵ but also the instance of the recovery of the old altar slab at Abbey Dore,⁶ which was set in its old place in the quire.

HALLOWING OF ALTAR PLATE.

We may take first the altar plate hallowed during the consecration of the church. In some cases they must have

¹ Emmanuel Sa, *Aphorismi Confessoriorum*, Parisiis, Chevalier, 1601, sub verbo, *Ecclesia*, § 19, p. 169. See also Alf. a Castro, *Opera*, Parisiis, 1571, *de potestate legis poenalis*, lib. ii. cap. ult. col. 1926.

² For authorities, see below, the note to p. 112.

³ See Appendix II. p. 293.

⁴ See above, introduction, p. xviii.

⁵ See above, introduction, p. xix. note.

⁶ Matthew Gibson, *A view . . . of Door*, London, 1727, p. 41.

borrowed the chalice and paten for the Eucharist; as at East Greenwich (Notes to p. 38), where a communion cup was lent by the Vicar of Greenwich. And in Andrewes' form (p. 71, line 10) it is recorded that £4 12s. 2d. were collected; and by the bishop's direction the sum was to be spent upon a chalice for the chapel. At Abbey Dore it was intended (p. 176, note 2) that the collection should be devoted to the providing of a chalice or other necessary ornament. The Founder gave a purse of gold at the collection with which chalice, paten, and flagon were bought.

But at Risley (p. 138, line 32) the silver gilt chalice was hallowed by the bishop during the consecration of the chapel. And again at Lincoln College, Oxford (p. 308), and in the forms printed by Tisdale, ascribed to Dr. Juxon (p. 316), the altar plate is blessed during the consecration of the church, or chapel. So also at Ightham when the bishop after blessing the other furniture hallowed "altare una cum poculo deaurato et patena argentea in servitium Dei."¹ Also Forms I. and II. of Cosin, (pp. 231 and 246).

Next may be considered the Altar plate hallowed at a time different from that of the consecration of a church. Of this we find several instances recorded in the seventeenth century. A series is given in Appendix V. beginning at p. 304, and ending with p. 317.

The two forms in Appendix V. § i. and § ii. have clearly a close relation to one another, using common forms for the benediction, while the office itself also takes place in the quire, before the altar. The first form is for the consecration of plate for the King's Chapel and the second for the Cathedral Church of Worcester. The suggestion may be hazarded that the King whose plate is hallowed is King Charles I., and, following Sancroft,² that the bishop of Ely who hallows the plate at Worcester is Dr. Matthew Wren. The censer is said to be his own. We know they bought a censer at Peterhouse, of which Wren had been Master, during the time that Cosin was its head.³ But this is but a slight connexion.

The hallowing of the new plate at Christ Church, Oxford, was by the bishop using Solomon's prayer, most likely that of Andrewes (see below, p. 64). At Windsor the Prelate of the Order of the Garter consecrated with a short form (p. 311, n. 1) and there are other instances recorded of the consecration of altar plate by Archbishops of Canterbury, Laud (p. 312) and perhaps Sancroft (p. 315) and by a bishop of Bath and Wells.

¹ Laud's Register at Lambeth, i. ff. 189b.—190b.

² See MS. St. John's College, Cambridge, L. 16. Contents prefixed to MS.

³ *The Correspondence of John Cosin*, Surtees Society, 1869, part I. p. 224. It cost £14 9s. 6d.

None of these forms, where they are given, seem allied. Nor do they seem to me to have borrowed anything from the Roman Pontifical¹ or the Greek Euchologion.² But as directed in these two ritual books, so these hallowings were performed by bishops, with two exceptions, in which the parish priest hallowed the new plate. Form § v. (p. 310) was used at St. Mary at Axe by licence of the Bishop of London, Dr. Juxon; the other form § x. (p. 316) gives no mention of the bishop having been consulted.

Thus it would seem that in the seventeenth century the common opinion was that the bishop was the proper minister for the hallowing of the chalice and paten. It may also have been held that the bishop could delegate this authority to the parish priest, if we judge from the single case of St. Mary at Axe. We are left altogether in the dark upon the point whether the parson of Catterick had a commission from his bishop.

It is known that in the Roman Church the consecration of the chalice and paten is restricted to the bishop; and, as in the case of the consecration of a church, he is unable to delegate these powers to a priest, which powers can only be transferred to a priest by the authority of the Pope himself, who rarely grants this permission. But a curious question is discussed by the casuists: supposing that a chalice have been used by a priest for celebrating mass, either in good faith believing it to be consecrated, or in contempt of the church's rule, does it need to be consecrated by a bishop? Opinions are divided, some holding the opinion that the chalice needs no further benediction, while others maintain that it must be submitted to a fresh hallowing by the proper minister.

THE CHURCH BUILDING AND ORNAMENTS IN THE FIRST HALF OF THE SEVENTEENTH CENTURY.

With the coming of the seventeenth century there seems to have set in a revival of popular interest in the structure and furniture of the churches. There is a general agreement of opinion that in the Elizabethan period the churches were much neglected, and allowed to become ruinous and foul, if not disgusting. But before the influence of Laud could be felt, a reaction began which is recorded in 1615 by John Stow's editor, thus:

About 2. yeers past there were diuers churches in London well repayed and somewhat beutified, the first and chife whereof, was christ's

¹ Pontifical, p. 342.

² Goar, p. 852.

church: by which example with in few yeares, most of the Churches with in London were likewise repayred and trimmed: and then the countrey by degree began also to make their Churches, handsome and clenly, and not without good cause for there was not any church worke done in fiftie yeares vntill now, and not withstanding the generall repaire of Churches yet Poules escaped, repairing, pauing and beutifying.

But aboue all the Churches in London, *S. Stephens* in Wallbrooke, was trimmed most curiously and Church like, for all the decayed windowes in that Church, were pleasantly repaired with new coulloured Glasse made only for that purpose: Doctor Fenton being parson, and Master *Tho. Langton* fishmonger church Warden, this was done in the yeere 1613.¹

In 1610 Ben Jonson puts the building of churches amongst the good works with which a hypocrite might pretend to virtue.

I shall employ it all in pious uses,
Founding of colleges and grammar schools,
Marrying young virgins, building hospitals,
And now and then a church.²

Stow's editor goes more into detail over certain instances, the first of which is placed in 1609.

Thomas Watson of Halsted in Kent esquier, in the yeere 1609. did new build a faire Chappell, on the North side of the parish Church of Halsted, of free stone from the ground, and adorned the East end thereof, with a very fayre and curious glasse-window, wrought in rich collours: he likewise new builded the Steeple with stone from the ground: he repaired both the Church and chauncell within, and newe tyled them: hee also built a porch to the same church, and gaue to it foure faire newe Bels, and two new Pulpits, the one for diuine seruice, and the other for Sermons, and made a wall from the North side of the church-yard, to the West side.³

Some may notice as a curiosity the setting up of two pulpits, one for the diuine service and the other for preaching. This may very well be caused by the pressure of Puritanism. The Puritans looked upon preaching as more important than prayer; and the churchmen of the day were inclined, therefore, to make the place for prayers equal to that of preaching. When George Herbert rebuilt his prebendal church of Layton Ecclesia he put this idea into practice, and we are told by Isaak Walton that

he liv'd to see it so Wainscoted, as to be exceeded by none; and by his order, the Reading Pew, and Pulpit, were a little distant from each other, and both of an equal height; for he would often say, *They should*

¹ John Stow, *Annales*, ed. by Edmond Howes, Londini, Th. Adams, 1615, p. 892.

² *Alchemist*, II. iii.

³ John Stow, *op. cit.* p. 910.

*neither have a precedence or priority of the other but that Prayer and Preaching being equally useful, might agree like Brethren, and have an equal honour and estimation.*¹

To continue some further extracts from Stow's editor to show the renewed activity in Church building.

Churches, Chappels, and Church-yards new built and consecrated.
(*in m.*)

In Waymouth and Melcombe Regis in the yeere 1605 there was a new Church builded, and was consecrated the next yeere, 1606, by Doctor *Zowch*, suffragan to the L. Byshop of Bristoll, who named it *Christ Church* : . . .

Sir *James Altham* Knight, one of the Barons of the Exchequer, builded a fayre new Chappell at Oxhey, in the parish of Watford in Hertfordshire, and was consecrated the 14 of September, one thousand sixe hundred and twelve, by Doctor *King*, Lord Bishop of London.

There was also a newe Church builded in Surrey, and was likewise consecrated by the said Lord Bishop of London.

Saint Mary Mount-haw, neere fish-streete in London, was all taken downe, and new built, and was also consecrated by Doctor King, lord Bishop of London, and retained still the former name of Saint Mary Mount-haw.

Within the liberties and suburbes of London, there were diuers Church-yards new laid apart, dedicated for reuerend places to burie the dead : some whereof were consecrated by Dr. *Abbot*, late Lord Bishop of London, and others after him by Doctor King, Lord byshop of London.

Sir *Iulius Cæsar* Knight, Chauncelor of the Exchequer, builded a chappell at his house on the North side of the Strand, and it was consecrated vpon Sunday the 8. of May. 1614. by Doctor King Lord Bishop of London, and called it, *Cecill Chappell*.²

And further, even in the slow moving north of England :

Sir *Iames Altham* Knight, Baron of the Exchequer, tould mee that in the North countrey as he rode Circuit he was shewed a goodlie parish Church, very large and beautifull newly builded, but by whom, and at whose charge it was builded hee could not directly learne, but willed the parrish priest to enquire who were the founders, and to send me true instructions, but I neuer heard of him as yet, and as hee fayled me in this, so haue many others in very many things of worthy note.³

A little later on in the century the same desire to maintain a fair standard of decency in the church and its furniture is found in two neighbouring parishes of the City of London, St. James' Duke's Place and St. Catherine Cree. St. James' Duke's Place,

¹ Isaak Walton, *Lives*, London, Newcomb and Mariott, 1670; *Life of Mr. George Herbert*, p. 33.

² John Stow, *Annales*, ed. by Edm. Howes, London, 1615, p. 910.

³ John Stow, *Annales*, ed. Edm. Howes, London, 1615, p. 890.

by the aid of the Lord Mayor, was "made a very beautiful and comely Parish Church"; the Lord Mayor gave the "main and great East Light in the Chancel" and City Companies and private persons gave others. Over the altar there was "a golden Sun with Beams and Rays very ingeniously formed." This church was consecrated in 1622.¹ The Foundation of St. Catherine Cree,

this now famously finished House of God was begun to be laid upon the 23rd Day of *June*, in the year of our Lord God 1628 . . .

This Structure, not of Brick, but built from the Ground with the choicest Free Stone might be got, without, within, and in every part of it supplied, furnished, and enriched with whatsoever might add to its greatest Grace and Lustre.²

The altar and pulpit were of cedar wood; and the architecture is indeed of such excellence that Mr. George H. Birch considers that Inigo Jones must have been consulted, and he holds that the church is worthy of a special monograph.³ The Puritans are said to have swarmed in the City; but this revival of church feeling there shows that they were not supreme. The Lord Mayor and the City Companies helped on the work of church decoration, and St. Catherine Cree was built handsomely, though Dr. Denison, the incumbent, was not altogether enthusiastic in seconding such ideas.

Howes in 1615 noted that "Poules" escaped the general repair of churches. Yet he could not have said this had he written long after Laud became Bishop of London. In 1631 Laud procured from King Charles the First a commission to repair St. Paul's, and the design for the west front was to be by Inigo Jones. When the storm broke ten years later, there remained still £17,000 in hand; which was, however, taken by Parliament.⁴

Besides the London churches there seems to have been all over the country a wave of the same feeling, as Edmund Howes testifies, and the church party show themselves well satisfied with the progress which their ideas had made.

Our Churches by Gods mercy are a glory to our Religion . . . are environed with Church-yards, are fairely built of Stone, covered with Lead, beautified with goodly Glasse-windowes, Pinnacles, Battlements, have their Postures, and *Altars* standing towards the East, have their

¹ John Stow, *A Survey of the Cities of London and Westminster*, edited by John Strype, London, 1720, vol. . Book ii. p. 59.

² *Ibid.* p. 65.

³ George H. Birch, *London Churches of the XXVII. and XVIII. Centuries*, London, Batsford, 1896, p. 25.

⁴ W. Sparrow Simpson, *St. Paul's Cathedral*, London, Elliot Stock, 1894, Ch. iv. p. 92.

Porches, severall Iles, Belfreyes, Steeples, Bels. In the body of these Churches are placed Pulpits, Seates, Pewes, and the Baptisterion or Font towards the West, . . . To the Chancels belonged the Vestry, Lavatory, Repository, and Reclinatories for hearing confessions.¹

It will be remembered that at Abbey Dore the Bishop in his Instrument of Consecration mentions the hearing of confessions among the uses to which the church is to be put. (p. 173, line 1.)

Another writer, whose name I have been unable as yet to discover, speaks of the building and adorning of churches in the reign of King Charles the First.

Our age is very forward to good workes (let some men talke what they will to the contrary) and for their pietie in building repairing and adorning Churches, may compare almost with any former times, in the memory of man : More Churches have beene built, and adorned in the reigne of our King *Charles*, than in the reigne of many Kings before.

But me thinks as in most of our other good works, so in this also the piety and devotion of well disposed minds doe seeme some times to have wanted better directions. We have seene in some places, Churches newly erected, but the parts, forme, and situation, have been so uncouth, that there has scarce beene any resemblance of a Church, no Religion in the whole fabrique. Wee have seene them painted, I cannot say beautified, but with such gaudy colours as can adde no ornament to so solemn and religious a place.²

Of the same decade is a letter from a Carmelite friar in England, Edmund Stanford, to the "Father Generall," dated July 26, 1633, in which he says somewhat of the state of the churches in England. After speaking of the piety of King Charles the First, and that his private life was free from reproach, he adds :

The Communion-tables in the churches are going out of fashion, and are gradually replaced by altars with hangings and candlesticks, but the candles may not be lighted. In the chapels of students Divine Office is chanted in Latin, and I am told crucifixes are to be introduced and placed on the altars.³

There is printed below in Appendix VII. a list of some 21 Innovations which churchmen were accused of having introduced. It may be useful for readers to keep this list in mind as the

¹ John Pocklington, *Altare Christianum*, London, Badger, Sec. ed. 1637. Cap. 4, p. 24.

² R. T. *De Templis, a treatise of temples: Wherein is discovered the Ancient manner of Building, Consecrating, and Adorning of Churches*, London, R. Bishop for Thomas Alchorn, 1638. Chap. xxi. p. 183.

³ Benedict Zimmerman, *Carmel in England*, London, Burns and Oates, 1899, p. 58.

items discussed come to be dealt with below. It claims to be part of a report of a committee of divines, probably allied to, if not the same as, that of which Fuller tells us below, but the names on the two committees differ.

In 1640 the Lords appointed a Sub-Committee of Divines to consult upon innovations; and in the second list of these supposed innovations, the holy Table is said to have been adorned in a way that is hard to understand without further explanation. The canopy over the altar and the curtains at the end would be a copying of the mediaeval practice which has, indeed, been revived in our time, but which seems unlikely enough to have survived into the seventeenth century: though it may be remembered, at the same time, that Fuller is not merely repeating Puritan complaints, so often devoid of foundation, but giving the substance of the deliberations of the Sub-Committee of Divines.

§ 48. Secondly they enquired into *preter-canonical conformity* and *innovations in discipline*. Advancing *Candlesticks* in parochial Churches in the day time, on the *Altar so called*. Making Canopies over, with traverses of Curtains (in imitation of the *Vaile* before the *Holy of Holies*) on each side and before it. Having a *credentia* or side-Table (as a *Chappel of ease*, to the *Mother Altar*).¹

For none of these things is there much evidence in the forms and orders that have been edited in this volume. Altar candlesticks are the most likely pieces of furniture to be met with, and yet the only instance of such ornaments to be found is the blessing of the candlesticks for the cathedral church of Worcester (p. 307, line 22) which is not a parish church. Still we must be on our guard against trusting too much to silence. There is nothing said about altar candlesticks in the chapel of Dulwich College, consecrated in 1616. Yet in 1635 they had them, for Laud admonished the master to place the two candlesticks and basin again on the altar, the master confessing that he had taken them away.² In 1641 the House of Commons ordered all tapers, candlesticks, and basins to be taken away from the Communion Table.³ The Carmelite in 1633 speaks of candlesticks being then introduced.

Pocklington indeed speaks of the altar as "drawne with Curtaines,"⁴ but this may very well be a mere expression of what

¹ Thomas Fuller, *Church-History of Britain*, London, John Williams, 1656. Cent. xvii. Book xi. p. 175.

² William Young, *The History of Dulwich College*, London, T. B. Bumpus, 1889. vol. i. p. 109.

³ John Nalson, *An Impartial Collection*, etc. London, 1683. vol. ii. p. 482.

⁴ John Pocklington, *Altare Christianum*, London, Badger, Sec. Ed. 1637. Argument to Ch. XXI. p. 140.

Pocklington thought was done in antiquity : whether Pocklington's book so alarmed the Puritans that they thought all that he held right to be done was done, cannot now be said ; but there seems evidence that candlesticks were in some parish churches set upon the altar. Prynne says more : tracing Laud's career at

Canterbury, Winchester and most other Cathedralls in England ; and from them to out† Parish Churches and Chapels, all which he miserably defiled, corrupted with Popish superstitious Crucifixes, Altars, Bowings, Ceremonies, Tapers, Copes, and other Innovations.¹

We may put aside Prynne's denunciations as being too envenomed to be accurate. Prynne says that Laud " miserably defiled " not only cathedral churches, but *all* our parish churches and chapels with tapers, copes, etc., which is a thing not likely to be true. But there may be some grain of truth in all these husks. For at Little Gidding it seems to be the fact that they had candlesticks on the altar, not in their private chapel, but in the parish church or chapel of ease adjoining Nicholas Ferrar's house. The descriptions of this church or chapel by Edward Lenton, a man not particularly well disposed to the inhabitants of Little Gidding, but apparently quite fair, is interesting enough to be quoted at length.

For having been so long in the labour of the chapel, it is now high time we were at the church—

At the entering thereof he <Nicholas Ferrar> made a low obeisance ; a few paces farther, a lower ; coming to the half-pace (which was at the east end, where the table stood) he bowed to the ground, if not prostrated himself : then went up into a fair, large reading place (a preaching place being of the same proportion, right over against it).

Now (none but the deacon and I left) I observed the chapel, in general, to be fairly and sweetly adorned with herbs and flowers, natural in some places, and artificial upon every pillar along both sides the chapel (such as are in cathedral churches) with tapers (I mean great virgin-wax-candles) on every pillar.

The half-pace at the upper end (for there was no other division betwixt the body of the chapel and the east part) was all covered with tapestry. And, upon that half-pace, stood the communion table (not altar-wise, as reported) with a rich carpet hanging very large upon the half-pace ; and some plate, as a chalice, and candlesticks with wax candles.

By the preaching place stood the font ; the leg, laver and cover, all of brass, cut and carved. The cover had a cross erected. The laver was of the bigness of a barber's basin.

¹ William Prynne, *Canterburies Doome*, London, Macock and Spark, 1646. p. 59.

And this is all which I had leisure to observe in the chapel : save that I asked for the organs ? And he told me, they were not there ; but that they had a pair in their house.¹

It may be noticed that at Little Gidding they had candlesticks on the altar, although the holy table was placed with its ends east and west, for so "not altar wise" must be construed. Although the authorities had done their best to persuade men to turn the altars with their ends north and south, yet, as is well known, considerable opposition to this change was offered in the diocese of Lincoln. Nicholas Ferrar was most likely acting in accordance with the wishes of Dr. John Williams in keeping the altar of Little Gidding in the Puritan position. Yet Williams, Puritan as he was, had "the Copes, the Plate, the Books, and all sort of Furniture for the Holy Table, rich and suitable"² at Lincoln College, Oxford, of which he was visitor.

One thing more may be noted that Lenton fully expected to find the chancel (or half-pace) separated from the nave by a screen. Enough of such screens of the first half of the seventeenth century have survived to our time to make it plain that the custom of separating the nave from the chancel was then widespread in England. Jesus Chapel at Peartree had a wooden chancel screen and the chapel at Wyke-Champfleur bore on its screen the arms of Dr. Abbot and Dr. Lake. (See notes to p. 47 and p. 93.) More proof of the existence of these screens in parish churches, need not be laboured, for it will be generally admitted that screens were quite usual parts of churches.³

Credence tables may not have been so usual. It would appear that in the old English ceremonial the priest at low mass brought the paten with the obley and the chalice containing wine and water with him to the altar. At high mass the chalice seems to have been made at some neighbour altar.⁴ Mr. Micklethwaite is of opinion that "the credence, in the form of a table, seems not to have been used here before the seventeenth

¹ Letter of Edward Lenton to Sir Thomas Hetley, knight and serjeant-at-law, printed in J. E. B. Mayor, *Nicholas Ferrar, two lives*, Cambridge, 1855. p. xxxii.

² John Hacket, *Scrinia Reserata*, (life of John Williams, Archbishop of York) London, 1693. Part ii. p. 35.

³ Frederick Bligh Bond, *Roodcreens and Roodlofts*, London, Pitman, 1909. vol. i. p. 114. "The number and fine character of the screens, stalls, and other church fittings erected in the reigns of James I. and Charles I. bear eloquent testimony to the wonderful recovery of the Church." Francis Bond, *Screens and Galleries in English Churches*, Oxford, Frowde, 1908. p. 99. "For a short time after the Reformation few screens were built, but by the beginning of the seventeenth century the Reformed Church seemed to be fairly consolidated, and screen building went on again merrily."

⁴ J. Wickham Legg, *Ecclesiastical Essays*, London, Alex. Moring, 1905. pp. 152 and 156.

century"¹; and in fact no rubric of the Jacobean or Caroline book of Common Prayer would require a credence for its observance. The present rubric at the offertory appears only in 1661. Nevertheless, the credence is to be found in the chapel of Andrewes²; and Heywood, Laud's chaplain, acknowledged that it was used as the place for the bread and wine before they were placed on the altar³; and Fuller speaks of the *credentia* or side-table as part of the pretercanonical conformity to be condemned.⁴ Heywood had such a side-table in his church of St. Giles-in-the-Fields; at least some of his aggrieved parishioners said he had.⁵ In the nineteenth century a small table supposed to be a credence table with a locker over it, and dated 1627, was still in the church of Chipping Warden, near Banbury.⁶ In the same work is mentioned a like ornament at St. Michael's, Oxford, but unfortunately the date is not given, as it is of the credence table at Islip, which is 1680.⁷

It may be pointed out that Laud in his answer about the use of a credence table did not say such an ornament had been in use ever since the Reformation; but only that "Bishop *Andrewes* and some other Bishops, used it so all their time."⁸ Other practices he may justify by saying that they had been in use long before; but this he only takes back to Andrewes. It is very likely that the credence in England was an innovation of the Jacobean bishops; not a piece of furniture necessary to enable the celebrant to obey the rubric, until 1661. It may be thought that Andrewes introduced the credence as part of his copying of the Greek ceremonial.

It seems quite possible that they had begun about 1620 to introduce new pictures into their churches, judging from the way in which they are forbidden when of date later than that year. The Lords, for example, in reply to a declaration of the House of Commons, resolved:

That Crucifixes, Scandalous Pictures of any of the Persons of the Trinity, are to be abolished without Limitation of the time since their

¹ J. T. Micklethwaite, *The Ornaments of the Rubric*, Alcuin Club Tracts, 1897.

p. 40.

² See below, plate I.

³ H. Wharton, *History of . . . William Laud*, London, Chiswell, 1695. p. 318.

⁴ See above, p. lvii.

⁵ *The petition and articles exhibited in Parliament against Doctor Heywood*, London, 1641. p. 6.

⁶ James Barr, *Anglican Church Architecture*, Oxford, Parker, 1842. p. 67. In the third edition (1846. p. 83) there is a woodcut of the table, which is apparently semi-circular.

⁷ John Henry Parker, *A guide to the Architectural Antiquities in the neighbourhood of Oxford*, Oxford, J. H. Parker, 1846. p. 3.

⁸ Henry Wharton, *loc. cit.*

Erection, and all Images of the Virgin *Mary* that have been set up within 20 years to be abolished.¹

It was objected by the Committee of Divines that Crucifixes and Images had been "advanced" upon the parafront of the Altar. (App. vii. § 6.)

Selden, speaking of images in churches, recommends as politic to set up no new pictures, nor to pull down old.² Robert, Earl of Salisbury, who died in 1612, employed artists for the adornment of his chapel at Hatfield.³ It looks as if at this time new pictures had been set up; Dr. Denison's furious sermon, "bitterly inveighing against setting up of Pictures and Images in Churches" (p. 104, line 28), suggests something similar, and so does Workman's at Gloucester.⁴ Paintings are recommended in 1638 as suitable adornments for the walls of churches.

When there are no Iles adjoyning to the body of the Church, Pilasters wrought into the wall, with well framed Capitals, would adde much beauty to the fabrique, and much strength to the wals, between which would bee convenient spaces to beautifie the Church, with some excellent paintings of Sacred stories, which may strike into the beholder, religious, and devout Meditations.⁵

At Wolverhampton in 1635 they had put over the new altar pictures in needlework of SS. Peter, Paul, and George. (See Appendix IV. p. 301.)

I suspect that the crucifix in churches, which is so loudly complained of by the Puritans, was very often of painted glass in the windows, which had come down from the middle ages. Dr. John Mountford, Rector of Anstey, in the county of Hertford, lost his living because

he hath introduced into his said Church and other Churches, a turning of the Communion-Table Altar-wise, and having a great Crucifix and Picture of the Virgin *Mary* in the East-window over the said Table, used bowings and cringings before the said Table and Crucifix set Altar-wise, and caused the said Table to be railed in, and the Jesuits Badge to be set upon the Carpet there.

¹ John Nalson, *An Impartial Collection*, etc. London, 1683, vol. ii. p. 483. Sept. 8, 1641.

² John Selden, *Table Talk*, ed. Edw. Arber, London, 1868, p. 56 *sub voce*, Images, § 3.

³ Henry Peachman, *The Gentleman's Exercise in The Compleat Gentleman*, London, Thrale, 1661. Third ed. p. 310.

⁴ Henry Wharton, *The History of . . . William Laud*, London, Chiswell, 1695, p. 332.

⁵ R. T. *De Templis, a treatise of Temples*, London, R. Bishop or T. Alchorn, 1638, p. 194. On p. 196 our author remarks that windows if they stand high "cast an excellent light for the paintings on the wals."

⁶ John White, *The first century of Scandalous, Malignant Priests*, London, George Miller, 1643, p. 13.

Viscount Scudamore, the restorer of Abbey Dore, gave to the parish Church of Campden "a Brass Faulcon which cost 26*l*."¹

There does not seem much evidence in these orders of the use of a litany stool in parish churches. At Christchurch, Canterbury, they had indeed in 1634 "a kneeleing deske in the midst of the Quire" at which the Litany may very possibly have been said.² In Andrewes' private chapel there was a Litany desk.³ But though in Andrewes' form the chaplain moves his place, and bowing to the altar begins the Litany; yet there is no mention of a form or stool (p. 62, line 23). The same at Abbey Dore, where the Chaplain "(kneeling in the midst at the entrance of the Chancell) he saith the Letanie" (p. 166, line 11). So in Juxon's form, the "chaplayne goeing forth agayne and boweing to the holy Table, or Altar, beginns the Letanie" (p. 212, line 35). In Cosin I. and II. one or both of the chaplains descend into the body of the church, "in the midst" to sing the Litany (p. 234, line 6, and p. 251, line 17). At London House one of the chaplains "Kneeling in the middle of the Chappell say the Litany" (p. 266, line 32). It will be seen that there is no mention of a stool. Reading the Litany in the body of parochial churches was disliked by the Committee of Divines (App. VII. § 9.)

It may perhaps also be as well to notice how seldom in these services the organ is spoken of; especially if it be remembered that in the early nineteenth century a rough ignorant fellow defined the Church of England as a "large building with an organ in it."⁴ The "organes" are spoken of in the private chapel at Willoughby House, in the Barbican, attached to the magnificent dwelling of the Earls of Bridgewater (p. 81, lines 23, 29, etc.). Again also at a private chapel at Risley, Sir Henry Willoughby's house (p. 135, line 19, and p. 136, line 25), and in Cosin's Second Order when consecrating his own private chapel at Auckland (p. 226, line 11). Thus no parish church or chapel of ease is said to have had an organ. At Risley it may be noticed that the organist played a solo after the first lesson. In the eighteenth century a voluntary was played before the first lesson.⁵ At Auckland the organist is frequently directed to play a "still verse." It has been noticed above that at Little Gidding they had "a pair of organs," not in the parish chapel, but in the

¹ White Kennett, *Case of Impropriations*, London, 1704. Appendix, p. 36.

² J. Wickham Legg and W. H. St. John Hope, *Inventories of Christchurch, Canterbury*, Westminster, Constables, 1902, p. 255.

³ See below, plate I.

⁴ D. C. Lathbury, *Correspondence on Church and Religion of William Ewart Gladstone*, London, Murray, 1910, vol. i. p. 2.

⁵ *Spectator*, No. 630 "Methinks there is something very laudable in the Custom of a Voluntary before the first Lesson." See also Richard Warner, *Book of Common Prayer*, 1806. Note to Morning Prayer, first lesson.

private chapel within the house. At St. James', Duke's Place, the twenty-third Psalm was sung accompanied with Musical Instruments.¹

Hearne thinks that organs were abundant in churches before the civil wars.

There were Organs in most Churches in great Towns, as there were in abundance of Country Churches also.²

But it seems doubtful if this were so. Even in the eighteenth century Organs certainly were not common. They were no doubt a cause of exasperation to the Puritans. The House of Commons took away his stipend from the preacher in Sutton's Hospital in the Charterhouse because he had organs and pictures of Moses and Aaron.³ The introduction of an organ was supposed to be a check to Puritanism. Cartwright represents one of his characters who wanted to vex the Puritans as saying that he will build a cathedral at Banbury, their head quarters, and give forty thousand pounds to the repairs of St. Paul's, while he will put an organ into every parish church.

I'll send some forty thousand unto *Pauls* ;
Build a Cathedral next in *Banbury* ;
Give Organs to each Parish in the Kingdom ;
And so root out the unmusical Elect.⁴

Bells seem to be noticed but once in the forms as being rung, viz. at Risley (p. 138, line 43), when they were rung after the bishop had dismissed the assembly. A bell is spoken of as part of the furniture at Peartree (p. 67, line 3), and at Lincoln's Inn, (p. 89, line 31), and there are bells at Abbey Dore (p. 171, line 25). They do not seem to be objected to by the Puritans, though they were in use before the Reformation. They are mentioned by Pocklington as part of the furniture of a church,⁵ and four new ones were given at Halsted in 1609.⁶

A year or two ago, Mr. Douglas Maclean, Proctor for the Clergy in the Canterbury Convocation, and Rector of Codford St. Peter's, brought to my notice an interesting plan of the distribution of seats in the church of Corsley, in Wiltshire. The Chancellor of the Diocese of Sarum had ordered the churchwardens to settle every man and woman in his or her seat, and

¹ John Stow, *Survey*, ed. by John Strype, London, 1720, vol. i. book ii. p. 61.

Remarks and collections of Thomas Hearne, Oxford Historical Society. 1907, vol. viii. p. 321. See also pp. 334, 387.

³ John White, *The first century of Scandalous, Malignant Priests*, London, George Miller, 1643, p. 5.

⁴ William Cartwright, *The Ordinary*, Act ii. Sc. 3. p. 31. in *Comedies*, etc. London, Moseley, 1651. Cartwright died in 1643.

⁵ Pocklington, see above, p. lvi.

⁶ Halsted, see above, p. liii.

the plan shows this distribution in 1635. Plans like this seem to be somewhat rare, for nothing similar could be found, either in the British Museum or the Bodleian Library. But in the Registry of the Archbishops of York there is a plan very like that at Corsley. It is inserted between leaf 94 and leaf 95 of Neile and Williams' Register, and is also dated 1635. It is a plan of the seating in the Chapel of Holmeforth, within the parish of Kirkburton, and it resembles in its general features that of Corsley in Wiltshire. The Registrar, Mr. Hudson, told me that this was the earliest plan of which he knew, though he had come across others of later date.

A copy of the plan of the church seats at Corsley was made in 1909 by Mrs. New, and I have deposited this copy in the British Museum, where its number is: Add. MS. 37,951, and the leaf is 91.¹

The pews, built in 1627, in Burneston Church, Yorkshire, still existing, have been photographed by Mr. McCall. Unfortunately the doors have been removed from the pews, except the squire's. They are described as follows:

The pews are of oak, and have angle-posts with round knobs, the ornament of the top rails and panels consisting of circles and semi-circles, containing rosettes and catherine-wheels, and connected by short bars. The pattern is of frequent occurrence in the reign of Queen Elizabeth, and after.

Over the squire's pew is this inscription:

Thomas Robinson of Allathorpe Esq., did by his Last Will Give fifty pounds to this Church which was bestowed and disposed of in the seats, paving, and beautifying there of in the year of our Lord God 1627.²

In 1680 the almspeople were enjoined by the parson to keep this pew swept clean and strawed with sweet-smelling flowers and herbs in their season.

One point in the survey of the consecrations of churches and chapels in the seventeenth century is the frequency with which noblemen's and gentlemen's houses had private chapels attached to them. Even in London, where churches abound, a chapel was often added, of which there is an example in 1667 in Lord Clarendon's house in Piccadilly. This pious practice continued to the end of the eighteenth century. It is spoken of by Miss Austen as existing in her time.³

¹ A description of the plan appears in *Life in an English Village*, by Maud F. Davies, published by T. Fisher Unwin in 1909, p. 295.

² H. B. McCall, *Richmondshire Churches*, London, Elliot Stock, 1910, p. 8. Opposite is plate II. showing the pews.

³ Jane Austen, *Mansfield Park*, Ch. ix. Macmillan, 1901, p. 77. A well-to-do squire's house is being inspected. "This chapel was fitted up as you see it in James.

SACRAMENTS AND SACRAMENTALS.

In the instruments or acts of consecration drawn up by the clerks of the bishop's chancellor there is mention of *sacramenta et sacramentalia* to be ministered. This expression may be found at St. Anne's, Blackfriars, in 1597 (App. I. p. 290, line 30), and again at Fulmer (p. 18, line 34) and at Hatfield (p. 23, line 33). At Peartree the licence to build the chapel was granted by Andrewes' predecessor, and over and above sacraments and sacramentals (p. 48, line 42), all and singular, there are to be celebrated in this chapel prayers and sermons, the baptism of children, matrimony, and burials. In the act of consecration (p. 67, line 26) sacramentals are not spoken of, but prayers and sermons, Eucharist and Baptism, matrimony, the churching of women, and the burial of the dead are to be permitted. Sacraments and sacramentals appear again at Wyke-Champfleur (p. 96, line 8) with prayers and sermons and the burial of the dead. At Abbey Dore sacramentals are not spoken of, but prayers and sermons, the sacraments of the Eucharist and Baptism, matrimony, catechizing, the churching of women, the hearing of confessions, and the burial of the dead are specially mentioned (p. 172, line 30).

At Hammersmith, the chapel is licensed for divine service, preaching, sacraments, and sacramentals, and the burial of the dead.¹ So also at Stanmore, with the addition of matrimony.²

What did the bishops' lawyers mean when they spoke of sacramentals? It is clear that the word sacramental is derived from sacrament, and it may be inferred that sacramentals have a nature allied to sacraments.

A wide employment of the word sacrament is shown in the early fathers, where almost every sacred act or belief is termed a sacrament.³ The middle ages show an instructive passage in Hugo of St. Victor, who died in 1140; it deals with the different kinds of sacraments, which are arranged in three classes. Some are of the first importance, such as baptism and the supper of the Lord, generally necessary to salvation. Others there are which are not necessary to salvation, but tend to sanctification, such as the use of holy water and the receiving of ashes. In the third class are the things necessary in the

the Second's time. . . . It is a handsome chapel, and was formerly in constant use both morning and evening. Prayers were always read in it by the domestic chaplain, within the memory of many."

¹ Oughton, p. 271, see also p. 275.

² *I.c.* p. 255.

³ Ferdinand Probst, *Sakramente und Sakramentalien in den drei ersten christlichen Jahrhunderten*, Tübingen, 1872, p. 1.

higher sacraments, such as the ornaments of the ministers of the sacraments or the habits of religious orders.¹

Thus the word sacrament had still a sufficiently wide meaning in the thoughts of Hugo. In the century before, St. Peter Damian had counted only twelve,² of which it may be noted here that the dedication of a church was the sixth.

Thus we are not surprised to meet with a passage in Lyndwood that the English lawyers must have known in which the number and nature of sacramentals are sufficiently ill defined.

Sacramentale tripliciter Sumitur.

Diffusius. Habent enim se iura canonica omnia saltem pro magna parte ad haec Sacramenta praeambula et consequentia ad ea in *decre.* per totum. et per versus quos *no. Hosti. in fi. prooemii.* Et talia sapiunt quodammodo naturam Sacramentorum : sed differunt a Sacramentis praedictis. Sacramentalia dicuntur, ut est panis benedictus, aqua benedicta, et huiusmodi. Sic alias dicitur de novali, de claustrali, et huiusmodi. *Extra. de ver. sig. quod per novale. Extra. de rescrip. et si. principali. in cle.* Alio modo sumitur Sacramentale prout distinguitur a Caeremoniali, scilicet de re Sacramenti large sumpti. *ut no. Gui. 1. q. 1. multi. ut bene no. 6. di. his ita respondetur.* Tertio dicitur Sacramentale, locus ubi Sacramenta continentur, tractantur ; et scribuntur. Prout *Wil.* frequenter remittit ad Sacramentale suum. *Extra. de sepul. dudum. in fi. in cle. de sen. excom. C. 1. § 1.*³

The number of sacramentals spoken of by Bellarmine and Ferraris is very great, and includes almost everything that can be done in a church. They greatly exceed in number those pointed out in the old verse :

Orans, tinctus, edens, confessus, dans, benedicens.

This is interpreted as the saying of *Pater noster*, holy water, holy bread, the general confession in the mass or divine service, almsgiving, and the blessing of a bishop or priest ; all of which are contained in the line just quoted.⁴

¹ Hugo of St. Victor, *De sacramentis*, lib. I. pars ix. cap. 7. (Migne, *P.L.* clxxvi. 327.)

² St. Peter Damian, *Sermo lxi.* *Sermo in dedicatione ecclesiae I.* (Migne, *P.L.* cxliv. 897.)

³ Gul. Lyndwood, *Provinciale*, Oxon. 1679. *Constitutiones Legatinae Othonis et Othoboni, Sacramenta Ecclesiastica, ad v. diffusius*, p. 9.

⁴ Nor is the number diminished in modern times. I find in a little book by the Rev. W. J. Barry, *The Sacramentals of the Holy Catholic Church*, published at Cincinnati in 1858, the following reckoned as Sacramentals : the prayers of the Church, Litanies, the *Angelus*, Hymns, the *Confiteor*, the Benedictions of the Church, Candles, Holy Water, Ashes, our Lord's Cross, Relics of the Passion, the Golden Rose, Holy Oils, Palm, Paschal Candle, *Agnus Dei*, the Rosary, "the Scapular of Our Lady of Mount Carmel," "the Red Scapular of the Passion," Blessed Food, the Episcopal Ornaments, the Pallium. The work is approved by the Archbishop of Cincinnati ; but its scientific value may be appraised by the institution of the Pallium being ascribed to St. Linus (p. 219).

The sign of the cross, the smiting on the breast,¹ are reckoned as sacramentals; so also prayer in a consecrated church,² fastings and celibacy.³

If the tradition of the mediaeval sacramentals had lingered in the lawyers' offices to the end of the sixteenth century, it is possible that what was meant by sacramentals when the Acts of Consecration use this term was any service that was directed in the book of common prayer that was not baptism or the eucharist; and they are put in by way of redundancy, to make legal anything not precisely mentioned.

Heylyn thinks, however, that sacramentals are four left of the late mediaeval seven sacraments when baptism and the eucharist have been subtracted. The objection to this view is that extreme unction is not usually administered in a church; and if retained, there would be no need for a licence to administer it in a church.

12. As for the Sacraments which were advanced to the number of seven in the Church of *Rome*, this Church hath brought them back to two (as *generally necessary to salvation*) *Baptisme*, and the *Holy Supper*: Four of the rest, that is to say, *Marriage*, *Orders*, *Confirmation*, and the *Visitation* (though not the *extream Unction*) of the *Sick*, being retained under the name of *Sacramentals* in our publick *Liturgy*.⁴

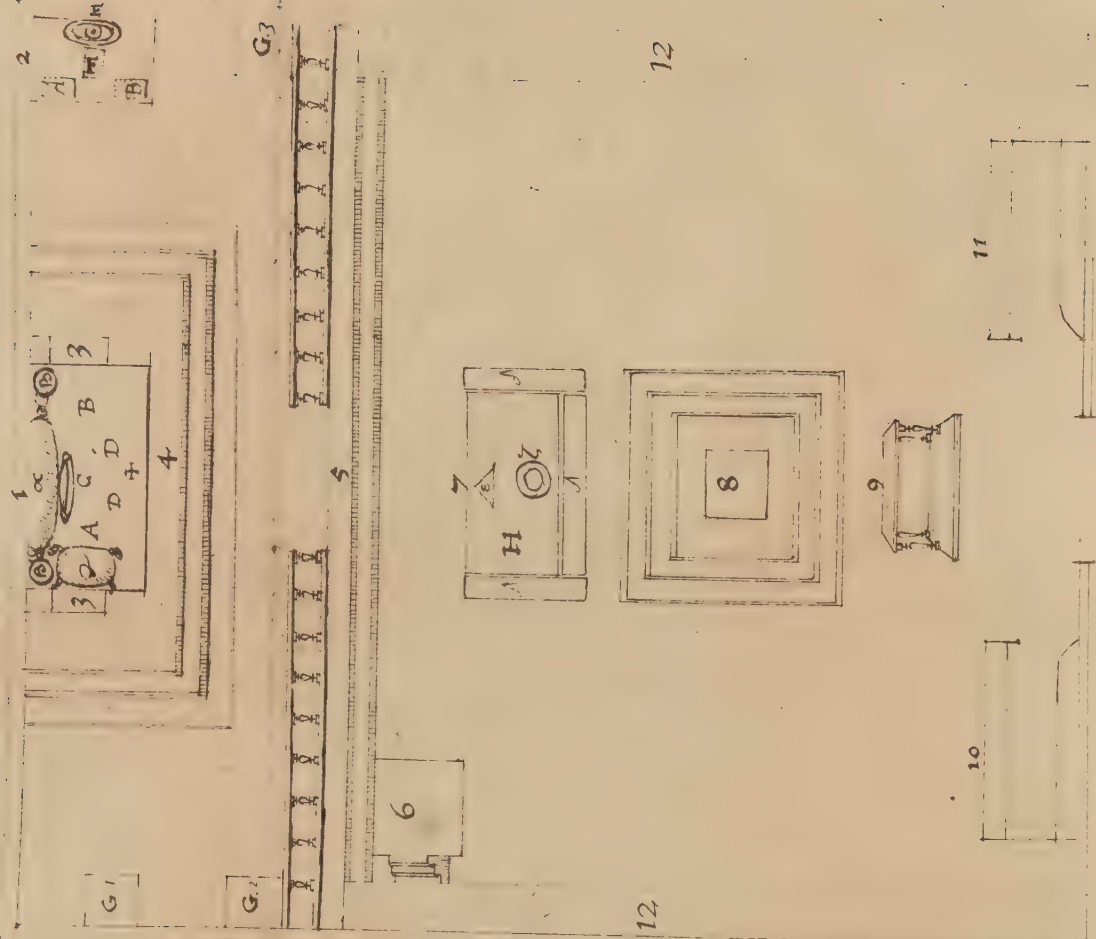
But to sum up: In spite of Heylyn, one inclines to the opinion that the lawyers of the seventeenth century meant by sacramentals something more than the five commonly called sacraments, and that almost any lawful service conducted in a church would be looked upon by them as a sacramental.

¹ L. Ferraris, *Prompta Bibliotheca*, Romae, 1766, t. vi. p. 71, under *peccatum*.

² St. Thomas Aq. *Summa*, pars iii. qu. lxxxvii. art. 3.

³ R. Bellarmine, *de sacramentis in genere*, Lib. ii. cap. xxix. (*Opera*, Ingolstadii, 1601, t. iii. col. 253.)

⁴ P. Heylyn, *Cyprianus Anglicus*, London, A. Seile, 1668. Introduction, p. 10.



The outwards Chapel

- 1 The Altar 1 $2\frac{1}{4}$ high, $12\frac{3}{4}$ long, 1.2. Good as a capital.
B.P. Two chandeliers in front of it.
C. A large altar for votive lights.
D. A large altar for votive lights.
A. A large altar for votive lights.
B. A large altar for votive lights.
C. A large altar for votive lights.
D. A large altar for votive lights.
DD. Two pictures.
E. A large altar for votive lights.
F. A large altar for votive lights.
G. A large altar for votive lights.
H. A large altar for votive lights.
I. A large altar for votive lights.
J. A large altar for votive lights.
K. A large altar for votive lights.
L. A large altar for votive lights.
M. A large altar for votive lights.
N. A large altar for votive lights.
O. A large altar for votive lights.
P. A large altar for votive lights.
Q. A large altar for votive lights.
R. A large altar for votive lights.
S. A large altar for votive lights.
T. A large altar for votive lights.
U. A large altar for votive lights.
V. A large altar for votive lights.
W. A large altar for votive lights.
X. A large altar for votive lights.
Y. A large altar for votive lights.
Z. A large altar for votive lights.

8. A large altar for votive lights.
H. A large altar for votive lights.
8. A large altar for votive lights.
9. A large altar for votive lights.
10. A large altar for votive lights.
11. A large altar for votive lights.
12. 12. A large altar for votive lights.

TRANSCRIPT OF THE CONTENTS OF THE CHAPEL OF DR. LANCELOT ANDREWES, BISHOP OF WINCHESTER.

1. The Altar 1 yard $\frac{1}{4}$ high 1 yard $\frac{3}{4}$ long. 1. yard broad.

- | | |
|--|---|
| <i>a.</i> a Cushion | } the dayly
furniture
of the Altar. |
| <i>ββ.</i> Two Candlestickes with tapers | |
| <i>C.</i> The Bason for Oblations ¹ | |
| <i>γ.</i> A Cushion for the Service Booke. | |

A the² Canistor for the wafers like a wicker basket, and lined with Cambrick laced.

B the Tonne vpon a Cradle.

C the Chalice haung on the outside of the boll Christ with the lost sheep on his shoulders.³

On the top of the couer the Wisemens starr, both engraven.

It is couered with a linnen napkin (called the Aire) embrodered with colored silkes.

DD. Two Patens.

✕ The Tricanale being a round Ball with a skrew couer wherout yssue 3 pipes and is for the water of mixture.

2. A side Table on which before the Communion stand A and B vpon two napkins, E. a Bason and Ewer to wash before Consecration. F. the Towell apperteining.

3.3. The Kneeling stooles couered and stuffed.

4. The Footpace with three Ascents couered with a Turkey Carpett of firrboords.

G.G.G. Three Chaires used at Ordinations or Prelates communicant.

5. The Septum with two ascentes.

6. The Pulpitt.

7. The Musique table with (δ.δ.δ) three formes.

verte fol.

ε. A Triquetrall⁴ Censor. wherin the Clark putteth frankincense at the reading of the first lesson, and

H. The Navicula like the keele of a boat with a half couer and a foot Out of which the frankincense is powred.

<There appears to be no explanation of ξ>

8. A footpace with three ascentes on which the Lecterne standeth, couered, and theron the great Bible.

9. The Faldstorie wherat they kneel to read the Litanie.

10. is the Chaplaines seat where he readeth Service.

11. A Seate with a Canopie ouer it. for the Bishop. But at the Communion time he sits on G. 3.

12. 12. Two long formes for the familie.

¹ In margin in different hand: All the plate guilt.

² Interlined in same hand as in margin: siluer and guilt.

³ Cf. Tertullian, *de pudicitia*, cap. x. (Migne *P.L.* ii. 1000.) pastor quem in calice depingis.

⁴ Between ε and δ is a thick vertical stroke.

<William Prynne, *Canterburies Doome*, London, Macock and Spark, 1646, p. 123.

The manuscript from which Prynne transcribed the following inventory has not been found. The accuracy of Prynne's transcription in minor matters may perhaps be questioned.>

Furniture belonging to the Chapel

Behind the Altar : a peece of Hangings 11. foot deep, and 5. yards $\frac{3}{4}$ long.

Another peece of Hangings. The story of *Abraham* and *Melchisedeck* ; part of the story of *David*.

A Table with a frame of deale used for the Altar, 1. yard $\frac{1}{4}$ high, 1. yard $\frac{3}{4}$ long 1. yard broad.

A Back-peece of Crimosin and Violet Damaske paned. 1. yard $\frac{1}{2}$ deep, 3. yards long.

A Front peece of the like. 1. yard. $\frac{1}{4}$ deep, 3. yards long.

A Pall of Violet Damaske. 1. yard $\frac{1}{4}$ broad. 3. yards $\frac{1}{4}$ long.

A Cushion of Violet and Crimosin Damaske. $\frac{1}{2}$ yard broad, 1. yard long.

A Rail of Wainscot bannisters before the Altar.

Two Traverses of Taffeta Crimosin and Violet paned 3. yards $\frac{1}{4}$ deep, 4 yards, $\frac{3}{4}$ broad.

A foot-pace with two ascents of Deal, underneath the Altar, 3. yards $\frac{3}{4}$ long, 1. yard $\frac{3}{4}$ broad.

A Turkey Carpet to it 4. yards $\frac{3}{4}$ long, 2 yards $\frac{1}{4}$ wide.

Two low stooles to kneel on at each end of the Altar, stuffed and covered with purple Bayes.

A square Pulpit of wainscot, 1 yard $\frac{3}{4}$ high, 1 yard square.

A Pulpit cloath of Crimosin and Violet damaske paned, 1. yard $\frac{1}{4}$ deepe, 3. yards long.

A Musique Table of Deal.

3. Formes to it covered with purple Bayes.

A Carpet of purple Broad-cloath, 3. yards long.

A Carpet of purple Bayes, 3. yards long, and $\frac{3}{4}$ broad.

A foot-pace with three Ascents, 2. yards $\frac{1}{2}$ square. And thereupon a Lectern with the Great Bible.

A cloth to the Lecterne of purple broad cloth, 3. yards long.

Another of purple Bayes. 3. yards long, 1. yard, $\frac{3}{4}$ broad.

/A Faldstory of wainscot, 1 yard 1. neile¹ high, [p. 112. for 124] 1. yard lacking a neile broad at top 1. yard lacking two nailes breadth below.

A cloath to it of purple broad-cloath, 2. yards, $\frac{3}{4}$ long, 1. yard, $\frac{1}{2}$ broad.

Another of Purple Bayes, 2. yards $\frac{3}{4}$ long, 1. yard, $\frac{1}{4}$ broad.

¹ Nail, neil : "a measure of length for cloth ; 2 $\frac{1}{2}$ inches or the sixteenth part of a yard." (N.E.D.)

Over the Bishops seate.

A Canopie of Crimosin and Violet Damask paned, 2 yards $\frac{1}{8}$ long
2. bredth.

The Valens to it, 3. yards compasse $\frac{1}{8}$ deep.

A Cushion to it of Violet Damaske, 1. yard long, $\frac{2}{8}$ yard broad.

A folding Table of wainscot neer the Altar.

A Carpet of Bayes on it, 1. yard $\frac{1}{2}$ wide, 1. yard $\frac{1}{2}$ long.

4. Folding chaires of Leather.

Plate for the Chappell.

Two Candlesticks gilt for tapers 60 ounces at 5s. 6.d. the ounce.

A round Bason for Offerings, gilt
and chased 31 $\frac{1}{2}$. 6. 8.

A round Bason for Almes gilt and
chased 30. 6. 0.

An Ovall Bason and Ewer, gilt and
chased 51. 6. 0.

Two Patens gilt 36. 10. 0.

For cutting the figure 13.s. 4.d.

A Chalice and cover gilt 43. 10. 0.

For making the star on the Challice 3.s.

A Tun gilt 47. 3.d. weight 6. 11.

A Cradle to it gilt 18 $\frac{3}{4}$. 6. 11.

A Funnell to it gilt 3. 6. 11.

A Canister gilt, 5 $\frac{3}{4}$. 10. 0.

A triquetrell Censor 85. lack 6.d. 7. 0.

For gilding it at 16.d. the ounce.

A Laton pan for it, 5s.

For making the knob of it, 2s.

A Crewet gilt with 3. spouts, 10 $\frac{1}{8}$ 7s. 9.

Another gilt with a Birds bill, 4 lesse. 5d. weight 6. 8.

Five Copes

Linnen *(in m.)* Five Surplices

Two Altar-cloathes

Two Towels thereto

A cloath to lay over the Challice wrought with coloured silke called the
Aire.¹

¹ *âlep*: a veil to cover the chalice and paten, doubtless so called on account of the tenuity of the stuff of which it was made. (Leon Clugnet, *Dictionnaire . . . l'église grecque*, Paris, Picard, 1895. p. 4.)

I.

CONSECRATION OF A PRIVATE CHAPEL AT LANGLEY, BECKENHAM, KENT, BY DR. WILLIAM BARLOW, BISHOP OF ROCH- ESTER, ON SUNDAY, JULY 26, 1607.

<Bodleian Library, Oxford, Rawl. MS. C. 868, a manuscript of paper, consisting of 12 leaves, 8½ by 6½ inches (212 by 165 millimetres) in pasteboards covered with marbled paper, calf backing, labelled on one side: Consecrat. Capellæ ap. Langley, Canc. The transcript has been made by Mr. R. A. Abrams.

The writing is considered by Mr. Madan to be certainly after the Great Rebellion, if not later than the seventeenth century. The square brackets are in the original MS.>



[a

NEGOTIUM CONSECRATIONIS CAPELLÆ, APUD LANGLEY, KANC.¹

/Negotium Consecrationis
Capellæ, intra ædes Edmundi Style } Die Dominico Vicesi- [p. 1
Armigeri, apud Langley. } mo sexto, viz. die Mensis
Julij Anno Domini Mille-
simo Sexcentesimo Septimo, inter horas nonam et undecimam ante
meridiem eiusdem diej, Reverendus in Christo Pater Dominus
Gulielmus permissione divina Roffensis Episcopus, intra ædes
venerabilis viri Edmundi Style Armigeri scituat<as> infra Parochiam de
Beckenham in Comitatu Cantiaë Roffensis Dioceseos et Jurisdictionis
Oratorium quoddam (decenter et ornaté extructum) pro Capella
benedixit et Consecravit, eamque in honorem perpetuum et Servitium
Omnipotentis Dei Dicavit; presentibus tunc ibidem præfato
Edmundo Style, Henrico Snelgrave, Roberto Leigh Armigeris;
Gulielmo Stile, Edmundo Style iuniore, et Edmundo Scott Generosis;
nec non Christofero Fountaine et Arnoldo Stansmore Gardianis
Ecclesiæ parochialis de Beckenham prædict<ae>, alijsque non-nullis
testibus probis et fide-dignis.

/Modus autem Procedendi in hoc Negotio talis fuit, ut [p. 2
sequitur.

Reverendus in Christo Pater antedictus, solus, Capellam vacuum
(sed decenter instructa†) intravit, astante forâs cœtu præsentium,
et aspiciente; ipseque, in ipso Limine ad introitum, dixit, et benedixit
Loco, ad hunc modum, viz.

¹ Added in smaller hand.

I was glad when they sayd unto me; wee will goe into the house of the Lord.

Peace bee within theis walls, and prosperitie within theis Doores.

5 Because thou art an House for the Lord our God, wee will secket to do thee good.

Tum paulatim procedens Reverendus Pater, genibus flexis, et manibus (versus Orientem) in Cœlum Levatis, huiusmodi Orationem, Solus, habuit, viz.

10 O Eternall God, mightie in power, and of incomprehensible Majesty who fillest Heaven and Earth with thy glorious presence, and therefore canst not be conteyned within the Largest Circuite, much lesse within this narrow roomth, for the Conse/cration whereof wee are now assembled: Not- [p. 3
15 withstanding, because it hath pleased the, to promise thine especiall presence, in that place, where two or three shalbee gathered together in thy name, and for thine Honor; wee doo heere in all humilitie, and with readines of hart, wholly Devote and Dedicate thys Place, this day, for ever unto thee; and
20 (utterly separating it henceforth, from all prophane and domesticall uses or affaires) are bould to Consecrate it to thy Service only, for hearing thy word, celebrating thy Sacramentes, and offering up the Sacrifices both of Prayer and Thanksgeeving. And although wee, miserable wretches as wee are, bee altogether
25 unworthy to appoint any earthly thing to so greate a Majesty and I the most unfitt of all thy Ministers, to appeare beefore thee in so Honorable a Service; yet wee most humbly beeseech thee, to forget and forgive our manifold sinnes, and to be present amongst us in this religious Action; vouchsafe to
30 accept it gratically at our handes; blesse it with happy successe; receive the Prayers and Supplications of us, and of all other, who either now or heereafter, entring into thys Hallowed Place, shall call upon thee, and geeve both/ [p. 4
them and us grace, whensoever wee come into this thy
35 presence and place of Residence, to bring hether cleane thoughtes, pure hartes, bodies undefiled, and mindes sanctified; to wash our handes in Innocencie, O Lord, and then to Come to thine Altar: that so we may present unto thee both our Soules and Bodies, as Holy Temples of thy
40 Spiritt, within this litle Temple, to the glory of thy Name, and the accomplishment of our desires, through Christ Jesus, to whom with the Father and the Holy Spirit, etc.

Qua finita, convocatur tota Congregatio in Capellam; statinquet iussu & mandato dicti Reverendi Patris, Preces Ordinariæ celebrantur ibidem, per Magistrum Nathanem Gifford Clericum Artium

45

Magistrum, Rectoremque ecclesiæ parochialis de Stone, et Petrum Gunter Clericum in Artibus Baccalaureum, Curatum ecclesiæ de Beckenham prædict<æ>, Capellanos eiusdem Reverendi Patris :

Loco tamen Psalmorum communium, Seligebantur, qui lege-
5 bantur

/Psal. $\left\{ \begin{array}{l} 24. \\ 27. \\ 84. \end{array} \right\}$ & [p. 5]

$\left\{ \begin{array}{l} \text{Pro prima Lectione} \\ 2 \text{ Chron : 6.} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{Pro secunda Lectione} \\ \text{Joh : 10. vers. 22.} \\ \text{ad finem.} \end{array} \right\}$

Post Collectam illam in Litania, pro Episcopis & Curatis, Oratio Sequens habebatur. viz.

Almighty God, which dwellest not in Temples made
15 with handes, as sayth the Prophet, and yet vouchsafest to accept the devoute Services of thy poore Creatures, allotting Speciall Places for Divine Offices, promising even there to heare, and graunt their requests : wee humbly beseech thee, to accept our this-dayes-Duty, and Service, of Dedicating
20 this Chappell, to thy greate and dreadfull Name ; and fulfill, wee praye thee thy gracious promises, that whatsoever Prayers in this Sacred Place shalbee made, according to thy will, may be favourably accepted, and returned with their desired Successe, to thine eternall glory, and our especiall
25 comfort in Christ Jesus ; to whom &c.

/Illam sequebatur Psal. 23 qui canebatur ; Psalmum, [p. 6 Concio per prædict<um> Magistrum Gifford, qui pro Themate Legebat ex Joh : 2º. ver. 16º.

[Auferte ista hînc.]

30 Concione tandem finita, dictus Reverendus Pater se parans ad Eucharistiam celebrand', Accersitis Patre familias, filijsque suis duobus natu maximis, ibidem præsentibus, eos sistebat coram Altare ; quos his aut similibus verbis affatus est, viz.

Mr. Style, it was your most earnest desire, to have this
35 Place Consecrated ; which request you have obteyned, and therein a double favour, both from God, that it will please him to accept from Synfull men such meane offers, and to tye his presence (by promise) to such Places as this ; and also from the Church, which hath appointed the means for per-
40 fourmaunce thereof ; and this your request is by mee already satisfied, and that Dutie perfourmed. Now then you must know, that this Place is become an Anathema, /and [p. 7 that in every Anathema there is both a Consecration and an Execration, a Blessing and a Curse : yf you shall use it

rightly, and to that purpose only, for which it is Sanctified,
 it will bee an Anathema a blessing to you and your families ;
 yf otherwise, and that you shall prophane it, it will bee an
 Anathema a Curse to you and your posteritie. Therefore, I
 5 do here charge you in the name of the Almighty God, in
 whose presence yee now appeare, and to whose great and
 glorious Name, this house is Dedicated, that neither yee, by
 yourselves, or by permission of others, doo or suffer to bee
 doon, any thing Contrary to that is intended and per-
 10 fourmed ; yf yee shall I doo call the great God of Heaven,
 beefore whose Altar ye stand, and this Congregation heere
 present, witnesses against the Soules of you and yours, at
 the dreadfull day of iudgment : But my hope is yee will
 not ; and yet for more assuraunce, I doo require yee to passe
 15 me your promises, beefore God and this Com/pany, not to [p. 8
 doo or suffer it any way to bee prophaned.

Tunc (data prius fide per prænominatum Edmundum Style
 patrem, & filios eosdem suos, ad effectum prædictum) Reverendus
 Pater, a Septentrionali Mensæ parte stans, Decalogum recitabat,
 20 & pro Collecta Legebat, ut Sequitur.

Most Blessed Saviour, which by thy bodely presence, at
 the feast of Dedication, didest approove and honor Such
 devoute and religious Services, as this wee have now per-
 fourmed ; present thy Self at this time¹ also unto us by thy
 25 holy Spiritt : and because that holines beecometh thine house
 for ever, Consecrate us wee pray thee, as an holy Temple
 unto thine owne Self, that, thou dwelling in our hartes by
 faith, wee weet may be cleansed from all Carnall and
 Prophane affections, and devoutly geeven to all good workes,
 30 for the glory of thy most blessed Name ; to whom &c.

Capellani prædicti legebant, pro { Epistola 1 Cor. 3. }
 { ver. 16 ad finem }
 { Evangelio Joh. 2. }
 { ver. 13. ad finem }

35 /Tunc Reverendus Pater accingit se ad Coenam Domini- [p. 9
 cam ; Exeunt qui non particip<an>t ; manent cum Episcopo &
 Capellains,† Pater familiâs, duoque filij sui prænominati cum
 vxoribus, & vtriusque sexus alij aliquot.

40 Synaxi veró peracta, & toto coetu in Capellam convocato,
 Reverendus Pater iussit, ut literæ quedam obligatoriæ afferrentur,
 quibus præfatus Edmundus Style pater, pro Seipso & hæredibus
 suis, dicto Reverendo Patri et Successoribus Suis (quibusdam con-
 ditionibus hoc negotium tangentibus) nexus tenetur, quæ per

¹ time : added in m.

Symonem Bibye Notarium publicum ibidem publicé legebantur, & per eundem Edmundum Style, tunc signatæ, dabantur in manus Reverendi Patris antedicti.

Quo Negotio finito hanc Gratulatjonem pro colophone addidit,
5 & alta voce promunciavit† dictus Dominus Episcopus. viz.

Blessed bee thy Name O Lord our God, for that/ [p. 10
it pleaseth thee to have thine habitation among men, and to dwell in the assembly of the righteous; and blesse, wee beseech thee, this Dayes, Action unto us; prosper thou the
10 worke of our handes upon us, Lord prosper thou our handy worke; Blesse this Familie and the Owner thereof, into whose minde thou didest put it, to have this Place Consecrated unto thee; bee with him and his in their going out and Comming in, & make them truly thankfull unto thy glorious
15 Name, who beeing soe greate a God & the Lord of the whole Earth, vouchsafest to accept theis poore offeringes from sinfull men, which are them selves but earth and ashes; and graunt, that they and their Posteritie, may faithfully serve thee in this Place, to the Comfort of their owne soules and the ever-
20 lasting prayse of thy Glorious Majesty through Jesus Christ our Lord and only Saviour.

Et sic tandem, præfatus Dominus Episcopus Congregationem totam dimisit, cum benedictione illa Apostolica, viz.

The peace of God which passeth all understanding, &c.

25 /Et ego Simon Bibye, autoritate Regia Notarius Publicus, [p. 11
quia prædict<æ> Consecrationi & Dedicationi Capella†, cæterisque omnibus & singulis, dum (sic ut præmittitur) agebantur & fiebant, unâ cum prænominatis testibus, præsens & personaliter interfui, eaque omnia & singula sic fieri vidi & audiui; Ideo totum huius-
30 modi processum (manu mea propria fideliter Scriptum) in hanc publicam formam redegi; ad hoc Specialiter rogatus & requisitus.

Ita testor Sym. Biby Notarius Publicus.

1607

/Julij 26^o 1607

[p. 12

35 Edmundus Style de Langley in Comitatu Cantiae Armiger, tenetur Reverendo in Christo Patri Domino Gulielmo Roffensi Episcopo et successoribus suis, in Ducentis Libris, sub Conditione indorsata. viz.

40 /The Condition of this Obligation is Such, That whereas the [p. 13
within named Reverend Father hath upon the day of the date hereof Consecrated a Chapell in the house of the within bounden Edmund Style at Langley within written, and the same hath dedicated to the Honour and Service of Almighty God, as by a formall Instruement tripartite hereof made, and Sealed with the

Episcopall Seale of the Said Re. F. (whereof one part remayneth in the Custodie of the Sd. Edm. Style for him, and his heires to all posterity, one other pt. is kept in the Church-Chest at Beckenham within mentioned, and the third in the Registrie of the Bishops of
 5 Rochester for a perpetuall Record) as it doth more at large appeare, in which Chapell, it shall and may bee lawfull for any Minister (being ordeyned according to the Lawes, Orders, and Constitutions of the Church of England, and auzherized thereunto by the Arch-Bp. of Canterbury or the Bp. of Roch. for the time being)
 10 there to Celebrate Divine Service and administer the Holy Sacramentes after the Order pre/scribed in the Booke of [p. 14 Common Prayer Confirmed by his most excellent Majesty. Now therefore, if the sd. Edmund Style with his familie, and his heires for ever hereafter with their famellyes doo twice at the least in every
 15 yeere (wheereof Easter to bee one) unlest extremitie of Age, Sicknes, or some other necessarie let or impediment, to bee approved by the Sd. Arch-B: of Cant: or B: of Roch: for the time beeing, shall hinder them) and there doo reverently heare divine Service, and receive the blessed Sacrament of the Body and Blood of our
 20 Lord and Saviour Jesus Christ, according to the manner appointed in the Sd. booke of Common-Prayer; or yf any of their families shall refuse so to doo, that then they cause such persons to bee presented to the Ordinary of the Diocesse of Roch: that shall bee for the time; And also, yf the Sd. Edm. Style and his heires for ever with
 25 his and their families doo from time to time satisfie content and pay unto the Sd. Parish Ch. of Beckenham and to the Parsons, vicars, Curates, and all other officers /and Ministers of [p. 15 the same, for the time being, all such Tithes, Offringes, Obventions, oblations, and other duties and payments of what name nature or
 30 Condition soever they bee which by lawe right Custome or prescription shall bee due and payable from them or any one of them, in as full and ample manner as hath been used and accustomed beefore the Consecration and Dedication of the said Chapell; Then &c. or els &c.

35 /Universis et singulis Christi fidelibus presens Instrumentum, [p. 16 inspecturis visuris sive auditoris et presertim Rectori Curato et Gardianis ecclesie parochialis de Beckenham nostre Dioceseos Roffensis Gulielmus permissione Divina Roffensis Episcopus, Salutem in Domino ac fidem indubiam presentibus adhiberi; Ad perpetuam
 40 rei memoriam vniversitatis vestre notitijs deduci volumus et deducimus per presentes Quod pridem ex parte venerabilis viri Edmundi Style Armigeri de Langley infra fines et limites parochie de Beckenham predict' notoriè scil' et scituat' nobis extitit repetite instantijs expositum et deinde humilitér supplicatum, Quod cum ab
 45 antiquo et à tempore memoriam hominum, longé superante in ædibus suis apud Langley predict' Oratorium quoddam seu Capella decentér ornaté et instructé ædificatum fuerit; Quodque cum adest sue predict' ab ecclesia parochiali de Beckenham predict' per spatium duorum

Milliarium seu saltem unius Milliaris distent, quo minus ipse (senio confectus) sine salutis suæ dispendio singulis diebus Dominicis et festivis Ecclesiam parochialem de Beckenham predict' frequentare <non> possit, Quatenus nos premissorum intuitu et ratjone dictam

5 Capellam dedicare, Consecrare, ceteraque nostro in hac parte incumbentia Officio pastoralis peragere, et insuper gratiosè secum dispensare Dignaremur, Ut ipse et ceteri de familia sua publicis precibus ibidem in dicta Capella singulis diebus Dominicis et festivis de tempore in tempus per anni Circulum Contingentibus interesse

10 valeant, nec ad ecclesiam parochialem de Beckenham pred' accedere aut ad eam /frequentand' Compelli possint vel aliquis eorum [p. 17 possit : Nos igitur Gulielmus Episcopus antedictus premissis singulis Consideratis et intellectis, prehabitaque de et Super veritate eorundem in forma Iuris Inquisitione deligenti et vocatis in hac parte de Iure

15 vocandis et interesse habentibus, quia per Inquisitionem huiusmodi ac alias probatjones legitimas in hac parte habitas et factas Comperimus et invenimus Omnia et singula premissa fuisse et esse vera rationique Consona, ex Causis predictis et alijs in hac parte nos justè et legitime moventibus Die Dominico vicesimo sexto viz. die

20 Mensis Iulij Anno Domini Millesimo sexcentesimo septimo, predictum Oratorium pro Capella benediximus Consecravimus et dedicavimus, ipsamque Benediti et Consecrari ac de<d>icari fecimus ; Et prefato Edmundo Style eiusque heredibus in perpetuum Concessimus ac per presentes Concedimus, ut per aliquem idoneum Ministrum

25 publicas preces ac alia Divina Officia juxta ritus et leges ecclesiasticas intra Capellam sive Oratorium predict' Celebrari faciant, prefatoque Ministro huiusmodi preces et Officia ibidem Celebrand' tenore presentium Licentiam damus et facultatem ; Ac insuper de speciali nostra gratia dispensamus pariter et indulgemus prafate Edmundo

30 Style et heredibus suis (quantum in nobis est et Iura hujus regni patiuntur) quod ipsi et ceteri de familia respectivè sua publicis precibus huiusmodi de tempore in tempus interesse valeant ac possint nec ad ecclesiam parochialem de Beckenham predict' accedere teneantur nec aliquis eorum teneatur aut ad id à quoquam invit'

35 Compelli possint vel aliquis eorum possit. Proviso tamen quod ecclesie parochiali de Beckenham predict' eiusdemque Rectori aut Curato nullum ex hoc in suis Iuribus et emolumentis ecclesiasticis preiudicium generatur, sed eorundem Iura ac emolumenta ecclesiastica in omnibus et per omnia integra et illesa conserventur. Proviso

40 etiam quod tam predictus Edmundus Style quam heredes sui in perpetuum ceterique de familia respectivè sua duobus ad minus diebus dominicis aut festivis annuatim ad Ecclesiam parochialem de Beckenham predict' acc<e>dere, publicis precibus alijsque divinis Officijs ibidem interesse, Nec non /Sacramentum Corporis et [p. 18

45 Sanguinis Domini nostri Iesu Christi iuxta Statuta et Ordinatioes huius regni Anglice recipere teneantur et eorum quisque teneatur. Proviso denique quod Minister, preces et Divina Officia ibidem in Dicta Capella Celebraturus per dominum Archiepiscopum Cantuariensem pro tempore existen' vel per Nos aut successores nostros Roffenses

Episcopos licentiet' ac approbetur, super quibus omnibus præfatus Edmundus Style pro seipso et heredibus suis Cautjonem sufficientem ducentarum librarum dedit ac prestitit : || : In cuius rei Testimonium sigillum nostrum Episcopale presentibus apponi fecimus : || : Dat' 5 quoad sigillatjonem presentium Octavo die Mensis Augusti Anno domini Millesimo sexcentesimo septimo supradict', nostraque† Consecratjonis Anno Tertio : || :

W : Roffens :¹

¹ Here follows a copy of the Bishop of Rochester's seal, with this inscription "Sigilvm Gvilelmi Barlo Rofensis Episcopi A^o.D. 1605. Below the arms of the church of Rochester is an eagle double-headed holding in its claws a bar, Bar-low. The motto cannot easily be read.

II.

CONSECRATION OF THE PARISH CHURCH AND CHURCHYARD OF FULMER, BY DR. WILLIAM BARLOW, BISHOP OF LINCOLN, ON ALL SAINTS' DAY, THURSDAY, NOVEMBER 1, 1610.

<The text here given is that of the fifth tract in a volume, lettered on the back : *Miscellanea Ecclesiastica* 1595-1610 MS. belonging to Major Coates, M.P. once in the possession of Mr. Charles Golding and part of the Dawson Turner Collection. The volume is said to have come from the Library of Sir Henry Spelman. The tract is of paper, ten leaves in number, now measuring 196 by 144 millimetres.

The text has been collated (under the symbol L.) with a manuscript in the Archbishop's Library at Lambeth, Wharton 577. fo. 185, which consists of four leaves in quarto 7 $\frac{3}{4}$ by 6 inches in size. Only the more important variations have been noticed.

The instruments are given in an Appendix from Lambeth MS. 929, ff. 83 and 84. They are contemporary, as the names affixed are true signatures.

John Stow's *Annales*, edited by Edm. Howes, London, Thomas Adams, 1615, pp. 908-10, contain an account of this consecration.

The form appeared in the *Transactions of St. Paul's Ecclesiological Society*, vol. vi. p. 81, about 1907.>

{ William Barlow } The manner of his Consecrating [fol. 1.
Lord Bishopp of } the Church, and C25 Lincolne } Fulme<r>¹ in the Countie of Buck :

*primo die Nouembris viz : festiuitatis Omnium Sanctorum
anno Domini 1610²*

And first of the Church-yard.

At the entrance into the Churchyard the Bishopp willed
30 the Assembly to passe with him the whole Compasse of the
same, and as they went to singe : Psal : 100 :

The Circuite beinge finished, the Bishopp made a shorte
speech, expressinge the reason of this and the like Enclosure
about a Church namely in a double respecte :

35 First that it might be *Atrium Templi* ^{3a} as in English wee
call it a Churchyard³ both for a kind of state, and reuerence

¹ Outer edge of leaf cut down by binders.

² Instead of this introduction, L. has : The manner of consecrating the Church and Churchyard at Foulmire, in com. Buckingham, 1^o Novemb. viz. Fest. omnium SS. 1610. By william Barlow Lord Bishop of Lincolne.

³⁻³ a church yard as we call it : L.

to the place, (as in howses of Rich, and Honorable Personages) tha(t)¹ the entrance mighte not be presently from the Common way, into the Temple, but as by a base Courte: and alsoe that noe other buildinge should ioyne, or iutt vppon
 15 it, for that was it, which God him-self took in ill parte,² and accounted it² an abhominable Polution, *Posuerunt postes suos iuxta postes meos*: &c: Ezech: 43:

Secondly, that it mighte be as in greeke, & latin it is called, *Cæmiterium*, that is a dormitory, or place for Christians
 10 to sleepe in, for soe the death of those which die in the faith of Christ, is called, both by himself and his Apostles, because they lyinge in their Graues, expect to be raised againe at the last day, by the voice, of the Archangle, as those which lye in their beddes are raysed in the dawninge of the day, by the
 15 Cockes Crowinge. To which vse not Euery place is accom(mo)date, but such as this shalbe a Religious place, Consecrate to that purpose: that Soe this might both putt a difference betweene them/ that die by the hand of [fol. i.b. God in the faith of Christ and those which die violently, either
 20 by the hand of the Executioner, in *Scandalo Mundi*; or by their owne hand, in despaire of their Sauour (for whose enterringe, Feildes, and Common highwaies are worthyly appointed): As alsoe, that those, which like neighbours, in their life time, assembled together in one place, as members
 25 of the same Body; might after death, lye together in one place, expectinge the same Resurrection: For in the Buriall of the Dead, ther is both respected an humane Courtesye, and alsoe an Office of Religious Piety: First, men euen in nature, and Common reason haue abhorred, that those bodies
 30 which are *Aminæ*³ *Domicilia* Tenements of that Soule which giues them reason, wherby man excelleth all other Creatures (for wheras in strength and sence, and other quallities Corporall, many Beastes exceede men, yet God, or nature, as the Humanistes speake, geevinge vnto man this One thinge,
 35 Reasonable Soule⁴ ἀλλ' ἐν διδοῦσα πάντα μαλθάσσει τάδε saith a Poett of their owne,⁵ by it he surpasseth, Cicureth,⁵ and Conquereth them all) they euen abhorred I say, that theis should be left vnburied amongstes the Beastes of Feild, and in the Scripture phrase, that *Sepultura viri* should be as
 40 *Sepultura Asini*:

Secondly, that the Bodies of Christians (which are the Temples of the Holy Gost, while they liue) mighte after the

¹ That: L.

³ The dot is placed above the fourth minim.

⁴—⁴ om. L.

²—² as: L.

⁵ om. L.

separation of the Soule from them, be enterred, in those places which are Consecrated by the ministrie of the Holy Gost¹ Spiritt, and lye as neare to the place as mighte bee, wher/ they first initiated, into the Church, and made [fol. 2. 5 members of that Holy Ghost:/ It is true that in antient time, both amongst Pagans, and Jewes, yea Christians alsoe in the Primitiue Church (and in some places, at this day) the Sepulchres of the Dead, were and are out of the City; for which ther may be yealded a double reason, both of Common 10 Policie,² and of Religious Reuerence: In the two first, their Politike respect was the feare of infection which vsually ariseth³ wher many dead bodies are buried, out of which places are drawn, and oftentimes seene, those Viscous Vapours, and metrores† (*Ignis fatuus*, and the like) which are 15 not the most wholsome, and soe mighte proue, noisome to the inhabitantes ther assemblinge,⁴ their Religious respecte was in them, rather superstitious, because they accoumpted, the places of the dead to be polutions of the liuinge, but amongst the Christians, it was a reuerend kind of⁵ awe towards the 20 Saintes, and martirs slaine and killed, who were buried in those feildes which after by the Christians (in time of libertie from Persecution) were inclosed, into Church-yardes, and beautified with Churches, and vppon whose Tombes (before<>) they did watch and pray, and Celebrate all their Rites: 25 Therfore as not thinckinge themselues worthy to lye soe neare such Holy⁶ men; their Custome, and desire was to be buried abroad, and a farre of:

Afterwardes, the Emperors, beinge greate Founders, and Benefactors vnto the Christians, and Church men, as cheife 30 Officers in deuine, Seruice obtained that Priuiledge, for them-selues, only to be buried, in the Churches wheras before,/ some Emperors thought they had a great [fol. 2.b. favor to be buried in the Porch, or vnder the Church-Wall, neare to the Sainte whose name the Church did beare; for 35 then Commonly, the Church had the name of that Saint, whose Body was at the first either Buried ther, or afterwardes translated thither:/

But lastly, least it mighte be thoughte that our Sauour Christ was an acceptor of Persons, and that only Clerkes and 40 great men had the cheifest interest either in his fauor, or in the generall Resurrection; it was left indifferent⁷ indefinitely

¹ A line is drawn through for erasure.

² reason: L.

³ respect and: add. L.

⁴ A line drawn through for erasure.

⁵ om. L.

⁶ paper in L. torn away.

⁷ worthy: L.

at libertie, for any that died a professed Christian, to be buried either in the Church, or Church-yard :

Thus the Bishopp, hauinge shortly deliuered the cause of such Inclosures prepared himself to the Act of Consecration, wher first, speakinge to the Founder, he tould him that for oughte was yet done, the place wheron they stooode (and which they had perambulated) and still his owne, and his proper soile, to doe with it what him pleased : he would therfore knowe what his intente was, and whether it was his minde to haue it Seuered, and appointed for the Buriall of the Dead within that Parish.~ To which the Founder answered affirmatiuely expressinge his earnest desire therof.

Then the Bishopp asked the Incumbent, and Church/ [fol. 3. Churchwardens† if they had the same desire? whervnto they alsoe answered affirmatiuely, humbly, and earnestly requestinge the same :

Then the Bishop read the Instrument of Consecration : wherin was alsoe contained, a Commaundement for the Inclosinge of the ould Church-yard, with an Interdiction of the same from all Common vse, or profane abuse :

Then was read by the Minister. Psal : 90 :

And ¹then (by him alsoe) the 23th : Chapter of Genesis :¹

After which followed this Prayer, by the Bishop himself.

O Blessed Jesu, our only Sauour, and Redeemer, who, beinge the Resurrection and the life hast of thy mercy promised, and by thy powre art able, to raise again vnto life the Bodies of the Dead that lie in their Graues (whether rotted with corruption, or Consumed to dust) Wee humbly beseech thee of thine espetiall fauour to vouchsafe that all those thy seruantes, who shall within this Circuite be interred, and Buried, may lead their liues in thy feare, and leauinge them in thy faith, may rest in peace within their Graues, vntill that greate day of thy Second comminge, and may then be raysed a new, in assured hope, to reigne, with thee in that euerlastinge/ glory, which, with thy most [fol. 3.b. precious Bloud thou hast purchased for them, and for all that loue, and looke for thy apearance. Heare vs o blessed Jesu, for thy passions sake ; Heare vs o Lovinge Father for thy sonnes sake : to whom with the Holy Ghost, three equall persons, and one eternall God, be rendred, all Honor, Praise, etc :

After this, ther being ready the Corps of a younge man to be buried (it beinge the first that was layed in the new Church-yarde) the whole Assembly sawe that duty performed.

This done, the Bishop, with all the Companie,¹ went to the new Church :

In the Porch, and Entraunce wherof the Bishopp (going in² first turned himself to the Founder) who beinge a knighte, was leade into the same betweene two knightes and tould him that now indeed, the Church-yard was exempted from any Challenge of His ; but this howse did remaine his owne, to be imploied (if soe he would) to his private vse. and therfore demaunded of him, if he would alsoe renounce his righte title, and interest in the same: To which, his answeare was affirmatiue :

Then the Bishop asked him, if his desire were to haue it Dedicated to the Almightye God, and/ Consecrated to [fol. 4. his Seruice Only :

Herevnto he answered affirmatiuely/ with euedent signes, of his earnest desire therin :

Then the Bishop did will him to read this Canticle or Psalme ; which he did, in this manner, viz :³

1. One thinge haue I desired, of the Lord which I will require ; that I may dwell in the howse of the Lord, all the dayes of my life, to behould the faire bewty of the Lord, and to visitt his Temple.

2. Therfore would I not suffer myne eyes to sleepe, nor my eie liddes to slumber, neither the Temples of my head to take much rest.

3. Vntill I had founde out a place for the Temple of the Lord ; an habitation for the mightie God of Iacob :

4. And who I⁴ am I Lord, that I shoulde be able to offer willingly after this sorte.

5. For all thinges come of thee, and from thine owne hand haue I geeuen thee this smale porcion.

6. Now therfore, O God, I thancke thee, and praise thy Glorious name.

Then the Bishop takinge him by the hand, and goinge forward, said.

1. I was glad when they said vnto me, wee will goe into the Howse of the Lord.

Even now will wee goe into this Tabernacle/ and [fol. 4b. fall downe lowe, on our knees before his foote stoole :

(Here they both kneeled, lookinge towards the East Window of the Chauncell.)

3. Arise, O Lord, into thy restinge place thou and in⁵ the Arke of thy strenghte :

¹ Assembly : L.

³ following : L.

⁵ A line drawn through this.

² Above the line.

⁴ Scored through.

4. Peace be within theis Walles, and the feare of the great God within this Sanctuary :

5. For the Founders, and my Brethens sake I will wish thee prosperitie :

5 6. Yea because thou art an howse for the Lord our God, I will seeke to doe thee good :

Gloria Patri. etc.

Then the Bishop prayed as followeth :

O Eternall God, wee must and doe acknowledge, that
 10 thou art of a Maiestie incomprehensible, and thy glorious Presence not to be Confined, within the largest Compasse of Materiall Temples, much lesse within this smale receptacle, made with handes, for Heauen is thy Seate, the Earth thy footestoole, and at once thou fillest all the Corners of the
 15 Wourld : Notwithstandinge (most Gracious Father) since it is thy good pleasure, not only that thy seruantes should assemble together, to heare thy will reuealed, in thy word, and to make knowne their wantes by their Prayers, and Supplications ; but alsoe hast promised, / to vouchsafe thine habitation, [fol. 5.
 20 among mortall men, espetially to dwell in such Places, as This, Consecrated to thy Seruice, and seuered from all profane imploiment : Wee most humbly beseech thee, both to accepte from vs (though dust, and ashes, yea miserable sinners) this pore duty of ours (performed according to our ability) in
 25 Buildinge, and Dedicatinge, This Howse, fitted to the proportion of the vsuall Assembly, and withall soe to blesse it, that thy word may be read, and preached therin, in truth, and with diligence ; thy holy Sacramentes administred with feare, and reuerence ; the Prayers of thy Seruantes (vttered with true
 30 deuotion and harty repentance) heard of thee with patience, and performance of what they desire accordinge to thy will ; that soe whatsoever is, or shalbe therin, either done, or spoken, may altogether, tend to the Glory of thee, and thy blessed Sonne Christ Jesus, to whom with the Holy Ghost. etc.

35 This Prayer beinge finished the Bishop turned him-self to the Fonte, newly erected and puttinge his hand into the water, and holdinge it therin, Blessed it in theis wordes.

Almightie, and Everlastinge God, whose most dearly beloued Sonne Jesus Christ, for the Forgiuenes of our Sinns
 40 did shedd out of his most pretious Side both water and bloud.† and gaue Commaundemente to his/ Disciples, that [fol. 5.b. they should goe teach all Nations, and Baptise them, In the name of the Father, the Sonne, and of the Holy Ghost ; and to that purpose did sanctifie not only the Floud Jordan, but
 45 all other waters alsoe, to the Misticall washinge away of Syne :

Regard (wee beseech thee) the Supplications of thy Congregation^t,¹ and graunte, that all thy seruantes, which shalbe Baptized, in the water of this Fonte, may receiue the fulnes of thy grace, and euer remaine in the number of thy faith-
5 full, and electe children, through Jesus Christ our Lord.
Amen :

After this prayer ended, the Bishop (with the Founder), went vp the middle Isle; and betweene the Chancell, and Body of the Church the Bishop (turninge his face to the
10 people) read the Instrument, of Consecration, Dedicatinge the Church to God, in memory of St. James the Apostle (for soe was the name of the Ould Church, which was demolished):

15 Then the Minister begann the Ordinary Morning Prayer;
And after the Psalme, O Come let vs sing etc.

Hee read for the } Psal: { 26
 Psalmes of the day } { 84
 } { 134

And ²in steade of Chapters for the day, were/ [fol. 6.
20 reade:²

For the 1 lesson : 2 Sam : 6

For the 2. lesson : Ioh : 10 ver. 22. to the end.

And ³in the place of ³ the Collect for the day, this following was used ; viz :

25 Wee beseech the Almightye God, that thou wilt be pleased,
continually to dwell in this howse, which this day wee haue
dedicated to thee ; and vouchsafe to accept the Sacrifices of thy
Seruantes whether of Almes, or Prayers, or Thanckes geeuinge,
which shalbe offered therein : graunte alsoe a Blessinge to thy
30 sacred^t word ; herein read or preached ; that like Seed sown in
good Ground, it may fructife in those that shalbe here assem-
bled, to the instruction of their understandinges ; the Comfort
of their Consciences ; the amendment of their liues ; the Sauinge
of their Soules ; and the glory of thy blessed^t name, through
35 Jesus Christ our only Lord, and Sauour.

The Ordinary Prayers being ended, Do : Barlowe Arch
Deacon of Winchester (the Bishoppes Chappleine<>) prepared to
the Sermon :

⁵Ther was sunge { before } the Sermon { Psal : 27.
after } { Psal : 113.⁵

His texte was Psal : 5. ver. 7.

The Sermon being ended, they went to the [fol. 6.b.

¹ servants : L.

2—2 om. L.

 $3-3$ for : L.

4 Holy : L.

⁵—⁵ Before sermon was sung Psal. 27 and after Ps. 113: L.

Communion, which was Celebrated by the Bishop; wher Collection beinge made for the pore, the Founder offered a peece of Gould.

For the Epistle, was read Eccles : 4. from the last verse, to
5 the 7th verse of the 5th Chap :

¹For the Gospell, was read Luc : 7. to the xjth verse :¹

At the Celebration of the Communion, the Bishop caused the Founder to kneele by him-selfe before the Alter, in the
10 Celebration, this Prayer was added, by the Bishop : viz :

Most Gracious God, after the Religious example of those holy Prelattes in the Primitiue Church, who, in Celebratinge the Communion remembred the Saintes departed, and their Benefactors livinge : Wee humbly beseech thee, to accepte in
15 good part, our Commemoration of this Worthy Gentleman thy Servante heere present, by whose meanes and at whose chardge (in this† Demolishinge, and destroyinge Daies) this Howse was translated, reedified, enlardged, and Dedicated for thy Seruice : Blesse him (wee pray thee) with his whole
20 Ofspringe and famelie, establish him, and his seede vppon earth/ and when that howse of Clay (his body) [fol. 7 shalbe dissolued, cloth him with immortalitie, and geue him an Everlastinge habitacion in the Hevens with thee, and thy Sonne Jesus Christ to whom with the Holy Ghost &c :

25 The Communion beinge ended the Congregacion was dismissed with this benediction : viz :

The peace of God which passeth all vnderstandinge &c :²

ADDENDUM.

<LAMBETH, GIBSON MS. 929, fo. 83.>

30 Die Jovis existente festo Omnium sanctorum primo videlicet die mensis Novembris Anno Domini millesimo sexcentesimo Decimo reverendus in christo pater ac dominus dominus willelmus providentia Divina Lincoln' Episcopus ex gracia sua speciali tam
ad petitionem venerabilis viri Marmaduci Darell militis Magistri
35 hospitii Illustrissimi in christo principis et domini nostri domini Jacobi dei gracia Anglie Scotie Francie et Hibernie Regis fidei Defensoris &c quam ad humilem et instantem petitionem Johannis Briggis Clerici Rectoris ecclesie parochialis de Fulmer in Comitatu Bucke Lincoln' diocesis Willelmi Allen et Henrici Trumper gardianorum
40 ibidem ac aliorum parochianorum ibidem ad quandam ecclesiam siue edeficium pro ecclesia infra dictam parochiam de Fulmer noviter

¹—¹ om. L.

² Keep your heartes & mindes &c. Finis : L.

erectam constructam et edificatam et ad clausuram eandem ecclesiam siue edeficium pro ecclesia predictum circumiacentem et includentem personaliter auctoritate sua episcopali descendendum fore decreuit sicque descendere dignatus est et descendit *magno*¹ magno comitatu
 5 populi ipsum insequente ac quam primum dictam clausuram introiuit psalmum centesimum per totum cetum cantari fecit ac dictam clausuram durante ca<n>titacione huiusmodi cum toto cetu circumvixit et perambulavit ac tunc prefatus reverendus pater ad ostia dicte clausure vbi intrare incepit accedens *presente me Willelmo Stirropp*
 10 *notario publico domini reverendi patris deputato Registrario ac multis aliis testibus requisitis*² prefatum venerabilem virum Marmaducum Darell militem proprietarium dicte Clausure interrogavit an dictam clausuram existentem suum proprium hereditamentum in Cemiterium et locum religiosum sepulture demortuorum christi fidelium
 15 imperpetuum³ appropriandam consecrandam dedicandam separandam et convertendam voluntarie et libere concederet daret et tribueret ac dictus venerabilis vir Marmaducus Darell miles sic interrogatus libenter dedit et concessit predictam clausuram in Cimiterium et locum religiosum *con*⁴ sepulture demortuorum christi fidelium
 20 *imperpetuum*⁵ convertendam et appropriandam ac pro se et heredibus suis imperpetuum renunciauit omni iuri titulo possessioni et interesse suis in eadem clausura vel aliqua parte eiusdem sibi vel suis heredibus qualitercumque competentibus siue competituris. Et deinde *comparuerunt personaliter coram prefato reverendo patre in*
 25 *loco predicto in presentia mei Willelmi Stirroppe notarii publici deputati Registrarii dicti reverendi patris in pr.*⁶ comparuerunt personaliter Johannes Brigges clericus Rector ecclesie parochialis de Fulmer predictae Willelmus Allen et Henrici⁷ Trumper gardiani ibidem ac tam pro se ipsis quam pro et in nomine omnium et
 30 singulorum aliorum inhabitantium dicte parochie humiliter et instanter *petierunt*⁷ supplicarunt quatenus prefatam Clausuram in Cimiterium et locum religiosum sepulture demortuorum infra dictam parochiam morientium ac aliis sacris et divinis officiis et servitiis ibidem celebrandis et perficiendis applicandam et appropriandam
 35 *auctoritate sua episcopali*⁷ consecrare et⁸ dedicare et assignare *dignaretur*⁹ iuxta iuris in ea parte exigentis dignaretur. Vnde dictus reuerendus pater *habita*⁹ causis rationibus et vsubus consecracionis dedicacionis et assignacionis huiusmodi locorum auctoritate ecclesiastice primitus eleganter per ipsum reverendum patrem ¹⁰*toto Cetui*¹⁰ explicatis
 40 psalmo¹¹ per prefatum Johannem Brigges aliisque *divinis*⁷ oracionibus per prefatum Reverendum patrem perlectis et *celebratis*¹² auxilio omnipotentis humillime invocato prefatus reuerendus pater *tul.*¹² tam

¹ Deleted.² The passage "presente . . . requisitis" is partly interlined and partly written in the margin.³ Interlined.⁴ Deleted.⁵ Interlined.⁶⁻⁸ Deleted.⁷⁻⁷ Interlined.⁸ Deleted.⁹ Deleted.¹⁰⁻¹⁰ Interlined.¹¹ A space in MS.¹² Crossed out.

- ad petitionem prefati venerabilis viri Marmaduci Darell militis *ta.*¹
 quam ad humilem et instantem supplicationem dictorum Rectoris et
 gardianorum aliorumque parochianorum dicte parochie tulit legit et
 promulgavit sententiam suam diffinitivam in scriptis in hac parte
 5 legendo promulgando pronunciando consecrando dedicando assign-
 ando ceteraque faciendo provt in eadem sententia plenius continetur.
 Super quibus omnibus et singulis *requisiuit*¹ me prefatum notarium
 publicum vnum vel plura publicum siue publica instrumentum sive
 10 testimonium inde perhibere instanter rogavit et requisivit presentibus
 tunc et ibidem venerabilibus viris Henrico Savile milite Preposito
 Collegii de Eaton prefato Marmaduco Darell milite ²*Henrico Drurie*
*Milite Willelmo Willson*² et Samson Darell eius filio et herede
 apparente Henrico Drurie Milite Willelmo Willson sacre theologie
 15 professore libere Capelle *Regie*³ sancti Georgii de Windesore
 Canonico Georgio Darell sacre theologie professore Canonico
 Ecclesie Collegiate Westmonasterii Radulpho Barlowe sacre
 theologie professore Archidiacono Wintoniensi Alexandro Chapman
 in artibus magistro Archidiacono Stowe Johanne Briggs in artibus
 20 magistro Rectore de Fulmer predicto Roberto Lloid in artibus
 magistro Rectore de Hicham Richardo Ratcliffe in artibus
 Baccalaureo Rectore de Wexham Willelmo Allen et Henrico Trumper
 gardianis ecclesie parochialis de Fulmer predictis Henrico Lovett
*et*¹ Tutchet Wilde et Thoma Newton parochianis ibidem testibus
 25 requisitis &c.

[*Indorsed*].—Acta super dedicatione Cimiterii de Fulmer.

<LAMBETH, GIBSON MS. 929. fo. 84.>

- In dei nomine Amen. Nos Willelmus providentia Divina
 Lincoln'. Episcopus hanc ecclesiam ex sumptibus venerabilis viri
 30 Marmaduci Darrell Militis Magistri Hospitii Illustrissimi in christo
 principis et Domini nostri³ Domini Jacobi dei gracia Anglie Scotie
 Francie et Hibernie Regis fidei Defensoris &c. de novo iam erectam
 constructam et edificatam divino cultui et divinorum celebrationi
 ac tam ad sacramenta et sacramentalia in eadem ministranda quam
 35 ad divinas preces deo fundendas et verbum dei pure et sincere
 proponendum et predicandum ac demortuos inhumandos et
 sepeliendos ac cetera omnia sacra et divina perficienda que de iure
 divino ac etiam legibus sanctionibus et constitutionibus ecclesie
 nostre Anglicane in ea parte sunt requisita et necessaria (ac si
 40 sigillatim essent in presentibus specificata) modo et forma in similibus
 iam de iure vsitatis et vsitandis in dei honorem et pro salute
 animarum et vsu parochianorum ejusdem (quantum in nobis est et
 de iure legibus et statutis huius incliti regni Anglie possumus et nobis
 licet) consecramus et dedicamus per nomen sancti Jacobi et sic

¹ *Crossed out.*

²—² *Crossed out.*

³ *Interlined.*

consecratam dedicatam et assignatam esse et in futuris perpetuis temporibus remanere debere palam et publice pronunciamus et declaramus et per nomen predictum (provt antea appellabatur) perpetuis futuris temporibus nominanda et appellanda fore decernimus et sic nominamus.

W: Lincoln :

Lecta et lata fuit huiusmodi sententia per prefatum reverendum patrem dominum Willelmum providentia Divina Lincoln' Episcopum in ecclesia predicta nuperime vt premittitur constructa et consecrata
 10 primo die mensis Novembris existente festo omnium Sanctorum Anno Domini millesimo sexcentesimo decimo presente me Willelmo Stirropp notario publico prefati reverendi patris deputato Registrario Super quibus omnibus et singulis prefatus reuerendus pater decreuit litteras testimoniales fieri et testes presentes testimonium inde
 15 perhibere requisivit presentibus tunc et ibidem venerabilibus viris Henrico Savile milite Preposito Collegii de Eaton prefato Marmaduco Darrell milite¹ *Samson Darrell eius filio et herede apparente*¹ Henrico Drurie milite Willelmo Wilson sacre theologie professore libere Capelle Regie de Windesore Canonico Georgio Darrell sacre theologie
 20 professore ecclesie Collegiate Westmonasterii Canonico Radulpho Barlowe Sacre theologie professore. Archidiacono Wintoniensi Alexandro Chapman in artibus magistro Canonico Ecclesie Cathedralis Lincoln' Richardo Ratcliffe in artibus baccalaureo *magistro*² Rectore de Wexham ³*Roberto Lloid in artibus magistro*
 25 *Rectore de Hicham*³ et Johanne Brigges in artibus magistro Rectore de Fulmer predicto Willelmo Allen et Henrico Trumper gardianis ecclesie parochialis de Fulmer predictis Henrico Lovett et Thoma Newton parochianis *et*⁴ eiusdem parochie cum multis aliis testibus requisitis &c.

30 <Signed by>

Henricus Savile.
 Mar. Darell.
 Samson Darell.
 H. Drury.
 35 William Wilson.
 Georg : Darell.
 Rodolph. Barlow.
 Alexander Chapman.
 Robert Lloyd.
 40 John Brigge.
 Richard Radcliffe.
 William Allen.

¹⁻¹ *Interlined.*

²⁻³ *Interlined.*

² *Deleted.*

⁴ *Deleted.*

Signum Henrici



Trumper gardiani.

Signum Thome



Newton.

Harry lovet.

Fulmer 22 Nov 1610

⟨Indorsed⟩ Dedicacio ecclesie de Fulmer 10 Novembris 1610.

III.

CONSECRATION OF A PRIVATE CHAPEL IN
THE EARL OF SALISBURY'S HOUSE, AT
HATFIELD, BY DR. WILLIAM BARLOW,
5 BISHOP OF LINCOLN.

<Archbishop's Library, Lambeth, Gibson MS. 929. No. 86, in an early eighteenth century hand. The transcript was made by Miss E. Margaret Thompson.>

CONSECRATIO CAPELLAE APUD HATFIELD IN
10 DOMO COMITIS SARISBURIENSIS.

In ipso limine ad introitum dixit et benedixit loco ad hunc modum
Vizt.

I was glad when they said unto me, we will go into the
House of the Lord.

15 Peace be within these walls and prosperity within these
doors.

Because thou art an House for the Lord our God we will
seek to do thee good.

20 Tunc paulatim procedens, genibus flexis et manibus (versus
Orientem) levatis, hujusmodi Orationem solus habuit.

O Eternal God, mighty in Power, and of incomprehensible
Majesty who fillest Heaven and Earth with thy glorious
presence, and therefore canst not be conteyn'd within the
largest Circuit, much less within this narrow Room, for the
25 consecration whereof we are now assembled, notwithstanding
because it hath pleased thee to promise thine especial Presence
in that Place where two or three shall be gathered together in
thy name and for thine honour, we do here in all humility and
with readiness of heart wholly devote and dedicate this Place
30 this day for ever unto thee and (utterly separating it henceforth
from all prophane and domestical uses and Affaires) are bound
to consecrate it to thy service onely for hearing thy word,
Celebrating thy Sacraments, and offering up the Sacrifices both
of Prayer and Thanksgiving. And although we (miserable
35 wretches as We are) be altogether unworthy to appoint any

earthly thing to so great a Majesty, and I the most unfitt of all thy Ministers to appear before thee in so Honorable a Service, yet we most humbly beseech thee to forget and forgive our manifold Sins, and to be present amongst us in
 5 this Religious Action. Vouchsafe to accept it graciously at our hands, bless it with happy success, receive the Prayers and Supplications of Us and of all other, who either now or hereafter entering into this Hallowed Place shall call upon thee, and give both them and Us grace, whensoever we come into
 10 this thy Presence and Place of Residence, to bring hither clean thoughts, pure hearts, bodies undefiled and minds sanctified, to wash our hands in Innocency, O Lord, and then to come to thine Altar, that so we may present unto thee Our Souls and bodies as holy Temples of thy Spirit, within this Temple, to
 15 the Glory of thy Name, and the Accomplishment of our desires, through Jesus Christ to whom with the Father and the Holy Spirit etc.

Quâ finitâ, Convocatur Congregatio et tunc Preces Ordinariæ celebrantur.

20 Et loco Psalmorum Communium leguntur Psal. 24, 27, 84.

Et pro Lectionibus 1^{ma}. Lectio, 2 Chron. 6. 2^{da}. Lectio, Joh. 10, vers. 22 ad finem.

Post Collectam illam in Litania pro Episcopis et Curatis, Oratio hæc.

25 O Almighty God which dwellest not in Temples made with hands (as saith the Prophet) and yet vouchsafest to accept the devout Service of thy poor Creatures, allotting special Places for divine Offices, promising even there to hear and grant their requests, We humbly beseech thee to accept our
 30 this day's Duty and Service of dedicating this Chappel to thy great and dreadfull name, and fullfill, we pray thee thy gracious promises, that whatsoever Prayers in this sacred Place shall be made according to thy will may be favourably accepted, and return'd with their desired success to thine
 35 eternal Glory and our especial comfort in Christ Jesus to whom etc.

Illam sequebatur Psal. 23, qui caneatur.

Tunc concio.

Thema ex Joh. Cap. 2^o. vers. 16^o.

40 Auferte ista hinc.

Concione finitâ Dominus Episcopus parat se ad Eucharistiam et a Septentrionali Mensæ parte stans recitabat Cata¹ Decalogum et pro Collecta legebat.

¹ *Struck out.*

Most Blessed Saviour which by thy bodily Presence at the Feast of Dedication, didst approve and honour such devout and religious Service as this We have now performed, present thy Self at this time also unto us by thy Holy Spirit, and because that Holiness becometh thine House for ever, Consecrate
 5 Us we pray, as an Holy Temple unto thine own Self, that thou dwelling in our hearts by Faith, We may be cleansed from all carnall and prophane Affections, and devoutly given to all good workes, for the Glory of thy most blessed Name, to whom
 10 etc.

Capellani legebant pro Epistola, <I.> Cor. 3. vers. 16. ad finem. Evang. Joh. 2. ver. 13 ad finem.

Tunc Dominus Episcopus accingit se ad Cœnam Dominicam.
 Quâ finitâ hanc Gratulationem addidit et altâ voce pronunciavit.

15 Blessed be thy Name, O Lord our God, for that it pleaseth thee to have thine habitation among men and dwell in the assembly of the Righteous. And bless we beseech thee this dayes Action unto Us, prosper thou the work of our hands upon Us, Lord prosper thou our handy work. Bless this whole
 20 Congregation and all other that shall at any time hereafter enter into this thine House to serve thee etc.

Tunc Dominus dimisit Congregationem cum Apostolicâ hâc benedictione.

The Peace of God which passeth all Understanding
 25 etc.

In Dei Nomine Amen. Nos Willimus† Providentiâ Divinâ Lincoln' Episcopus hanc Capellam ex sumptibus Honoratissimi Viri Roberti Domini Cecil Baronis de Essendon Vice Comitis Cranborn Comitis Salisbury Summi Angliæ Thesaurarii et Illustrissimi in Christo
 30 Principis Jacobi dei gratia Angliæ Scotiæ Franciæ et Hiberniæ Regis Secretarii Principalis et, prænobilis Ordinis Garterii Militis de novo jam constructam et aedificatam divino cultui et divinorum celebrationi, ac tam ad Sacramenta et Sacramentalia in eadem ministrand' quam ad divinas preces Deo fundend' et Verbum Dei purè et sincere
 35 proponendum et prædicandum ac demortuos (si sic necesse et visum fuerit) inhumandos et sepeliendos, ac cœtera omnia sacra religiosa et divina perficienda quæ de jure divino, ac etiam legibus Sanctionibus et Constitutionibus Ecclesiæ nostræ Anglicanæ in ea parte sunt requisita et necessaria (ac si sigillatim essent in præsentibus specificata) modo et forma in similibus jam de jure usitatis et usitandis in
 40 Dei honorem et pro salute animarum, et usu sacro domesticorum et aliorum in hanc Domum convenientium et congregantium (quantum in nobis est et de jure, legibus et statutis hujus inclyti Regni Angliæ possumus et nobis licet) Consecramus et Dedicamus, *In Nomine*
 45 *Patris Filii et Spiritus Sancti*, atque sic consecratam dedicatam et

assignatam *Deo optimo Maximo* esse et in futuris temporibus ita remanere debere palam et publicè, pronunciamus et Declaramus, Omnesque et singulos qui eam consulto et de industriâ polluent aut ad prophanos Usus transferent tanquam Sacrilegos anathematizandos
5 decernimus.

IV.

CONSECRATION OF THE CHURCHYARD OF
ST. OLAVE, SILVER STREET, ON THURSDAY
THE 9TH DAY OF JULY, 1612. BY DR. JOHN
KING, BISHOP OF LONDON.

<From the Register of Dr. Grindal, etc. Bishops of London, kept at St. Paul's Cathedral Church, fo. 398. I am indebted to Miss E. Margaret Thompson for the transcript.>

NEGOTIUM FUNDATIONIS SIVE ERECTIONIS ET CONSE-
CRATIONIS NOVI CEMETERII VEL LOCI AD SEPELIEN-
DUM DEMORTUOS PRO PAROCHIA SANCTI OLAVI IN
SILVER STREATE CIVITATIS LONDONIE.

Die Jovis Nono die mensis Julii anno domini 1612 circa horam
nonam ante meridiem eiusdem diei coram Reverendo patre domino
Johanne Londoniense Episcopo in Ecclesia parochiali sancti Olavi
in Silverstreate Civitatis Londonie in presentia Magistri Roberti
Christian notarii publici dicti Reverendi patris Registrarii Deputati.

Quibus die et loco comparuit personaliter tam Thomas Boothe
clericus sacre theologie bacchalarium Rector Ecclesie sancti Olavi in
Silverstreate Civitatis Londonie quam Elliseus Murren et Williamus
Lewes gardiani dicte Ecclesie et Georgius Topsfeilde generosus et
Willelmus Sidden et Isaackus Thorpe parochiani dicte parochie et
tam nominibus suis propriis¹ quam nominibus omnium et singulorum
parochianorum dicte parochie humiliter supplicando allegarunt
Cemiterium dicte parochie esse perexiguum fundaque et loca ecclesie
et Cemeterii predicta in sepulturam parochianorum in eadem
parochia indies morientium alias assignata et consecrata dictorum
sepulture minime sufficere nec sufficere posse. Ea ex ea causa parcellam
sive porcionem quandam terre iacentem iuxta vicum vocatum Noble
Streate et prope ecclesiam predictam versus orientem continentem in
longitudine septuaginta quinque pedes et in latitudine Viginti quinque
pedes mœniis inclusam publico consensu parochianorum dicte
parochie et eorum sumptibus comparatam fuisse et esse pro novo
Cemiterio et pro sepultura parochianorum eiusdem parochie et eorum
etiam sumptibus ab aliis fundis adiacentibus in vsu predicto separatam
et eo pretextu esse valde comodam usui predicto. Ac ideo humiliter

¹ *interlined.*

supplicarunt vt eadem portio sive parcella terre in locum sepulture corporum parochianorum dicte parochie post hac morientium designetur et in eum usum tantum a pristinis et aliis quibuscunque usibus communibus et prophanis separandam et consecrandam decernatur et
 5 per eundem Reverendum patrem sic consecretur autoritate sua Episcopali. Unde dictus Reverendus pater supplicationibus predictis favorabiliter ac pie annuens decreuit procedendum fore ad consecrationem fundi sive loci predicti in novum Cemiterium sive locum Sepulture pro parochia predicta. Et statim tunc et ibidem Coram
 10 dicto Reverendo patre ac venerabili viro magistro Thoma Edwardes legum doctore vicario suo in spiritualibus generali et Officiale principali ac parochianis dicte parochie aliisque ibidem congregatis prefatus magister Georgius Boothe Rector dicte ecclesie publicas preces legit, Eisque peractis et Psalmo decantato suggestum ascendit
 15 et ex his verbis in decimo sexto versiculo tertii Capituli ad Colossenses scriptis (*Let the word of God dwell in you plenteously in all wisdom*) quam plurima huius generis negotio apta et idonea edocuit postquam enim presentium congressus occasionem narrasset ad docendum accessit quanto in honore apud sacras literas humana corpora
 20 habeantur ex Apostolo enim ostendit corpora nostra templa spiritus sancti appellari. Et ideo a nobis dum apud vivos sumus Deo consecranda et in locis Deo solummodo et spiritui sancto dicatis non sine summa reverentia cum mortua fuerint sepelienda et quoad locorum huiusmodi consecrationem quam plurima observatione nostra
 25 dignissima protulit Ac consecrationem huiusmodi et templorum et aliorum quorumcumque locorum sive orationibus sive sepulture separandorum apud antiquos semper in vsu fuisse tam humanis in auctoritatibus quam divinis scripturis probavit.

Deinde post concionem finitam dictus Reverendus pater cum
 30 dicto Vicario suo generali eum accomitante multisque parochianis dicte parochie et aliis sequentibus ad fundum predictum accessit et ibidem in loco pro eo decenter ornato cathedra collocatus fuit ac precibus prius per eum Deo fuis idem Reverendus pater legit alta voce coram turba presente Vicesimo tertium capitulum Geneseos et
 35 Deinde locum et fundum predictos mœniis (vt prefertur) inclusos a pristinis et aliis quibuscunque usibus communibus et prophanis in usus sequen^t separandos et consecrandos fore decrevit. Ac eadem vicario gardianis et parochianis et eorum successoribus parochie sancti Olavi in Silver streate Civitatis Londonie in Cemiterium sive
 40 locum sepulture corporum Demortuorum in et pro parochia sancti Olavi in Silver streate predicta quantum in eo fuit et est ac legibus statutis et Canonibus huius Regni Anglie potuit assignavit et autoritate sua episcopali dedicavit et consecravit et in vsu predicto tantummodo habendum tenendum novumque Cemiterium parochie sancti Olavi
 45 in Silver streate predictæ deinceps in perpetuum nuncupandum et appellandum fore Decrevit Privilegiis insuper omnibus et singulis in ea parte vsitatis et antiquo Cemiterio sive loco sepulture Dicte ecclesie et parochie competentibus. Idem Reverendus pater huiusmodi Cemiterium et locum sepulture ad omnem iuris effectum

munitum esse voluit et quantum in eo fuit et est et de iure potuit sic munivit et stabilivit, Imponendo dicto tunc consecrato Cemiterio ac etiam reservando dicte ecclesie et Rectori eiusdem aliis que ecclesiasticis ministris omnia et singula talia iura emolumenta
 5 pensiones porciones et pecuniarum summas ratione sepulture aut alio quocumque modo debita sicut et in tam amplis modo et forma vti solvebantur aut solvi consueverunt ab antiquo pro sepultura in veteri dicte Ecclesie Cemiterio sive loco pro sepultura dicte parochie preassignato et consecrato sicque imposuit et reservavit provt in
 10 schedula tunc per eum lecta continetur. Deinde premissis sic peractis Reverendus pater antedictus preces Deo fundens pro acceptatione operis predicti verbis sequentibus vitz :

Most mercifull father thow hast bene pleased to teache vs in thy holie worde that the verie bodies of thy faithfull
 15 servantes are not made in vaine but that liveing and dying they have their speciall vses appoynted by thyselfe. Thow hast framed them here on earthe, to be the workmanship of thy handes and to sownde out thy glorie : thow hast fashioned them vnto the shape of thy owne sonne, that by a spirituall
 20 vnion they should be as bone of his bone and fleshe of his fleshe : thow hast made them the Temples of the holy ghost that thy sacred spirit may move and worke in them those things, which by thy mercie are acceptable in thy sight. And when they are to reste with their Fathers, and to returne vnto
 25 the earthe from whence they were taken, thow hast appoynted them not for ever to remaine there in corruption, but at the day of the general resurrection, to come forth of the graves, to be possessed with eternitie, and to be crowned with immortalitie. We cannot therefore but take knowledge by the examples of
 30 thy Patriarkes and holy men in all ages, and by that which thy blessed word hath revealed vnto us, that it is thy gracious pleasure that when thy servantes shall by thee be called out of this miserable worlde, their bodies should be semely and decently committed vnto Christian buriall that in the bowelles
 35 of the earthe, they may remaine in hope of a ioyfull resurrection. And having for that purpose made choice of this place, where we now are, that it may be a receptacle for the bodies of such of our brethren and Sisters as thow dost ordaine hither. We beseeche thee to accept this worke of ours, and mercifully to graunt, that we who be here present, may
 40 never forget our dissolution from the tabernacle of this fleshe, but that liveing we may thinke on Deathe, and dying we may apprehende life to the everlasting comfort of our soules. And for those whose bodies are hereafter to be committed to this
 45 earthe, so guide them with thy grace while they are here in this worlde, that setting thee evermore before their eyes, and

accompting all things vaine in comparison of their inoying†
of thee, their only God and Saviour, they may live in thy
feare, and dye in thy Faithe, and so be made heires of thy
everlasting Kingdome, through Jesus Christ our lord and
5 blessed Redemer. Amen.

Psalmoque tunc decantato populum congregatum cum bene-
dictione dimisit.

V.

CONSECRATION OF A CHAPEL AT EDMONTON NEAR THE HOUSE OF JOHN WELD, ESQ. BY DR. JOHN KING, BISHOP OF LONDON, ON WEDNESDAY, MAY 24, 1615.

<From the Register of Dr. Grindal and others, Bishops of London, fo. 401b. kept at St. Paul's Cathedral Church. See also Jeremy Collier, *An Ecclesiastical History of Great Britain*, Part ii. Book viii. London, 1714. Vol. ii. p. 709. The transcript is by Miss E. Margaret Thompson.>

10 NEGOTIUM FUNDACIONIS ET CONSECRACIONIS CAPELLE SIVE ORATORII JOHANNIS WELD ARMIGERI PROPE EDDES SUAS VOCATAS ARNOLDS IN PAROCHIA PRE- DICTA.

Die Mercurii vicesimo quarto die mensis Maii anno domini
15 Millesimo sexcentesimo decimo Quindo† inter horam nonam et
vnodecimam Ante meridiem eiusdem diei ad ostium Capelle sive
Oratorii inferius descript' infra parochiam de Edmonton sive
Edelmeton in Comitatu Middlesex coram Reuerendo patre Domino
Johanne London. Episcopo. In presentia magistri Robert Kemp
20 Notarii publici etc.

Quo die ad ostium sive introitum Capelle sive Oratorii predicti
per Reverendum Patrem dominum Johannem Londoniensem
Episcopum Antedictum comparuit personaliter venerabilis vir
Johannes Weld armiger parochianus de Edmonton sive Edelmeton
25 in Com. Middlesex predicto Londoniensis dioceseos et Iurisdictionis
et intimavit dicto Reverendo patri ædes suos vocatas Arnolde ad
quas ad requisitionem suam adtunc advenit longe distare ab ecclesia
parochiali de Edmonton alias Edelmeton predicto scilicet vltra duo
milliaria ita vt omnibus Anni temporibus presertim frigore brumae
30 et procellis eiusdem ac flagrantis solis fervore in estate cum familia sua
commode ac tempore oportuno ad eandem accedere non possit vt
ibidem pias et religiosas devotiones debitas deo prestat. Unde quo
deo melius inserviet cum familia sua et hominibus Testimonium
adhibeat Amoris sue Christiane religioni in hoc Regno professe et
35 stabilite Capellam sive Oratorium predictum propriis suis terris cum
suis propriis sumptibus noviter erectam edificatam et constructam ac
necessariis ornatam paravit humiliter supplicando tam nomine suo
proprio quam nominibus Colonorum et inquilinorum in ædibus in
vicis hameletis sive wardis nuncupatis Sowthstreet et Bowes infra
parochiam predictam scituatis ab ecclesia tamen predicta valde

remotis quatinus dictus Reverendus pater Capellam sive Oratorium predictum in vsus sacros et divinos dedicandum et consecrandum fore decernere et autoritate sua ordinaria et Episcopali dedicare et¹ consecrare dignaretur.

5 Unde idem Reverendus pater supplicationibus predictis favorabiliter et pie annuens decrevit Capellam sive Oratorium predictum consecrandum fore iuxta eius in hac parte petita ac procedendum fore ad Consecrationem eiusdem. Et statim dictus Reverendus pater unacum venerabili viro magistro Thoma Edwardes legum doctore
10 vicario suo in spiritualibus generali ac nonnullis parochianorum parochie predictae multisque aliis eum sequentibus Capellam predictam ingressus et ibidem in sede pro eo decenter ornata assedit. Deinde Johannes Preston artium magister in sacris presbyteratus ordinibus constitutus in sedili pro Curato assignato sedens preces divinas
15 psalmos quosdam selectos et Capitulum legit scilicet Psalmos 84. 122 et 132. et capit: 21 Evangelii secundum Mattheum vsque ad versiculum 14tum, Eisque finitis mr. Willelmus Peirce Sacre Theologie Professor suggestum ascendit ac himno prius decantato super hoc textu in 28 Capite Geneseos versiculo 17^o verbis sequen-
20 tibus sumpto viz: *this is none other but the Howse of God* predicavit et verbum dei exposuit narrando et divinis scripturis probando quod in omnibus mundi ætatibus antequam templa edificata fuerunt dei populus loca aliqua separavit ob omnibus vsibus communibus et prophanis eademque dei servitio consecrarunt

25 Et statim post concionem finitam dictus Reverendus pater ad Cathedram in Orientali fine capelle predictae pro eo preparatam se contulit et ibidem adstando in conspectu populi in Capella predicta congregati in eundem Reverendum Patrem fixos oculos habentes, legit publice partem capitis 6^{ti} ij^{di} Chronicorum vizt. a versiculo
30 14 usque ad versum 31^{um}; eaque finita in cathedra predicta iudicialiter sedens idem Reverendus pater ad petitionem venerabilis viri magistri Thome Edwardes legum doctoris vicarii sui generalis antedicti Capellam sive Oratorium predictum divino cultui <ad> divinatorum celebrationem et verbi Dei predicationem aliisque usibus
35 sacris et divinis dedicavit et consecravit prout in Scheda dedicationis et consecrationis in scriptis concepta et per eundem vicarium suum in spiritualibus generalem ex parte dicti Johannis Weld armigeri et colonorum et inquilinorum in edibus in vicis hametelis sive wardis predictis ei porrecta continetur eandem publice et alta voce legendo
40 sub tenore verborum sequentium. vizt:

<Here follows an instrument as to the purposes of the Chapel and as to its rights declaring the said Chapel consecrated "per nomen capelle Johannis Weld.">

45 Quibus sic peractis Reverendus pater antedictus preces deo fudit pro acceptatione operis¹ predicti verbis sequentibus, vizt.

O most mercifull father, the heaven is thy throne and the

¹ *interlined.*

earth is thy footstoole, what howse then can bee built for
 thee? Or what place is there that <thou> shouldest rest in? But
 yet since it hath bynne ever thy delight to bee with the
 sonnes of men therefore in all ages of the world thy servantes
 5 haue separated and hallowed certaine places from all prophane
 and common vses vnto thy diuine service either by thie
 especiall Commaundement or by the inspiration of thy
 blessed spiritt. Soe Adam had his Oratory in Paradise and
 Jacobbe his prayeing place in the feildes. Moses his holy
 10 Grounde in the Wildernes, and the Israelites theire Tabernacle
 for thy worship in the land of promise vntill it pleased thee at
 the last to put into the hart of King Salomon to build a
 Temple to thine honour in Jerusalem admirable for beawtie
 vnvaluable for riches renowned for sanctitie through out all
 15 the world whether the Tribes of Israel did ascend three tymes
 a yeare to offer sacrafices and oblations vnto thee and after-
 wards thy people being inflamed with the zeale of thy howse
 added daylie vnto their mother church lesser Synagogues in
 every Towne. By which godlie examples revealed in thy
 20 word the Christian Churches in theire Succession haue made
 and consecrated howses vnto thee aswell for the celebracion
 of diuine ordinances and preachinge of thy heauenlie word as
 for the invocation of thy great name and administration of
 thy holy sacramentes. For the Temple is the court of
 25 Audience wherin thou doest sitt to heare our prayers, and it
 is our Heaven vppon Earth, wherin wee assemble and mett
 together to stande and magnifie thy glorious maiestie and
 doeth not reason and religion inforce us¹ vnto this worke?
 For shall the Sparrowe haue an howse and the swallowe her
 30 nest, and shall wee not finde out a howse for thee, o lord our
 Redemer? Shall wee which are but dust and ashes build
 vnto our selues seeled and bewtified howses for our worldlie
 affaires yea and for our pleasures, and shall wee not build and
 dedicate some howses for thy worship vnto thy greate and
 35 fearefull name, and repaye as yt were the tithes of our
 dwelling places backe againe vnto thee? For all thinges come
 from thee and wee canne give thee but thy owne: Accept
 therefore wee beseech thee most gracious Father of this our
 bounden duetie, and because except thou build the howse,
 40 thy labour but in vaine that build yt, sanctifie this howse with
 thy gracious presence, which is erected vnto the honour of thy
 service. Nowe therefore arise o lord and come into this
 place of rest Lett thyne eyes bee open towardses this howse
 night and daie Lett thyne eares bee ready towardses the

¹ *interlined.*

prayers of thy children which they shall poure forth vnto this†
in this place and lett thyne heart delight to dwell here.
perpetuallie. And whensoever thy seruantes shall make
their petitions unto thee in this howse either to bestowe thy
5 good graces and blessinges vppon them or to remove thy
heavie punishmentes and Judgementes from them, heare thou
from heaven thy dwellinge place, And when thou hearest
haue mercy And graunte o lord wee beseech thee that
heare and else where thy Priestes may bee cloathed with
10 righteousness and that all the Saintes may rejoyce in thy
salvation soe that when we shall cease to pray unto thee in
these earthlie Temples wee may at the last praise thee in thy
glorious Temple not made with handes but eternal in the
heavens, for thy deare sonne and our blessed Saviour Jesus
15 Christ his sake whoe liveth and reighneth† with thee and the
holie Ghost one God world without end. Amen.

Et tunc psalmo decantato prefatus Reverendus Pater populum
congregatum cum benedictione dimisit.

VI.

CONSECRATION OF CHAPEL AND CHAPEL-
YARD AT DULWICH COLLEGE, BY DR.
ABBOT, ARCHBISHOP OF CANTERBURY,
5 THE SEE OF WINCHESTER BEING VOID,
ON SUNDAY, SEPTEMBER 1ST, 1616.

<From the Register of Dr. Abbot, Archbishop of Canterbury, vol. i. fo. 288. There is also a copy in St. John's College, Cambridge, MS. L. 16, p. 76. It has been edited by D. Wilkins, *Concilia*, London, 1737. Vol. iv. p. 455. A version into English has also been printed by William Young, *History of Dulwich College*, London, 1889, vol. i. p. 23. The transcript has been made by Miss E. Margaret Thompson from the Register in the Archbishop's Library at Lambeth.>

/CONSECRATIO CAPELLE ET CEMITERII IN VILLA [f. 288
15 DE DULLWICH IN COMITATU SURREIE.

Die Dominico primo videlicet die mensis Septembris Anno Domini Millesimo sexcentesimo decimo sexto inter horas nonam et undecimam ante meridiem eiusdem diei ad ostium sive introitum Capelle sive Oratorii noviter constructi per venerabilem virum
20 Edwardum Alleyn Armigero in quadam domo sua per eum noviter constructa in villa sive hameleta de Dullwich intra parochiam de Camberwell alias Camerwell in Comitatu Surreie Wintoniensis Diocessis Cantuariensisque Provincie coram Reverendissimo in Christo Patre Domino Georgio Cantuariensi Archiepiscopo, etc. ad quem omnis et
25 omnimoda jurisdictio spiritualis et ecclesiastica in et per totam diocessim Wintoniensem tam ratione vacacionis etc. quam visitacionis sue Metropolitice, etc. dignoscitur pertinere. In presentia mei Johannis Drake notarii publici, etc.

Negotium dedicacionis et Consecracionis Capelle siue Oratorii et
30 Cemiterii in villa siue hamlet de Dullwich in Comitatu Surreie.

Quibus die et loco Comparuit personaliter dictus venerabilis vir Edwardus Alleyn Armiger, et allegavit quod dicta domus sua (quam quidem domum gratia Dei et licencia domini nostri Regis, in Collegium pro pauperibus (ut asseruit) convertere proposuit et intendit) sita
35 et situata in villa sive hameleta de Dullwich intra parochiam de Camberwell alias Camerwell in Comitatu Surreie predicto, et quod longe distat ab ecclesia parochiali de Camberwell predicta vizt circiter duo milliaria. Ita ut sine periculo et difficultate presertim

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vdis et hyemalibus temporibus cum familia sua commode et tempore opportuno ad eandem ecclesiam ad divina audienda ac pias et religiosas devotiones Deo Optimo Maximo debito praestandas accedere non possit. Et ideo (quo Deo melius inserviat cum familia sua, et hominibus testimonium amoris sui Christiane Religionis in hoc regno Anglie recepte et professe exhibeat) Capellam sive Oratorium in eadem domo sua super propriis suis terris propriisque suis sumptibus noviter edificavit erexit et construxit, eandemque necessariis ad divinum cultum decenter et sufficienter instruxit et ornavit. Ac insuper allegavit prope dictam domum suam et intra hameletam predictam esse locum quendam muris circumdatum pro Cœmeterio sive loco sepulture corporum in dicta domo et hameleta morientium destinatum, ac humiliter et instanter petiit (tam nomine suo proprio quam nominibus omnium inhabitantium in villa siue hameleta predicta) quatenus dictus Reverendissimus pater (sede episcopali Wintoniensi iam vacante) predictam Capellam siue Oratorium in vsus sacros et divinos dictumque locum sive fundum pro Cœmeterio sive loco Sepulture in hameleta predicta destinatum in Cœmeterium sive locum sepulture corporum demortuorum in et pro hameleta predicta respectiue dedicanda et consecranda fore decernere et auctoritate sua Ordinaria et Metropolitana dedicare et consecrare dignaretur; Unde dictus Reverendissimus pater, pio et religioso desiderio dicti Edwardi Alleyn in hac parte favorabiliter annuens, ad eius petitionem decrevit predictam Capellam siue Oratorium ac locum et fundum pro Cœmeterio siue loco sepulture destinatum respective dedicanda et consecranda fore iuxta eius in hac parte petita, ac procedendum fore ad consecracionem eorundem. Et statim idem Reverendissimus Pater vnamque venerabilibus et egregiis viris Dominis Edmundo Bowyer, Thoma Grymes, Willelmo Gresham, Thoma Hunt et Jeremia Turner militibus ac multis aliis, capellam predictam intravit, et ad orientalem finem eiusdem capelle se contulit, ibidemque in Cathedra pro eo locata et parata iudicialiter sedens, ac rite et legitime procedens Capellam siue Oratorium predictum divino Cultui, diuinorum Celebracioni, sacramentorum administrationi, verbi Divini predicacioni et corporum demortuorum sepeliacioni aliorumque diuinorum officiorum executioni dedicavit et consecravit, legendo ferendo et promulgando publice/ et [f. 288b. alta voce sententiam siue schedulam dedicationis et Consecracionis Capelle predictae in scriptis conceptam sub tenore verborum sequentium vizt. *In Dei Nomine. Amen. etc.*

<The sentence of consecration follows, for which see Wilkins, *Concilia*, iv. 456.>

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* [f. 289

Qua quidem Sententia siue Scheda lecta, dictus Reverendissimus pater, preces Deo optimo maximo fudit¹ pro acceptacione operis predicti sub forma verborum sequentium vizt.

¹ fudit : *in m.*

O most Merciful Father, The heaven is thy Throne and the earth is thy footestool, what house then can be built for thee? or what place is there that thou shouldst rest in? But yet since it hath been ever thy delight to be with the
 5 sonnes of men, Therefore in all ages of the world thy servantes have separated and hallowed certaine places, from all prophane and common vses, vnto thy diuine service, either by thy especiall commandement, or by the inspiracion of thy blessed spirit. Soe Adam had his Oratorie in Paradise, and Jacob
 10 his prayinge place in the feilds, Moses his holie Ground in the wildernes, and the Israelites their tabernacle, for thy worshipp in the land of promise, untill it pleased thee at the last to putt into the heart of Kinge Salomon to buylde a Temple to thine honor in Jerusalem, admirable for bewtie,
 15 vnvaluable for riches, renowned for sanctitie throughout all the world, whether the Tribes of Israell did ascend three tymes a yeare to offer sacrifices and oblations unto thee. And afterwards thy people being inflamed with the zeale of thy house added daylie unto their mother church lesser
 20 Synagogues in everie towne. By which Godlye examples revealed in thy word, the Christian Churches in their succession have made and consecrated houses vnto thee aswell for the celebration of thy diuine ordinances, and preaching of thy heavenlie word, as for the inuocation of thy great name,
 25 and administracion of thy holie Sacramentes: For the Temple is the Court of Audience wherein thou doest sitt to heare our prayers, and it is our heaven vpon earth, wherein we assemble and meet together to laude and magnifie thy glorious Maiestie. And doth not reason and
 30 religion inforce vs vnto this worke? For shall the sparrow haue an house, and the swallowe hir nest, and shall not wee fynde out a house for thee o Lord our Redeemer? Shall we which are but dust and ashes, build vnto ourselves seeled and bewtifull houses for our worldly affaires, yea and for our
 35 pleasures, and shall we not build and dedicate some houses for thy Worshipp, vnto thy great and fearfull name, and repaye as it were the tythes of our dwellinge places backe againe vnto thee? for all thinges come from thee, and we can give thee but thy owne: Accept therefore we beseech thee most
 40 gracious father of this our bounden ducie, and because except thou build the house they labour but in vayne that build it, Sanctifie this house with thy gracious presence, which is erected vnto the honor of thy service: Nowe therefore arise O Lord and come into this place of rest, Let
 45 thine eyes be open towards this house night and day. Lett thine ears be readie to heare the prayers of thy Children,

which they shall poure forth vnto thee in this place, and let
 thine heart delight to dwell here perpetuallie: And whenso-
 ever thy seruantes shall make their petitions vnto thee in this
 house, either to bestowe thy good graces and blessings upon
 5 them, or to remoue thy heauie punishmentes and iudgmentes
 from them, heare thou from heaven thy dwelling place, and
 when thou hearest haue mercie./ And graunt O [f. 289b.
 Lord we beseech thee, that here and else w<h>ere thy Priestes
 may be clothed with righteousnes, and that all thy Saintes
 10 may reioyce in thy Salvation. Soe that when we shall cease
 to praie vnto thee in these earthlie Temples, we may at the
 last prayse thee in thy glorious Temple not made with
 handes, but eternall in the heavens, for thy deere sonne and
 our blessed Saviour Jesus Christ his sake, who liveth and
 15 raigneth with thee and the holie Ghost, one God world
 without end. Amen.

Quibus sic peractis magister Cornelius Lymer artium magister
 in sacris diaconatus et presbyteratus ordinibus constitutus in Sedili
 pro curato assignato sedens preces divinas ac psalmos quosdam
 20 selectos et capitulum legit vitz. Psalmos 84. et 122, et Capitulum
 Decimum Evangelii secundum Johannem, eisque finitis, prefatus
 Reverendissimus pater suggestum ascendit ac (hymno prius
 decantato) super hoc themate in 76^o Psalmo versiculo vndecimo
 vitz. *Promise unto the Lord your God and keepe it*, etc. predicavit
 25 et verbum Dei populo ibidem in numero copioso congregato docte
 exposuit,

qua quidem Concione finita, psalmoque decantato, idem Rev-
 erendissimus pater populum congregatum cum benedictione
 dimisit, et e capella predicta excessit, et ad locum siue fundum pro
 30 Cemiterio siue loco Sepulture parat' in hameleta predicta paratum,
 cum prefato magistro Edwardo Alleyne et multis aliis premissis
 interessentibus accessit et eundem intravit, et ad quendum locum in
 eodem fundo vbi Cathedra pro eo parata et locata fuit, se contulit et
 in eadem se reposuit. Et tunc et ibidem, Idem Reverendissimus
 35 Pater iudicialiter sedens ad petitionem dicti Edwardi Alleyn tam
 nomine suo proprio, quam nominibus omnium inhabitantium in villa
 siue hameleta de Dullwich predicta, locum et fundum predictum in
 Cemiterium siue locum sepulture Corporum demortuorum in et pro
 hameleta predicta dedicavit et consecravat, legendo ferendo et
 40 promulgando publice et alta voce Sententiam sive Schedulam
 dedicationis et Consecrationis Cemeterii predicti in scriptis etiam
 conceptam tenoris sequentium vitz.

In Dei nomine. Amen. <For sentence of consecration, see
 Wilkins, iv. 458.>

45 /* * * * *[f. 290
 /Quibus sic factis, Reverendissimus pater antedictus preces Deo

omnipotenti fudit¹ pro acceptance operis predicti sub hac forma verborum, vizt;

Most mercifull father, Thou hast been pleased to teach vs in thy holie word, that the verie bodies of thy faythfull
 5 servants are not made in vayne, but that liuing and dying they have their speciall vses appointed by thyselfe. Thou hast framed them here on earth to be the workmanship of thy hands, and to sound out thy glorie. Thou hast fashioned them vnto the shape of thy owne sonne, that by a spirituall
 10 vnion they should be as bone of his bone, and fleshe of his flesh, thou hast made them the Temples of the holie ghost, that thy sacred spiritt may moue and worke in them those thinges which by thy mercie are acceptable in thy sight. And when they are to rest with their fathers, and to returne unto
 15 the earth from whence they were taken, thou hast appointed them not forever to remaine there in corruption, but at the day of generall resurrection to come forth of the graves, to be possessed with eternitie, and to be crowned with immortalitie. We cannot therefore but take knowledge by the examples of
 20 thy Patriarckes, and holy men in all ages, and by that which thy blessed word hath revealed vnto vs, that it is thy gracious pleasure, that when thy servantes shall by thee be called out of this miserable world their bodies should be seemely and decently committed vnto Christian buriall, that in the bowells
 25 of the earth, they may remaine in hope of a ioyfull resurrection. And hauing for that purpose made choyse of this place where we now are, that it may be a receptacle for the bodies of suche of our brethren and sisters as thou doest ordaine hither, We beseech thee to accept this worke of ours, and
 30 mercifully to graunt that we who be here present, may never forgett our dissolution from the tabernacle of this flesh, but that livinge we may thinke of death, and dyinge we may apprehend life to the everlastinge comfort of our soules. And for those whose bodies are hereafter to be committed to this
 35 earth, so guide them with thy grace while they are here in this world, that settinge thee evermore before their eyes and accomptinge all thinges vayne in Comparison of their enioying of thee their only God and Saviour, they may live in thy feare and dye in thy fayth, and soc be made heires of thy euer-
 40 lastinge kingdome, through Jesus Christ our Lord and blessed Redeemer. Amen.

Et tunc dictus Reverendissimus pater populum congregatum cum benedictione dimisit.

¹ fudit : *in m.*

VII.

CONSECRATION OF A CHAPEL AT EAST
GREENWICH BY DR. BUCKERIDGE, BISHOP
OF ROCHESTER, ON ST. MATTHIAS' DAY,
5 MONDAY, FEBRUARY 24TH, 1616-17.

<Bodleian Library, Oxford, MS. Tanner, 127, fo. 174, late 241, written in the seventeenth century after the Great Rebellion, between 1670 and 1680, in the opinion of Mr. Madan. The Latin part of the manuscript has been gone over by a correcting hand, so that the first
10 hand is not always apparent. The transcript is by Mr. R. A. Abrams.>

/THE CONSECRATION OF A¹ CHAPPELL ²OF AN [f. 174
HOSPITAL IN EAST GREENWICH FOUNDED BY H. H.³ E. OF
NORTHAMPTON.²

The Bishop coming into the Chappell (having noe body in
15 *it) at his first entring within the door shall say this Hymne*

I was glad when they said unto me, we will goe into the house of the Lord.

Peace be within these walls and prosperity within these dores because thou art a house for the Lord our God we will
20 seek to do thee good.

Then the Bishop going on to the middle of the Chappell shall there kneel downe with his face to the communion Table and pray

O eternall God mighty in power and of incomprehensible Majestie who fillest both the Heaven and Earth with thy
25 glorious presence, and therefor canst not be contented within any the largest circuit, much less within this narrow room, for the consecration whereof we are now assembled; Notwithstanding because it hath pleased thee to promise thine especiall presence in that place, where two or three be
30 gathered together in thy name and for thine honor, we do heer, in all humility, and with readines of heart, wholly devote and dedicate this place; from hence forth from all prophane and common uses or affaires, are bold to consecrate it to thy

¹ a has been struck out and ye written over in different hand.

²—³ Added: the writing resembles Sancroft's hand.

³ H. H. would be Henry Howard.

service onely, to be a house of prayer, a place for the hearing of thy word, celebrating thy Sacraments and offering up the sacrifices of praise and thanksgiving.

And although (miserable wretches as we are) we are
 5 altogether unworthy, to appoint any earthly thing to soe greate a Majestie, and I the most unfitt of all thy Ministers, to appeare before thee in so honorable a service, yet we most humbly beseech thee to forget and forgive our manifold sinns, and to be present among us in this religious action, vouchsafe
 10 to accept it graciously at our hands, Bless it with happy success: Receive the prayers and supplications of us, and of all other, who either now, or heerafter, entring into this hallowed place shall call upon thee, and give both them and us grace whensoever we come into thy presence and place of
 15 residence to bring hither cleane hearts, pure thoughts bodies, undefiled, and minds sanctified; to wash our hands in innocencie (Good Lord,) and then to come to thine altar: that we may present unto thee, both /Our soules and [f. 174b. bodies, as holy temples of thy spirit, within this little Tempell,
 20 to the glory of thy holy Name, and the accomplishment of our desires through Jesus Christ our Lord and only Saviour, To whom with Thee o Father, and the Holy Spirit, most blessed Trinity in unity ever to be adored, be all praise, honor, and glory world without end, Amen.

25 *Which Praier finished by the Bishop, the people are to be called into the Church or Chapell and the Schedule of consecration to be read; and the ordinarie prayers to be said, according to the B. of Common Praier reading, instead of the psalmes for the day the 24th, 27th, and lxxxiiij Psalmes. And, for the first Lesson the*
 30 *II Chron. vi John x, from verse the xxi to the end soe proceed with Benedictus, the Creed and the Letanie, and after the praier, Almighty God which <only> worketh great mervailles &c. let this prayer be read*

Almighty God which dwellest not in temples made with
 35 hands (as saith the Prophet) and yet vouchsafest to accept the devout services of thy poore creatures, allotting speciall places for divine offices and promising, even theer to heare and grant their requests: we humbly beseech thee to accept our this dayes duty and service of dedicating this Chappell to
 40 thy Great and dreadfull name. And fullfill (we pray thee) thy gracious promisses, that whatsoever praiers in this sacred place shall be made according to thy will may be favorably accepted, and returned with their desired successe to thine eternall glorie and our especiall comfort in Christ Jesus to
 45 whome &c.

The Letanie soe ended, sing a Psalmc and let the Sermon begin.

*The Sermon being done, goe to the Communion the Bp. executing begining at the praier Almighty God to whome all
5 hearts be open, &c. After the commandments and prayer for the King read the collect,*

Most blessed Saviour which, by thy bodyly presence at the feast of Dedication, didst approve and honor such devout and religious services as this which we have performed.
10 Present thy selfe at this time also unto us by thy Holy Spirit. And because that holyness becommeth thine house for ever consecrate us (we pray thee) as an holy temple, vnto thine owne selfe; that thou¹ dwelling in our hearts by faith we may be censed from all carnall and prophane affections and
15 devoutly given to all good workes through Jesus Christ our onely Lord and Saviour.

*[Let the two Chaplains begin to read the one, the one [f. 175 the Epistle out of I Corin. C. iii. v. xvj. to the end. The other the Gospel out of John ii. v. 13 to the end Which done, and the
20 Nicene Creed read, let the noncommunicants depart and soe proceed in the administring the Sacrament and after the Hymne Glorie be <to> God on high &c. say this praier following:]*

Blessed be thy name ô Lord our God, for that it pleaseth thee, to have thy habitation among men, and to dwell in the
25 assembly of the Righteous. And bless (we besech thee) this dayes action unto us, Lord prosper thou our handy worke. Blessed be thy name ô Lord that it pleaseth thee to put in the heart of the most Honourable Henry, Earle of Northampton deceased, to found this Hospitall for the
30 maintenance of the poor, and to erect this Chapell to thy worship and service. And bless (we besech thee) the Right Honourable the Earle of Arundell, his heir, the Right Honourable the Earle of Suffolke Lord Treasurer, the Earle of Worcester Lord Privie Seale, the Lord Wm. Howard
35 overseers of his will, and also Executor thereof, by whose paines and care this Hospitall and Chappell is finished. Bless also all the branches and members of that Honourable house from which the Founder descended, And bless also the warden and poor men of this Foundation, and there
40 successors,² and be with them and theirs, in their going out and comming in, and make them truly thankfull unto thy glorious Name, who being so great a God and the Lord of the whole Earth vouchsafest to accept these poor offerings

¹ *interlined.*

² *altered.*

from sinfull men which are themselves but dust and ashes.
And graunt that they and their Successors may faithfully
serve thee in this place to the comfort of their owne soules
and the everlasting praise of thy Glorious majestie. through
5 Jesus Christ our onely Lord and Saviour. Amen.¹

*This done, dismisse the whole Companie² with this
Benediction,*

The peace of God which passeth all understanding &c.

Acts for Consecrating of a Chappell.

10 Universis et singulis Christi fidelibus ad quos præsentes literæ
testimoniales pervenerint aut quos infra scripta tangunt seu tangere
poterint quomodolibet in futurum¹ Johanes permissione Divina
Roffensis Episcopo² Salutem in Domino ac fidem indubitatam
præsentibus adhiberi. Ad vniversitatis vestræ notitiam deducimus
15 et /Deduci volumus per præsentes quod die Lunæ vizt. [f. 175b.
xxiiij die Mensis Febr Anno Domini juxta computationem Ecclesiæ
Angliæ MDCxvj circa horam ix ante meridiem ejusdem diei ad
ostium sive introitum Capellæ sive Oratorij infra Dominum³ sive
Hospitale Pauperum sumptibus proprijs Illustrissimi viri H. Howard
20 Comitatu⁴ Northampton nuper defuncti constructæ, et fundat' infra
Parochiam de East Greenwich in Comitatu Kant' et diocesis nostræ
Roffen coram nobis Episcopo antedictum comparuit personaliter
venerab' vir Johannes Griffith generosus, vnus executorum in
Testamento sive vltima voluntate eiusdem prænobilis viri, et cum eâ
25 qua decuit reverentia et in præsentia populi ibidem in copiosa
multitudine congregati, Nobis altâ voce hæc verba Anglicana
loquebatur. *This place* etc. Unde Nos Episcopus antedictus pio et
religioso desiderio dicti Johannis Griffith in hâc parte favorabiliter
annuentes ad ejus petitionem, prædictam Capellam sive Oratorium
30 dedicandum et consecrandum fore decrevimus et ad statim processi-
mus, Ac in Capellam sive oratorium (Decenter instructum ac suggesto,
mensa sedilibus ac alijs necessarijs ad Divinum cultum ornat') intravi-
mus, et genubus flexis manibusque versus Orientem in Cælum levatis
preces Deo optimo Maximo pro acceptione operis predicti fudimus
35 Quibus precibus⁵ peractis, et tota congregatione in Capellam
convocatâ, Nos Episcopus antedictus in Cathedra pro nobis ibidem
locata judicialiter sedentes, et legitime procedentes Capellam sive
Oratorium prædictum Divino cultui, Divinorum celebrationi alijsque
vsibus sacris et Divinis dedicavimus, et consecravimus, legendo
40 ferendo, et pronunciando, publice et alta voce sententiam sive
schedulam dedicationis et consecrationis dictæ Capellæ in scriptis
conceptam, sub tenore verborum sequentium vizt.

In Dei nomine Amen etc. Qua quidem sententia sive schedula

¹ added in later hand.

² The C of this word interlined in first hand.

⁴ Thus, the last letter being altered into o.

³ altered.

struck out.

- lecta, ac precibus divinis, Concione, Eucharistia, alijsque solemnitatibus in hac parte vsitatis et debite¹ observatis finitis, Nos Episcopus antedictus totam congregationem cum apostolica† benedictione dimisimus. Super quibus omnibus et singulis dictus Johannes Griffith requisivit
- 5 Thom. Howell notarium publicum tunc presentem. / Omnia [f. 176 et singula sic facta et gesta videnda et audienda ad conficienda sibi vnum vel plura publicum seu publica Instrumenta† sive Instrumenta Testesque præsentes testimonium inde perhibere presentibus tempore consecrationis Cappellæ predictæ Illustrissimis
- 10 viris Thoma Com. Arundell Richardo Com. Dorsett. Reverendis Patribus Johanne London Lanceloto Elien Ricardo Lincolnensi respective Episcopis Venerabilis† et Egregijs Viris Baptista Hicks Lionello Cranfield Militibus Edmundo Pope LL Doctore Cancellario dicti Reverendi Patris Ric. Tillesley Clerico Archidiacono
- 15 Roffen. Samuel Page Clerico Sacræ Theologiæ Doctore Jo. Kind Clerico in Artibus Magistro R. Griffith Armigero Tho. Bennett Aldermanno Civitatis London: R. Heath Benjamin Deicro, Jo. Poole Civibus et Gardianis Communitate² Mercerors† London. Jo. Castelin Wm. Ferrers, Rol. Backhouse, Nat. Bp.³ Humfredo
- 20 Ormne, Ric. Ward Generosis et Jac. Tailor N. Publico et multis alijs Testibus in hac parte requisitis In quorum etc :

¹ *Interlined.*² *Read Nathaniel Bishop.*³ *Interlined in later hand.*

VIII.

CONSECRATION OF A PRIVATE CHAPEL AT CHANTMARLE BY DR. SEARCHFIELD, BISHOP OF BRISTOL, ON TUESDAY, SEP- 5 TEMBER 14, 1619.

<From John Hutchins' *History of Dorset*, 2^d Ed. 1813, Vol. iii. p. 299.>

CHANTMARLE.

Adjoining to the house is a domestic chapel, officiated in
within memory, probably when some of the family resided
10 here. Sir John Strode, the founder, who was knighted at
Theobalds 21 Jac. I. has left in MS. a very minute and
curious description of the building and consecration, which is
here transcribed *verbatim* :

“ Be it remembred, that there did anciently belong to the
15 manor house of Chantmarle an oratory or chapel, scituate
within the house, in which to celebrate God's divine service
unto the family and tennants of that mannor, because
Chantmarle house is distant more than a great mile from
Catistock, the proper parish church. Also this ancient chapel
20 had confirmation, and was approved by Paulus the first bishop
of Bristol, as appeareth by an instrument to that effect, dated
20th May, anno D'ni 1544. This ancient chapel being
inconveniently placed in the house, low-rooft, little, and dark,
I therefore, in the new building of Chantmarle house, did
25 erect and dedicate to the service of God, a new oratory or
chapel Eastward upon the right hand comeing to the house,
in a place where formerly was a garden of herbs ; the
foundation stones are laid 8 foot deep in the ground, because
there was some time a moat of water invironing the house and
30 garden, where the foundation must necessarily be laid, also
the foundation walls are made of great rock stones, sodered
with new burnt lyme mixt with sand. And the first stone
being laid by me, the second by Anne my wife, 2^o April, 1612,
on the South-east part of the chapel, I laid upon that first stone
35 a piece of a sheet of lead engraved by myselfe, *viz.* ‘Joh'es
Strode, ar’, posuit hic primum lapidem in nomine Dei Patris,

Filii, & Spiritus Sancti. Amen. Anno D'ni 1612.' Likewise this signature, engraved with Roman letters, is covered with another piece of lead of the same breadth and length. Also the chapell's foundation was first laid, and the chapell
 5 first finished and covered, before the rest of the dwelling house.

"This chapel hath his outside of Hambdon stone; his inside is plastered white, and fretted over with the sun, moone, starrs, cherubims, doves, grapes, and pomegranates, all
 10 supported with 4 angells in the 4 corners of the rooffe, which inside was wrought by Eaton of Stoke-gursey or Stowey, in Somersett, and finished 20 Decembris, 1615, who for his workmanship had 6*l.* 16*s.*; and for the lyme, hair, timber, laths, and lath-nayles, I paid 5*l.*; also the carpenters had for
 15 sawing and cutting up of joysts 17*s.*

"Againe, to this chapel Edward Batten, of Salisbury, did make and sett up sielings of wainscott, *viz.* in the North part a pulpitt, the minister's pew, and another pew, and two lower pews behind that, likewise on the South part two higher
 20 and two lower pews, and also seats be round the chapel, which was all finished 20th Feb., 1617, and for this Batten had of me by composition 11*l.* 8*s.*

"Furthermore, this chapel was by Dr. Rowland Serchfielde, bishop of Bristol, himselfe in person, consecrated (Tuesday
 25 the 14th Septembr, anno 1619), to God's service, by the name of the chapel of God and the Holy Trinitie in Chantmarle.

"The manner of consecration was as followeth: First, the lord bishop being sett in a velvet chayre in the oriell windowe,
 30 and having a communion-table covered before him, one Mr. Morcum, a proctor, came to the table, and read a writing in Lattin, importing that John Strode, esq., had erected this new chapel, and dedicated it to the service of God and of the Holy Trinitie; and therefore, in John Strode's behalf, hee did
 35 desire it might be by the same lord bishop, ordinary, or diocesan of that place, consecrated to that use for which it was erected.

"And then the bishop pronounced in Latin (which also hee read out of a paper) to this effect, *viz.* that inasmuch as it
 40 was of a pious disposition in the founder erected and dedicated to that holy use, hee did, of his episcopal authority, and so much as in him was, approve the building, and did consecrate the chapel to God and the Holy Trinitie, as was desired; and then kneeling down at the table he prayed; and after his
 45 prayer hee rehearsed the confession and absolution, and then rising up, he appointed three speciall psalms proper to be

read for this occasion, namely the 84th Psalme, the 122nd Psalme, and the 132nd Psalme; and the bishop himselfe began, 'O how amiable are thy dwellings, thou Lord of Hosts.'

5 "After the three psalmes ended, hee caused the minister, Mr. Pistle,¹ to read the first chapter for this occasion, *viz.* the 6th chapter of the 2d of Chronicles; which being done, he began *Te Deum*, &c. after which the bishop read the 2d lesson, *viz.* the 21st chapter of St. Mathew, beginning, 'And
10 when they drew near to Jerusalem,' &c. which ended, the bishop, kneeling downe, rehearsed the prayers for the king and prince, and after rehearsed the Littany, and prayers following that, unto 'The Grace of our Lord,' &c.

"After this hee caused the 84th Psalme to be sung :

15 "How pleasant is thy dwelling place,
O Lord of Hosts to me;
The tabernacles of thy grace,
How pleasant, Lord, they be,' &c.

"After the psalme, one Mr. Downes, being chaplaine and
20 brother-in-law to the lord bishop, went into the pulpit, and after a long prayer, he chose for his text the 46th verse of the 19th chapter of St. Luke's Gospel [It is written, my house is the house of prayer, &c.] upon which text he made a very good sermon, shewing the beginning of synagogues, churches,
25 and chapels, and the necessary use of them, and of Christ's presence with them; also he charged the founder not to employ it to any prophane use, nor otherwise than only to God's service, and after the makeing a second prayer, descended the pulpit.

30 "After this the lord bishop, standing up, made a second rehearsall of the whole act and instrument of consecration of the chapel to God and to Holy Trinitie; which done, hee kneeled down, with his face to the congregation (as always before), and then he pronounced a prayer for the founder, and
35 for the foundation and employment of the chapel to God's service, and for God's presence in it.

"After which, most part of the company departing, the bishop administered the communion, first to himselfe, and after to John Strode and to his wife, and sisters Chaldecott and
40 Strode, and to Mr. Doctor Hussey the chancelor, Mr. parson Locket,² Mr. Haymes, Mr. May, parson of Catistock, and other ministers.

¹ Rector of the adjoining parish of Frome St. Quintin.

² Rector of Corscombe.

"After which ended, the bishop rehearsed a short prayer for confirmation of children; and after, hee laid his hand upon the heads of my cosen Edward,¹ Rogers, John, Richard, Robert, and Arthur Bingham, my son Bingham's children,
 5 Francis Newborowe, and upon some few others, and then kneeling downe againe, he rehearsed another prayer for them all, and after went to dinner; also after dinner he went into the chapel againe, where he confirmed 4 or 500 people, young and old; and then being weary, he left some to confirming,
 10 and rode hence to Melbury, where he lodged that night with sir John Strangwayes.

"There were present at this consecration of the chapel, sir John Strangwayes and his lady, sir Thomas Trenchard, sir John Browne, and sir Edward Underwood of Warwickshire, Mr. Doctor Hussey the chancellor, Robert Coker,
 15 Richard Bingham, Roger Newborough, esqrs. William Penny, esq. my brother Hugh Strode, my sister Chaldecott, with her daughters Newborowe, Champneys, Chettle, my daughter Bingham, my sister Strode, Mr. Gleson, Mr. John
 20 Minterne, and 40 ministers, with many others of good qualitie, some comeing to see, and others to bee confirmed by the lord bishop, whereof the greatest number were feasted in the house, the poore had bread and meat at the doores, and the rest were made to eat or drink as they called for it.
 25 "Of this consecration I have an act or instrument under the bishop's seale.

"Memorandum, Insuper, quod Dominus Deus, pater meus, mihi & filiis meis, & posteritati meae, de novo edificavit, & nobis benedicendo dedit unam domum mansionalem apud Chantmarle,
 30 quae prospicit & frontem habet in Orientem, & constructa est in forma de littera (E), sc. Emmanuel, id est, Deus nobiscum in eternum."

¹ Sir John Strode married for his first wife Ann, daughter and coheir of William Chaldecott of Quarrelston, esq., and relict of Robert Bingham, of Bingham's Melcombe, esq. She had by her first husband a son Richard, who succeeded to the Bingham estate, and dying, 1656, left several children; but by her second husband, Sir John Strode, she had no issue. See the Pedigree of the Chaldecotts, Vol. i. p. 199, where are the names of several of the ladies that were present at this consecration.

IX.

CONSECRATION OF JESUS CHAPEL, PEARTREE, NEAR SOUTHAMPTON, BY DR. LANCELOT ANDREWES, BISHOP OF WINCHESTER, ON 5 SUNDAY SEPT. 17, 1620.

<The form of Consecration used by Andrewes has been no doubt the most influential of all the forms used in the seventeenth century. It is unfortunate therefore that Andrewes' Register cannot be found. The text used in the following edition follows that of a manuscript belonging to Gonville and Caius College, Cambridge, No. 389. In the opinion of some good judges the writing is of the first half of the seventeenth century, possibly about 1640. It must of course be after 1620. The other manuscripts collated may be a little later, but not much: they are:

- 15 Cambridge University Library, MS. Ff. 5. 25: symbol of collation, B.
- Cambridge University Library, MS. Gg. 1. 29: symbol of collation, C.
- St. John's College, Cambridge, MS. L. 16: symbol of collation, D.

20 Mr. Alfred Rogers has transcribed the Caius MS. and collated it with the other manuscripts at Cambridge. D is wholly in Sancroft's hand.

Part of the edition issued by Garthwait in 1659 has been collated (symbol E.) as far as p. 57 below. There is some evidence that the edition of 1659 was printed not without alteration from a copy used at the consecration, and thus its text is less valuable. Reprints have appeared in later editions of A. Sparrow's *Collection of Articles*, in the *Library of Anglo-Catholic Theology* among the *Minor Works* of Lancelot Andrewes, published at Oxford in 1846. Also in E. C. Harington, *The object Consecration of Churches*, London, 1844, p. 145. printed from Sparrow's edition of 1684.

30 The square brackets in this text are also to be found in the Cambridge MSS.>

1 /THE CONSECRATION OF JESUS CHAPELL NEER [p. 1
SOUTHAMPTON BY THE RIGHT REVEREND FATHER IN
35 GOD LANCELOT LO: BISHOP OF WINCHESTER.¹

²The license to erect the said Chapell graunted by Bishop Mountague.²

¹⁻¹ om. D. *The license is omitted by B.C.E.*

²⁻² Licentia concessa per Rev. in Christo Patrem, Jacobum Wintonensem Episcopum Capitanéo Richardo Smith ad ædificandam capellam super Ridgeway Heath in Com. Southampton: D.

Vniuersis et singulis Christi fidelibus has literas nostras inspec-
 turis et audituris Jacobus permissione divinâ Winton' Episcopus ac
 Capellæ Regiæ Maiestatis decanus, Salutem, et Gratiam ac fidem
 indubitatam presentibus adhiberi : Cum parochiani sive inhabitantes
 5 in villis Weston, Itchin, Wolston, necnon Ridgway, et nonnulli de
 Bitterne nostræ diœces' Winton' tam longè distent á parochiali
 Ecclesiâ suâ B : Marię iuxta villam Southampton sita, et¹ sinu maris
 vocat' Itchin Ferrey² sepius impediuntur,³ presertim temporibus
 hiemalibus, et diebus non serenis, vt statis temporibus predict' suę
 10 Ecclesię parochiali ad⁴ divina ibidem audienda, et Sacramenta, et
 Sacramentalia percipienda ; cęteraque omnia quę in ea parte iuxta
 leges Regni, et constitutiones Ecclesię Anglicanę requiruntur, com-
 modè peragenda interesse non possint. Hanc ob causam venerabilis
 vir Richardus Smith de Peertree Armiger summâ pietate commotus
 15 Nobis humillimè supplicavit, vt licentiam sibi ad edificandam⁵ ex
 parte orientali super Ridgeway Heath in quodam loco ibidem con-
 gruo Capellam sive Oratorium in favorem et levamen ipsius Richardi
 Smith, familię suę et parochianorum in predictis villis habitantium
 graciosè concederemus, Nos supplicationem hanc predicti Richardi
 20 Smith viri verè Christiani tam piam, et devotam diligenter discutientes ;
 Et tam magno incomodo dilectorum Nobis hominum in prefatis
 villis degentium occurrere volentes, quantum de jure possumus, et
 leges Regni patiuntur /prefato egregio viro Richardo Smith, eovè [p. 2
 defuncto, heredibus et Assignatis suis, reliquisque inhabitantibus
 25 villas prenomينات, graciosè concessimus, et licentiam dedimus,
 ac per presentes concedimus et damus licentiam pro Nobis et
 Successoribus nostris, quantum in Nobis est, Quod ipsi, seu eorum
 aliquis commodam Capellam, sive Oratorium perpetuum super quod-
 dam solum, sive vastum vocatum Ridgeway Heath iuxta domum
 30 mancionalem ipsius Richardi Smith infra parochiam B : Marię iuxta
 villam Southampton predict' facere, edificare, erigere, et stabiliri possit,
 et valeat, seu possint, et valeant futuris temporibus duraturam : Quam
 quidem Capellam sic erectam, edificatam et stabilitam de primariâ
 suâ Ecclesiâ B : Marię iuxta villam Southampton predict' perpetuis⁶
 35 futuris temporibus dependere, et Anglicè A Chapell of Ease,
 nuncupari volumus ; Eandemque quoties opus fuerit, impensis
 predicti Richardi Smith, et cęterorum inhabitantium in villis predictis
 restitui, renovari, et reparari decernimus. Vtlierius etiam concessimus,
 et per presentes concedimus, quod licuerit in eâdem Capellâ tempor-
 40 ibus et horis in Ecclesiâ Anglicana consuetis, et eâ ex parte de jure
 ordinatis, preces, orationes, expositiones verbi divini, seu conciones
 haberi, Sacramenta, et Sacramentalia omnia et singula ministrari,
 infantes baptizari, matrimonium inter aliquas personas in villis
 predictis commorantes solemnizari, ac etiam mortuos sepiliri (si
 45 conditio personę morientis postulauerit), sin minus fiunt sepulture in
 Cœmeterio predictę Capellę conjuncto ; Quod quidem Coemiterium

¹ in : D.³ D. *corrected to* impediuntur.⁵ edificandum : D.² ut : add. D.⁴ D. *has ad written in above ad.*⁶ perpetuo : D.

impensis predicti Richardi Smith, et ceterorum inhabitantium in villis predictis circumvallandum, aut quoquo modo circummuniendum volumus imperpetuum. Volumus etiam quod predictus Richardus Smith, et habitantes in predictis villis Clericum aliquem, sive Ministrum satis habilem et idoneum de tempore in tempus, ad omnia divina officia in Capellâ predictâ exequenda, et celebranda eligant per Nos et Successores nostros Episcopos, vel Officialem Generalem seu eius Surrogatum auctoritate nostrâ munitum pro tempore existentem /pleniori iure approbandum et licentiandum: Quem quidem [p. 3
 10 Clericum sive Ministrum, sic electum, et per Nos seu Successores nostros vel Officialem nostrum Principalem, seu eius Surrogatum legitimum pro tempore (vt prefertur) existentem approbatum, impensis predicti Richardi Smith, vel heredum ipsius Richardi, et predictorum inhabitantium villas predictas provideri, ali, et sustineri volumus et
 15 statuimus; donec et quousque¹ predictum Clericum sive Ministrum de rationabili et convenienti stipendio annuatim alio quovis modo, vel viâ provideri, vel prospectum iri contigerit: Salvo tamen semper jure, et interesse Rectoris sive Proprietarii Ecclesię sive Precentorie²
 20 B: Marie predictę in omnibus et singulis decimis, oblationibus, vadis,³ proficuis, privilegiis, iuribus,⁷ et emolumentis quibuscunque; Necnon salvis Ecclesię B: Marie predictę solutionibus, ratibus,⁴ taxationibus, et compositionibus⁵ pro reparacione, et sustentatione dictę Ecclesię Matricis, ac aliis sumptibus, et expensis ordinariis, et extraordinariis de iure vel⁸ consuetudine quoquo modo debitis et
 25 consuetis: Et vt hæc nostra ordinacio melius innotesceret parochianis tam Ecclesię B: Marie predictę, quàm Capellę predictę de novo fundate, ac aliorum Ecclesiarum vicinarum, et⁹ circumvicinarum proximo die dominico immediatè post consummationem dictę¹⁰
 30 Capellę in eâdem preces diuinas celebrari, et contionem publicè haberi, et statim á finita concione et huiusmodi consecratione hanc nostram ordinacionem in presentia parochianorum in predictis villis habitantium, et aliorum Christi fidelium, qui tunc presentes fuerint in dictâ Capellâ iam consecratâ⁶ plenè et planè legi, promulgari, et¹¹ publicari volumus, statuimus, et ordinamus per presentes, In cuius rei
 35 testimonium Sigillum nostrum Episcopale presentibus apponi fecimus. Datum vicesimo tertio die Februarii Anno Domini (secundum computationem Ecclesię Anglicanę) 1617. Et nostre Translationis Anno secundo.

<page 4 is blank.>

¹ usque: D.

³ corrected to vadiis (in margin): D.

⁵ impositionibus: D.

⁷ om. D.

⁹ ac: D.

¹¹ ac: D.

² precentoris: D.

⁴ corrected to ratis (in margin): D.

⁶ om. D.

⁸ et: D.

¹⁰ predictę: D.

¹Consecratio et Dedicatio Capellę Jesu cum
Coemiterio eiusdem in vasto solo dicto
Ridgeway Heath iuxta Southampton'.

²Juxta Southamptonensem Villam Ecclesia B: Marię collapsa
5 cernitur, solis Cancellis ad sacros vsus superstitibus; Pauce aliquot
ædes ibi in propinquâ parte numerantur: Cetera parochianorum
multitudo hinc inde habitant sparsi³ in villulis,⁴ tum loci longinquo
intervallo, tum æstuario quoque⁵ longe periculoso divis⁶ ab
Ecclesiâ.

10 Ex eâ accedendi difficultate, non prophanę modo plebeculę animos
facile invasit misera negligentia, atque dispretio cultus Divini, sed et
viri probi sedulique Pietatis cultores remoram in tractu sæpenuer⁷
experti sunt, haud ipso quidem capitum discrimine eluctabilem.

Consortem huius infortunii cum se factum sentiret (dum ibi loci
15 familiam poneret⁸) Strenuus⁹ vir Richardus Smith Armiger, heroicis
planę animos gestans, atque inspiratos de cœlo, commune hoc
Religionis dispendium privatis Quingentarum aliquot librarum expensis
(aut plus eo) redimit,¹⁰ et Capellam egregiam, quam Deo, Divinisque
serviciis¹¹ dicari supplex vovet, in alterâ parte fluminis magnifice
20 extruit.

¹²Spectato itaque¹³ probatoque Capellę huius¹⁴ omni adparatu, adest
tandem Reverendus¹⁵ in Christo Pater Honorandissimus Dominus¹⁶
Lancelotus¹⁷ Episcopus Winton' Sept: 17 ¹⁸Anno Domini¹⁸ 1620,
horâ octava matutinâ, aut circiter. Erat autem dies Dominicus.

25 Episcopus Capellam statim ingressus induit se Episcopilibus,¹⁹
quem secuti itidem (qui Episcopo a²⁰ Sacris domesticis aderant)
Magistri²¹ Matthæus et Christophorus Wrenn: Sacrosanctę Theol:
Baccal: Sacerdotalibus induunt. ²²Egressus dein Episcopus cum
illis²² (Convenarum magnâ stipante catervâ) Fundatorem [p. 6
30 Capellę²³ affari orditur in hæc ferẽ verba.

[Captaine Smith you haue ben an often, and earnest
suitor to me, that I would come hither to you; Now that²⁴
we are come,²⁵ what haue you to say to vs?]

Tum ille (prefatâ²⁶ humillimẽ reverentiâ) Schedulam porrigit,

¹ σιν θεῶ: *pr.* B.

⁴ villis: E.

⁷ sæpe: E.

⁹ *om.* E.

¹² Cap: 2: *pr.* B. C.

¹⁵ Reverendissimus: E.

¹⁸ ¹⁸ *om.* C. domini: *om.* E.

²⁰ in: D.; ipsi a: E.

²² Egressus dein (cum illis) Episcopus: B. E.

²⁴ that: *om.* D.

² Cap. 1: *pr.* B. C. C. *begins.* ³ sparsim: E.

⁵ *om.* E.

⁸ peterit: D. *but struck through.*

¹⁰ redemit: E.

¹³ itaque: *om.* C.

¹⁶ *om.* E.

²¹ Magistri: *om.* C. E.

²⁵ hither to you: *add.* E.

²⁶ præstita: D.

⁶ divisi: E.

¹¹ officiis: E.

¹⁴ Iesu: *add.* E.

¹⁷ *om.* D.

¹⁹ pontificalibus: E.

²³ *om.* E.

quam suo nomine recitari cupit ¹per Magistrum Edvardum² Cole,¹
qui Episcopo a Registris.³ Eam ille (ad nutum Episcopi) clarâ voce
sic perlegit.

[In the name of Richard Smith of Peertre in the Countie
5 of Southampton, Esq. Right Reuerend Father in God I
present vnto you the state of the village of Weston, and the
hamlettes of Itchin,⁴ Wolston, Ridgeway, and⁵ parte of
Bitterne Mannor (⁶being all of the parish of St. Maries nere
⁷the Towne of ⁷Southampton in the ⁷Countie of Southampton
10 and⁷ diocese of Winchester⁶) as well in his owne name,⁸ as in
the names⁹ of the Inhabitantes of the said village, hamlettes,
¹⁰and part of the Mannor aforesaid¹⁰: wherein are many hous-
holdes, and much people of all sortes, who not only dwell far
from ¹¹their said¹² parish Church,¹¹ but are also divided from the
15 same by the great river of Itchin, where the passage is very
brode, and often dangerous, and very many times on the daies
appoynted for common prayer, and the¹³ service of God, so
tempestuous that¹⁴ the River cannot be passed. And so the
people go not over at all, or if any do, yet they both go and
20 returne back in great danger, and sometimes not the same day.

Besides in the fairest weather, at their returne from Church,
they presse so thick into the bote for haste home, that ¹⁵it is
often¹⁵ dangerous and ever fearfull specially to weomen with
child, old, impotent, sickly people and¹⁶ young Children.

25 Many times also they are inforced to baptize their [p. 7
Children in ¹⁷some private house,¹⁷ the water not being passable;
And when they are¹⁸ sick, they lie¹⁹ without any²⁰ comfort to
their soules, and dye without any ghostly²¹ counsell, their owne
minister not being hable to visite them by reason of the
30 roughnes of the water, and other ministers being ²²divers miles
removed²² from them.

²³And thus much having formerly ben presented to your
Predecessor,²⁴ the Right Reuerend Father in God James late

¹—¹ per Wm. Cole: C. E.

² Wmm.; B.

³ erat: add. C.

⁴ om. E.

⁶ the: add. E.

⁶—⁶ (Being all of the parish of St. Maries nere the towne of Southamp. in
the diocese of Winch.) C.

⁷—⁷ om. E.

⁸ om. E.

⁹ name: D. E.

¹⁰—¹⁰ etc. C. om. E.

¹¹—¹¹ the parish Church: C. the Church: E.

¹² own: D.

¹³ that: E.

¹⁴ as: B. C. D. E.

¹⁵—¹⁵ often it proves: E.

¹⁶ to: add. C. E.

¹⁷—¹⁷ private houses: E.

¹⁸ lye: E.

¹⁹ are: E.

²⁰ any: om. E.

²¹ advice or: E.

²²—²² divers miles remote: D. some miles off remote: E.

²³ And thus much formerly having ben presented to your Predecessor he
favourably gave leave to the said Rich: Smith to erect a Chappell on the East
syde of the said River. Which Chapell: C. has this in place of paragraph.

²⁴—²⁴ he favourably gave leave to the said Richard Smith to erect a Chappell

Bishop of Winchester, and petition to him made to give, and
 graunt leave vnto¹ the said Richard Smith to erect a Chapell
 on the East side of that river; he favourably gave licence, and
 graunted power to him the said Richard Smith so to do, as
 5 may appeare by an Instrument vnder the Episcopall Seale
 bearing date the² 23rd of ffebruarie in³ the yeare of our Lord
 God (according to the computacion of the Church of England)
 1617.²⁴

Which Chapell being now finished ⁴at the only proper
 10 costes, and charges of him the said Richard Smith,⁴ with intent
 and purpose that it might⁵ be dedicated to the worship of
 God, and that his holy, and blessed name might there be
 honoured and called vpon by the said Richard Smith, his
 familie, and the Inhabitantes⁶ of the village of Weston, and
 15 the hamlettes of Itchin, Wolston,⁷ Ridgway, and so much of
 the mannor of Bitterne, as is within the parish of St. Maries
 nere the towne of Southampton, who cannot ⁸many times
 without their⁹ great danger passe over to¹⁰ their said⁹ parish
 Church ¹¹to serve God there.¹¹

20 I, in the name of the said Richard Smith, and in the
 names of them all do promise hereafter to refuse and
 renounce to putt this Chapell or any part thereof¹² to any
 prophane and¹³ common vse whatsoever, and desire that it
 may be dedicated and consecrated wholly and only to
 25 religious vses for the glorie of God, and the salvacion of our
 soules.

/In which respect he humbly beseecheth God to [p. 8
 accept of this his sinceare intent and purpose, and he, and
 they are together humble suitors to¹⁴ your Lordship, as God's
 30 minister, the Bishop, and Ordinarie of this diocese, in God's
 stead to accept of this his freewill offering, and to decree this
 Chapell to be seuered from all¹⁵ former¹⁶ prophane, and
 common¹⁵ vses, and so to sever it, as also by the word of God
 and prayer, and other spirituall, and religious duties to
 35 dedicate, and consecrate it to the sacred, ¹⁷and blessed¹⁷ name
 of God, and to his service and worship only.

on the East side of the said River, at the only proper Cost and Charges of him
 the said *Richard Smith*: E.

¹ to: D.

³ in: *om.* B. feb. etc. A.D. 1617: D.

⁴—⁴ *om.* E.

² *om.* D.

⁵ may: E.

⁶ aforesayd who cannot many times without great danger passe ouer to their
 parish church. I, in the name etc.: C. E.

⁷ Weston: D.

⁸ many times: *om.* D. E.

⁹ *om.* E.

¹⁰ unto: E.

¹¹—¹¹ *om.* D. E.

¹² of it: E.

¹³ or: B. C. E.

¹⁴ unto: C. E.

¹⁵—¹⁵ common and prophane: C.

¹⁶ *om.* E.

¹⁷—¹⁷ *om.* E.

¹Promising, that we will ever so¹ hold it, as a² holy place, even as God's House and vse it accordingly. And that we will from time to time, and euer hereafter, as need shall be, see it conveniently repayed, and decently furnished in such
 5 sort, as a Chapell ought to be. And that we will procure vs some sufficient Clerke, being in the holy Order of Priesthood, by your Lordship, as Ordinarie of the Place, and by your Successors to be allowed, and licenced, and him³ to yield competent mayntenance, to the end that he may take vpon
 10 him the cure of the said Chapell, and duly say diuine service in the same at times appoynted; and perform all other such offices and duties as by the Canons of the⁴ Church⁵ euery Curate is bound to performe.

Post hæc Episcopus.

15 [Captaine Smith, is this the desire⁶ of you, and your neighbours?]

quo affirmato, ille

[In the name of God then lett vs begin.]

⁷Orditur igitur á⁸ Psalmo 24to

20 [The earth is the Lords,⁹ and all that therein is, ¹⁰the compasse of the world, and they that dwell therein.¹⁰]

Alternis¹¹ verò respondent¹² vterque Sacellanus.¹³

[¹⁴for he hath founded it vpon the seas, and prepared it /vpon the flouds.¹⁴] [p. 9]

25 Et sic deinceps alternando¹⁵ ad finem Psalmi. ¹⁶Dicto autem.

[Glorie be to the Father etc.]¹⁶

Paulatim se promovet Episcopus ad portam Capelle atque ait,¹⁷
 é Psalmo 122.

30 [I was glad when they said vnto me, we will go into the House of the Lord. Our feet shall stand in thy gates ó Hierusalem.]

Subsistit itaque præ foribus vniversa multitudo, intrante Episcopo,

¹ om. E.

³ to him : B. unto him : C. E.

⁵ and the lawes of the Realme : add. C. D. E.

⁶ minde and desire : B. C. mind : D.

⁸ om. D.

¹⁰—¹⁰ om. C. E.

¹² respondet : D.

¹³ Sacellanus ad finem Psalmi. Dicto autem (Glory be . . .). D.

¹⁴—¹⁴ om. C. E.

¹⁶—¹⁶ dictâ autem θεολογία : E.

² an : B. D. E.

⁴ that : E.

⁷ Cap. 3 : præ. B. C.

⁹ Lords, etc. : D.

¹¹ Alterni : E.

¹⁵ om. E.

¹⁷ recitat : E.

cum¹ Fundatore, et² Sacellanis, qui genua statim flectunt, vbi spectari³ commodè, audirique³ possint à plebe, atque Episcopus infit.

[Let vs dedicate, and offer⁴ vnto God this Place, with the same prayer, that King David⁵ did⁶ offer vp his.⁷

5 Blessed be thou, ô Lord our God, and the God of our Father⁸ for ever and ever.⁹

Thine, ô Lord, is greatnes and power, and glorie, and victorie and praise and Maiestie ; for all that is in heaven and¹⁰ earth is thine ; thine is the Kingdome, ô Lord ; and thou
10 excellest as Lord ouer all.

Both riches, and honour come of thee, and thou reignest over all : and in thy¹¹ hand is power and might, and in thy¹² hand it is to make great, and to give strength vnto¹³ all.

Now therefore, ô God, we thank thee, and praise thy
15 glorious name.

But who are we, or what is any of vs, or of all thy people, that we should be hable to offer to thee so willingly¹⁴ after this sort? for all thinges come of thee, and of thine owne have we given thee.

20 For we are strangers before thee, and Sojourners as were all our Fathers: our wages¹⁵ on the earth are as a shadow, and there is no abiding.

O Lord our God, all this store that we haue prepared to build thee a House for thy¹⁶ holy name is of thine owne hand,
25 and all is thine.

/We know also, ô¹⁷ God, that thou triest the heart, [p. 10 and hast pleasure in vprightnesse ; we haue offred willingly in the vprightnesse of our heart all these thinges, and now we haue scene with ioy thy people which are present¹⁸ to offer
30 willingly vnto thee.

O Lord, our God, and the God of our Fathers keepe this for ever in the purpose and the thoughtes of the heart of thy people, and prepare their¹⁹ heartes vnto thee.

Most glorious²⁰ God, the heaven is thy throne, and the

¹ et: E.

³⁻³ commodèque audiri: D.

⁵ B. corrects to Salomon in another hand.

⁶ dedicate and: add. B. C. D. E.

⁷ (alias additur) dedicacion unto the Lord: add. D. 1 Chron. 29. 10: add. E.

⁸ fathers: C. E.

⁹ ever etc. usque ad finem versus 18 paucis mutatis. Deinde, Most Glorious God <line 39>: C. E.

¹¹ thine: B. D.

¹³ to: D.

¹⁵ daies: D.

¹⁷ our: B. D.

¹⁹ their (in margin our): D.

²⁰ C. and E. resume here: Glorious (in margin Gracious): D.

² cum: E.

⁴ up: add. C.

¹⁰ in: add. D.

¹² thine: B. D.

¹⁴ this seat add. D. (in margin, Al. after this sort).

¹⁶ thine: D.

¹⁸ present heere: D.

earth is thy footstoole, what house then can be built for thee, or what place is there that thou shouldest rest in?

Howbeit we are taught by thy¹ holy word, that thy will is not to dwell in the darke cloud; but that thy delight hath
 5 ben ever with the sonnes of men: so that in any place whatsoever, where two or three, are² gathered together³ in thy name, thou art in the midst of them.

But specially in such places, as are sett apart, and sanctified to thy name, and the memorie of it: there thou
 10 hast said thou wilt vouchsafe thy gracious presence after a⁴ more⁵ speciall manner, and come to vs, and blesse vs.

Wherefore in all ages of the world thy servants have separated certaine places from all prophane and common
 15 vses, and hallowed them⁶ to⁷ thy divine worship and service, either by inspiracion of thy blessed Spirit, or by expresse commandement from thine owne mouth.

1. By inspiration of thy holy Spirit: So didst thou putt into the heart of the⁸ holy Patriarch Jacob to erect the⁹ stone in¹⁰ Bethel to be a¹¹ house to thee; which act of his, thou didst
 20 call for, and highly allow of.

/2. By expresse commandement from thine owne [p. 11 mouth: So did Moses make thee the Tabernacle of the Congregation in the desert, which thou didst honour by covering it with a cloud, and filling it with thy glorie.

25 And after when it came into the heart of thy servant David, to thinke it was no way¹² fitting, that himself should dwell in a¹³ house of Cedar, and the Arke of God¹⁴ remaine but in a Tabernacle, thou didst testifie with thine owne mouth, that in that David was so minded to build¹⁵ an house for¹⁶ thy
 30 name, it was well done of him to be so minded (though he built it not).

The¹⁷ materialls, and furniture¹⁷ for which house, though his Father plentifully prepared, yet Solomon his son¹⁸ built and brought¹⁵ to perfeccion; to which house thou wert pleased
 35 visibly to send fire from heaven to consume the sacrifice, and to fill it with the glorie of thy presence before all the people.

And after, when for the sinnes of thy people, that Temple

¹ thine: D.

³ together: *om.* B.

⁵ most: B. C.

⁷ unto: D.

⁹ a: E.

¹¹ an: B. C. D. E.

¹³ an: B. C. E.

¹⁵ thee: *add.* D. *in margin.*

¹⁷—¹⁷ materiall furniture: C. E.

¹⁸—¹⁸ built it and brought it: C. E. it: *add.* D. *in margin.*

² be: D.

⁴ the (*in margin a*): D.

⁶ them: *om.* B. C. E.

⁸ thy: D.

¹⁰ of (*in margin in*): D.

¹² wayes: C. in no wise: E.

¹⁴ to: *add.* C.

¹⁶ to: E.

was destroyed, ¹didst by thy holy² Prophets Aggee and Zacharie (by showing how inconvenient it was, that they should dwell in seeled houses, and lett thy³ house lye waste) stirre vp the spirit of Zorobabel to build the^{<e>} the second
 5 Temple anew: which second house likewise by the fulnesse of the glorie of thy presence thou didst shew thyselfe to like and allow of.

Neither wert thou only well pleased with such as did build thee these Temples, but even with such of the⁴ people afterwards, as being moved with zeale added vnto⁵ the⁶ Temple,
 10 their mother Church, lesser places of prayer by the name of Synagogues in euery towne throughout⁷ the land, for the Tribes to ascend vp to worship thee, to learne thy blessed⁸ will and to/ do it ; Which very act of the Centurion ⁹in building⁹ [p. 12
 15 thy people a Synagogue, thou didst well approve and commend in the¹⁰ Gospell.

And by the bodily presence of thy blessed¹¹ sonne, our Saviour, at the feast of¹² dedication, testified by St. John, didst really well allow of, and do honour to such devout religious
 20 services, as we now are about to performe.

Which also by thy holy word hast taught vs, that thine Apostles themselves, and the Christians in their time, as they had houses to cate and drinke in, so had they also where the whole Congregation of the faithfull came together in one
 25 place, which they expressly called God's Church, and would not haue it despised, or¹³ abused, nor eaten, nor drunken¹⁴ in, but had in great reverence the very place of their holie assemblies.

By whose godly examples the Christians in all ages
 30 successively haue erected, and consecrated sundry goodly¹⁵ houses, vnto thee for the celebracion of diuine service and worship (monuments of their pietie and devotion) as our eis see this day.

We then as Fellow-Cittizens, with the Saints and of the
 35 houshold of God, being built vpon the foundation of the Apostles and Prophetts, Jesus Christ himself being the head corner stone, walking in the stepps of their most holie faith, and ensuing the examples of these thy Patriarchs, Prophetts and Apostles haue together with them done ¹⁶the same worke

¹ Thou : *add.* C.

³ thine : B.

⁵ to : D.

⁸ holy : E.

¹⁰ thy : D.

¹² the : *add.* E.

¹⁴ drinke : D.

¹⁶—¹⁶ *om.* C. hands : B.

² holy : *om.* C.

⁴ thy : B.

⁷ through : B. C.

⁹—⁹ to build : E.

¹¹ *om.* E.

¹³ nor : D. *om.* B.

¹⁵ godly : B.

and waite for the same blessing at thy hand¹⁶: the same worke (I say) in building¹ and dedicating this house, as an habitacion for thee, and a place for vs to assemble and meete together in, for the observacion of thy divine worship, invocation of
 5 thy great² name, reading, preaching, and hearing of ³thy heavenly³ word, administring⁴ thy most holy Sacraments, and above all, in ⁵this place,⁵ the very gate of heaven vpon earth, as Jacob named it, to do the worke of heaven, to sett forth thy most worthie praise, to laud and magnifie thy most
 10 glorious /Maiestie for all thy goodnes to all men, and⁶ [p. 13 especially to vs that are of the⁷ houshold of faith.

Accept then,⁸ we beseech thee, most gracious Father of this our bounden dutie, and service; accept of⁹ this for thine owne¹⁰ house; and bycause holines becometh thine⁷
 15 house for ever, sanctifie this house with thy gracious presence, which is erected to the honour of thy¹¹ glorious name.

Now therefore, arise, ô Lord, and come into this place of thy rest:¹² Let thine eies¹³ be open towards this house night and day: Let thine⁷ cares be readie towards the prayers of
 20 thy children, which they shall make to thee in this place; and¹⁴ lett thy heart delight¹⁵ to dwell here perpetually.

And whensoever thy servants shall make their petitions to¹⁶ thee in this house, either to bestow thy good graces and blessings vpon them, or to remove thy punishments and
 25 judgments from them, heare them from heaven thy dwelling place, the throne of the glory of thy kingdome, and when thou hearest, haue mercie, and graunt ô Lord, we beseech thee, that here and else where thy Priests may be clothed with rightcousnes, and that all thy Saints may rejoyce in thy
 30 salvation.

And whereas both in the ¹⁷old and new¹⁷ Testament thou hast consecrate¹⁸ the measuring out, and building of a materiall Church to such an excellent Mysterie, that in it is signified and represented the fruition of the ioy of thy heavenly Kingdome:
 35 We beseech thee that in this materiall temple made with hands, we may so serve and please thee in all holy exercise¹⁹ of godlines and Christian Religion, that in the end we may

¹ the same building: D.

⁴ of: *add.* D.

⁶ *om.* E.

⁸ therefore: E.

¹⁰ own: *om.* C. D. E.

¹² thou and the ark of thy strength: *add.* E.

¹³ eye: E.

¹⁵ rejoyce: D.

¹⁷—¹⁷ V. and N.: C. new: *om.* B. ¹⁸ consecrated: B. C. D.

¹⁹ exercises: B. C. D.

² great: *om.* F.

³—³ thy most holy: E.

⁵—⁵ this most holy place: C. E.

⁷ thy: D.

⁹ of: *om.* C. E.

¹¹ most: *add.* E.

¹⁴ O let (*in margin and*): D.

¹⁶ unto: D.

come to that thy Temple on high, even to the holy places¹ made without hands : So as when we shall cease to pray vnto² thee here on earth, we may with all those that haue in the same manner/ erected like places to thy name, and [p. 14
 15 with all thy Saints eternally praise thee in the highest heavens for all thy goodnes vouchsafed vs for a time here on earth, and laid vp for vs there in thy kingdome for euer and ever : And that for thy deer sonnes sake, our blessed Saviour Iesus Christ : To whom etc.

10 Blessed Father who hast promised in thy holy law, that in every place, where the remembrance of thy name shall by vs be putt, thou wilt come vnto vs, and blesse vs : According to that thy promise come vnto vs and blesse vs, who putt now vpon this place the memoriall of thy name by dedicating it
 15 wholly and only to thy service, and worship.

Blessed Saviour, who in the Gospell, with thy bodily presence didst honour and adorne the feast of the dedication of the Temple, at this dedication of this Temple to³ thee, be present also, and accept, good Lord, and prosper the work of
 20 our hands.

Blessed Spirit, without whom nothing is holy, nor⁴ person, nor⁵ place can be sanctified aright ; send downe vpon this place thy sanctifying power, and grace ; hallow it, and make it to thee a⁶ holie habitation for ever.

25 Blessed and glorious Trinitie, by whose power, wisdom and love, all things are purged, lightned and made perfect ; enhable vs with thy power, enlighten vs with thy truth, perfect vs with thy grace, that both here and elsewhere we acknowledging the glorie of the eternall Trinitie, and in the power
 30 of thy diuine Maestie, worshipping the Vnitie, we⁷ may attayne to the fruition of thy glorious Godhead, Trinitie in Vnitie, and Vnitie in Trinitie to be adored for euer.

/God the Father, God the sonne, and⁸ God the Holy [p. 15
 Ghost, accept, sanctifie and⁹ blesse this place to the end
 35 wherevnto according to his owne ordinance we haue ordeyned it, to be a Sanctuarie for the most high, and a Church for the living God : The Lord with his fauour euer mercifully behold it, and so send downe¹⁰ vpon it his spirituall benediction and grace, that it may be the house of God to him, and to vs the
 40 gate of heaven.¹¹

1. Hęc precatus, Baptisterium adit, atque impositâ manu ait.

¹ place : B.

² to : C. D.

³ vnto : B. C. D.

⁴ no : C.

⁵ or : C.

⁶ an : C. D.

⁷ wee : *crossed out in D.*

⁸ and : om. C.

⁹ and : om. B.

¹⁰ downe : om. C.

¹¹ Amen : add. C.

[Regard, ô Lord, the supplications of thy servants, and graunt that these children that shalbe baptized in this Laver of the new Birth, may be sanctified, and washed with the Holie Ghost, delivered from thy wrath, received into the Arke of
 5 Christs Church, receive herein¹ the fulnesse of thy² grace, and ever remaine in the number of thy faithfull and elect children.

2. Suggestum dein.

[Graunt that thy holie word which from this place shalbe
 10 preached, may be the savor of life vnto life, and as good seed, take roote, and fructifie in the hearts of all such as shall heare it.

3. Analogeion quoque.

[Graunt that by thy holy word which from this place shalbe
 15 read, the hearers may both perceive and know, what things they ought to do, and also may haue grace and power³ faithfully⁴ to fulfill the same.

4. Sacram etiam mensam.

[Graunt that all they that shall at any time partake at this
 20 table, the highest blessing of all, thy holy Communion, may be fulfilled with thy grace and heavenly benediction, and may to their great and endlesse comfort obteyne remission of their sinnes, and all other benefitts of thy⁵ passion.

/5. Locum nuptiarum.

[p. 16

25 [Graunt that such persons as shalbe here ioyned in the holie state⁶ of matrimonie by the covenant of God, may live⁷ together in holie love vnto their lives end.

6. Vniuersum denique pavimentum.

[Graunt to such bodies as shalbe here interred, that they
 30 with vs, and we with them may haue our perfect consummacion and blisse both in bodie, and soule in thine "eternall and" everlasting kingdome.

Tum flexis denuò genibus (ante SS: Mensam) pergit porrò.

[Graunt that this place, which is here dedicated vnto thee
 35 by our office and ministry, may also be hallowed by the sanctifying power of thy holy Spirit, and so for euer continue

¹ therein: D.

² thy: om. C.

³ reuerently to attend and heare, etc.; add. D. in margin.

⁴ faithfully: om. C.

⁵ most precious Death, and: add. D. in margin.

⁶ estate: C.

⁷ comfortably: add. D. in margin.

⁸—^b om. C.: and with all thy Saints which now rest in thy peace: add. D. in margin.

through thy mercie, ô blessed Lord,¹ which² dost live and governe all things world without end.³

Graunt that⁴ as this Chapell is wholly separated⁵ from all former common and prophane vses, and ⁶dedicated to those
5 which⁶ be sacred only, so may all they⁷ be, that enter into it.⁸

Graunt that all wandring thoughts, all carnall and worldly imaginacions may be far from them, and all godly and spirituall meditacions may come in their place, and may
10 daily be renewed and grow in them.⁹

Graunt that those thy servants, which shall come into this thy holy Temple, may themselves be the¹⁰ Temples of the Holy-Ghost, eschewing all things ¹¹which be¹¹ contrarie to their profession, and following all such things as be¹² agreeable to
15 the same.¹³

When they pray: That their prayers may ascend¹⁴ vp in¹⁵ thy presence, as the incense, and the lifting vp¹⁶ their hands be as /the evening sacrifice. Purifie their hearts, and [p. 17
graunt them their hearts desire: Sanctifie their minds,¹⁷ and
20 fulfill all their minde, that what they faithfully aske, they may effectually obteyne the same.

When they offer: That their oblations, and almes may come vp as a memoriall before thee, and they find and feelee, that with such sacrifices, thou art well pleased.

25 When they sing: That their soules may be satisfied as it were with marrow and fattenesse, when their ¹⁸mouth praiseth¹⁸ thee with ioyfull lipps.

When they heare: That they may heare it,¹⁹ not as the word of man, but as indeed it is the word of God, and not
30 be idle hearers, but doers of the same.²⁰

Populus interea tacite ingressus, in imis omnino subsistit, dum hæc ²¹in cancellis²¹ agerentur. Quibus finitis, sedes quisque suas iussi capessunt, atque ad solennem Liturgiam Sacellani se parant.

²²Alter Sacellanorum (coram SS: Mensa venerans) incipit.

¹ God: *add.* C.

³ Resp. Amen: *add.* D.

⁶ seporate: B. D.

⁶—⁶ dedicated only to those that: D.

⁷ those: C.

⁹ R. Amen: *add.* D.

¹¹—¹¹ *om.* B. C. D.

¹³ R. Amen: *add.* D.

¹⁵ into: C.

¹⁷ *al.* desires; *add.* D. *in margin.*

¹⁹ it: *om.* C.

²⁰ thro J. X. our Lord. R. Amen: *add.* D.

²¹—²¹ *om.* D.

² who: C. D.

⁴ that: *om.* C.

⁶ R. Amen: *add.* D.

¹⁰ the: *om.* B. C. D.

¹² are: D.

¹⁴ into heaven: *add.* C.

¹⁶ of: B. C. D.

¹⁸—¹⁸ mouths praise: D.

²² Cap. 4m: *pr.* B. C.

[If we say that we have no sinne, ¹we deceave¹ &c.
Wherefore I pray and beseech² &c.

Almighty and most mercifull Father &c.

Tum alter (in loco precationibus dicendis destinato) stans
5 subjungit,

[Almighty God the³ Father of our Lord Jesus Christ
which⁴ &c.

Our Father ⁵which art in heaven⁵ &c.

O Lord open thou our lipps &c.

10 O come lett vs sing vnto the Lord &c.]

Psalmi sequuntur (⁶pro tempore⁶) 84^{us} 122^{dus}, et 132^{dus} alternis
respondente populo, quibus facultas erat, ⁷et libri.

Lectio prima desumitur é⁸ 28^o Cap: Genes: á 10^o versu ad finem.
Hymnus

15 [We praise thee ô God etc.]

Alternis sequitur.⁷ Lectio secunda è 2^{do} Cap: Joannis á 13^o
versu ad finem.

/Psalmus 100^{mus}

[p. 18

[O be ioyfull ⁹in the Lord all⁹ etc.

20 I believe in God, ¹⁰the Father Almighty maker¹⁰ etc.]

Post tres Collectas vsitatas specialem hanc addidit.

[O Lord God,¹¹ Almighty,¹² and glorious, and of incom-
prehensible Maiestie, thou fillest heaven and earth with the
glorie of thy presence, and canst not be conteyned within
25 any the largest compasse, much lesse within the narrow walls
of this roome. Yet forasmuch as thou hast ben pleased
commaund¹³ in thy holy law, that we should putt the remem-
brance of thy name vpon places, and in every such place thou
wilt come vnto vs, and blesse vs.

30 We are now here assembled to putt thy name vpon this
place, and the memoriall of it, to make it thy house, to devote
and dedicate it for ever to¹⁴ thee, vtterly separating it from all
former vses common and prophane, and wholly and only to
consecrate it to the invocation¹⁵ of thy glorious name: wherein
35 supplications, prayers,¹⁶ intercessions¹⁷ may be made for all

¹⁻¹ om. C. D.

² and beseech: om. C. you that are heere present to accomp. etc. unto the
throne of Alm. G. saying after me: add. D.

³ the: om. D.

⁴ om. C. D.

⁵⁻⁵ om. C. D.

⁶⁻⁶ om. D.

⁷ om. D.

⁸ ex: B.

⁹⁻⁹ om. C.

¹⁰⁻¹⁰ om. C. D.

¹¹ om. D.

¹² mighty: B. C.

¹³ to commaund: B. C. D.

¹⁴ vnto: C. D.

¹⁵ devotion: D., al. invocation added in margin.

¹⁶ and: add. C. D.

¹⁷ and: add. D.

men; thy sacred word may be read, preached, and heard; the holy Sacraments, the laver of regeneration, the commemoration of the precious death of thy deer sonne, may be administred; thy praises celebrated, and sounded forth,
 5 thy people blessed by putting thy name vpon them.

We (poore and miserable creatures as we are) be altogether vnfit and vtterly vnworthie to appoynt any earthly thing to so great a God; and I the least of all thy servants no waies meete to appeare before thee in so honourable a service: Yet
 10 seing thou hast oft heretofore ben pleased to accept such poore offrings from sinfull men; most humbly we beseech thee, forgiving our manifold sinnes, and making us worthie by counting vs so; to vouchsafe /to be present here [p. 19 among vs in this religious action, and what we sincerely offer,
 15 graciously to accept at our hands, to receive the prayers of vs, and¹ all other² who either now, or hereafter entring into this Place by vs now³ hallowed, shall call vpon thee. And give vs all grace, when we shall come into the house of God, we may looke to our feete, knowing that the place we stand
 20 vpon⁴ is holy ground, bringing hither cleane thoughts, and bodies vndefiled, that we may wash both our hearts and hands⁵ in innocencie, and so come to thine Altar.⁶

Jam alter Sacellanus denuò exiens, et venerans ante S: Mensam incipit Litaniam.

25 [O God the Father of heaven etc.]⁷

⁸Desinentem tandem illum, prior sic excipit.

[Our Father ⁹which art in heaven⁹ etc. O Lord deale not with vs ¹⁰after our sinnes.¹⁰]

Et¹¹ quę sequuntur ad finem Litanie. Sed post precationem illam
 30 pro Clero.

[Almightie and everlasting God, which only workest great meruailes¹² etc.]

Inseritur¹³ et ista.⁸

[O Lord God, that¹⁴ dwellest not in Temples, made with
 35 hands, as saith the Prophet¹⁵, yet hast ever vouchsafed to

¹ of: *add.* C.

² others: C.

³ *om.* C.

⁴ on: C.

⁵ bodies: C.

⁶ thro J. X. our Lord Amen: *add.* D.

⁷—⁷ ad finem usque sed post precationem illam pro Clero (Alm. and euerl. G. which only workest etc.) interseritur et ista: D.

⁸—⁸ *om.* D.

⁹—⁹ *om.* C.

¹⁰—¹⁰ etc.: C.

¹¹ *om.* C.

¹² wonders: C.

¹³ interseritur: C.

¹⁴ which: D.

¹⁵ *al.* Apostle: *add.* D. *in margin.*

accept the devout indeavours of thy poore servants, allotting speciall places for thy divine worship, promising even there to heare and graunt their requests, I¹ humbly beseech thee to accept of this daies dutie and service of dedicating this
 5 Chapell to thy great and glorious name. Fulfill, ô Lord, I¹ pray thee thy gracious promises² that whatsoever prayers in this sacred place shalbe made according to thy will, may be accepted with thy gracious favour, and returned with their desired successe to thy glorie, and our comfort.³

10 ⁴Post benedictionem populi cantatur pars prima Psal. 132. Conscenditque Suggestum M^r Rowlinson SS^e: Theologie Baccalaur. (Fundatoris summo rogatu Episcopus hoc ei⁵ tandem⁶ concesserat Geminas enim sorores Fundator⁷, atque⁷ ille in vxores duxerant; sed vtrâque defunctâ, jam tertiis gaudebat Thalamis ipse Concionator)
 15 Thema ei desumptum è 28 Cap. Genes: vers: 16 and 17. Inter cetera doctè egit, et Theologicè, cum de omnipresentia Divinâ vlvivis locorum, tum speciatiim (pro beneplacito suo) in Ecclesiâ, de⁸ reverentiâ et veneratione, ibi debitâ. Pinitâ tandem concione 2^{da} pars Psalmi pro temporis angustiis omittitur.

20 ⁹Pergitur in Liturgiâ, quâ quedam mulier paupercula purificanda ad ipsum limen Cancellorum accedens, genua flectit, gratiasque post partum (Solenni Ecclesie ritu) agit. Baptizandus autem, aut matrimonio conjungendus nullus aderat.

Itur¹⁰ dein ad Cœne Dominicę administrationem, Sacellanorum
 25 altero ad Australem, altero ad Septentrionalem partem SS^e Mense genua flectente, et dicente.

[Our Father ¹¹which art in heaven¹¹ etc.
 Allmightie God, to whom all hearts¹² etc.]

Surgens autem clarè recitat Decem Precepta; postque vsitatum
 30 Collectam diei, et pro felici statu Regis addit.

Most blessed Saviour, who by thy bodily¹³ presence at the feast of dedication didst honour and approve¹⁴ such devout and religious services, as we have now in hand, be thou
 15 present at this time also with vs,¹⁵ and consecrate vs into an
 35 holie Temple vnto thine owne selfe, that thou dwelling in our hearts by faith, we may be cleansed from all carnall affections, and devoutly given to serve thee in all good works.¹⁶

¹ I: *in margin al. wee*: D.

³ through, etc. Amen: *add.* D.

⁵ illi: D.

⁷ et: D.

⁹ Cap. 6m: C.

¹¹—¹¹ which art, etc.: B. D. *om.* C.

¹³ *om.* D. *but added in margin.*

¹⁵—¹⁵ present also at this time with us: C.

¹⁶ who livest, etc.: *add.* D.

² promise: B.

⁴ Cap. 5: B. C.

⁶ *om.* D.

⁸ deque: B. C. D.

¹⁰ Cap. 7m: C.

¹² be open: *add.* C.

¹⁴ of: *add.* D.

Epistolam 2^{dus} Capellanus¹ (ante SS: Mensam stans) legit é ja ad Cor: cap: 3, a versu 16 ad finem: SS. verò Evangelium prior Sacellanus (ibidem stans) recitat è 10² cap. Diui Johannis a versu 22 ad finem.

- 5 ³Nyenum Symbolum pronuntiatur, vniversis stantibus.³
 /Post⁴ illa, Episcopus sede suâ egressus coram SS: Mensâ [p. 21
 sese provolvit, atque ait

[Let vs pray the prayer of King Solomon, which he
 prayed in the day of the dedicacion of his Temple, the first
 10 Temple that ever was.⁵

⁶Is it true indeed, and will God dwell with man vpon
 earth? Behold⁷ heaven and the heaven of heavens cannot
 conteyne thee, how much less this house that we haue built?

 Have respect therefore to the prayer of thy servants, and
 15 to their supplications, ô Lord our God; to hearken to the
 cry, and to the prayer, which thy servants pray before thee.

 That thine eies may be open⁸ towards this house night
 and day, even towards the place, whereof thou hast said, that
 thou wouldst putt thy name there; that thou maist harken to
 20 the prayers, which thy servants pray in this place.

 Heare thou therefore the supplications of thy servants
 and of thy people which they pray in this place; heare thou
 from thy dwelling place, even from heaven; and when thou
 hearest be mercifull and forgive.⁹

25 And when thy people shalbe overthrowne before the
 enimie, bycause they have sinned against thee, and shall
 returne and confesse thy name, and pray and make supplication
 before thee in this house,

 Then heare thou from the heavens, and forgive the sinne
 30 of thy people, and bring them againe into the land which
 thou gavest to them and to their Fathers.

¹⁰When the heaven is shutt vp, and there is no rayne,
 bycause they have sinned against thee; if they pray in this
 place, and confesse thy name, and turne from their sinn,
 35 when thou dost afflict them;

 Then heare thou from heaven and forgive the sinnes of
 thy servants, and of thy people, when thou hast taught¹¹ the
 good way wherein they should walke, and send rayne vpon

¹ Sacellanus: D.

² 1^o Cap: C.

³—³ Dein: *pr.* C. Per eum symbolum pronuntiatur, uniuersis stantibus: D.

⁴ Cap. 8m: C.

⁵ 2 Chron. 6 ab initio versus 18ⁱ: *add.* C.

⁶ it is: B.

⁷ the: *add.* D.

⁸ opened: B. C. D.

⁹ etc.: *add.* D.

¹⁰ And: *pr.* D.

¹¹ them: *add.* C.

the land,¹ which thou hast given thy people for an Inheritance.

/If there be a² dearth in the land, if there be a [p. 22 pestilence, blasting, mildew, grasshoppers, or caterpillars, if
5 their enemies besiege them in the Citties of their land, or any plague, or sicknesse :

Then what prayer or³ supplication soeuer shalbe made of any man, or of all thy people ; when euery one shall know his owne⁴ grieffe, and his owne disease, and shall spredd forth
10 his hands in this house :

Then heare thou from heaven thy dwelling place, and forgive and render vnto euery man according to his waies as thou dost know his heart, for thou only knowest the hearts of the children of men :

15 That they may feare thee, and walke in thy waies so long as they live in the land, which thou hast given to our fathers : Moreover, as touching the stranger, which is not of this people, but is come from⁵ another place,⁵ if they come and pray in this house :

20 Then heare thou from heaven thy dwelling place, and do according to all the stranger prayeth for⁶ ; that all the people of the earth may know thy name and feare thee ; and know that this house, which we haue built, is called by thy name.

If thy people go out to warr against their enemies by the
25 way that thou shalt send them, and they pray vnto thee in this place, that thou hast chosen, and this house which we haue built for thy name.

Then hear thou from heaven and maynteyn their right.

If they sinne against thee (for there is no man that
30 sinneth not) and thou be angry with them ; yet if they bethinke themselves, and turne, and pray vnto thee, saying, we haue sinned, we haue done amisse, and dealt wickedly,

If they returne vnto thee with all their heart and soule in this place which thou hast chosen, and which we haue built
35 for thy name,

Then hear thou from heaven, even from thy dwelling place, their prayers and supplications, and be mercifull vnto⁷ thy people, and forgive their⁸ sinnes, which they haue sinned against thee.

40 /Now my God, lett, I beseech thee, ⁹thine eies be [p. 23 open and thine¹⁰ eares attent vnto the prayers of this place.

¹ earth : C. this land (*in margin al.* earth) : D.

² a : om. C.

³ and : D.

⁴ owne : om. B.

⁵—⁶ other places : D.

⁶ for : om. B.

⁷ to : B. C.

⁸ the : B. C.

⁹ let : add. in m. D.

¹⁰ thy : D.

Now therefore arise, ô God into thy resting place, ô Lord God, lett thy Priests be clothed with thy saving health.

O Lord turne not thy face away nor the face of thyne anyoynted, but remember ¹thy covenaut,¹ which thou hast
5 promised to thy people.

Thus prayd King Solomon, and the Lord appeared to him, and answeared him, and said vnto him²: I haue heard thy prayer, and haue chosen this place for my self to ben³ an house of sacrifice.

10 If I shutt the heaven that there be no rayne, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people;

If my people among whom my name is called vpon, shall humble themselues and pray, and seeke my face, and turne
15 from their wicked waies,

Then will I heare in heaven, and be mercifull vnto⁴ their sinne,⁵ and will heale their land, for mine eies shalbe open and mine eares attent vnto the prayer⁶ of this place.

For now I haue chosen and sanctified this house, that my
20 name may be there for euer, and mine eies, and my heart shall be vpon it perpetually.

Thus did God answeare: We haue prayed with Solomon; answeare⁷ us, ô Lord, and our prayer, as thou didst him, and his.

25 Behold the face of thine anyoynted, even Christ our Saviour, and for his sake graunt our requests.⁸

Dein in Cathedram ibidem se collocat (assidentibus D. Thomâ Ridley, Cancellario Episcopi, á dextris; á sinistris Doctore Barlowe, Archidiacono Winton') Actumque Consecrationis (pileo tectus)
30 promulgat in hanc formulam,

/In Dei nomine Amen. Cum Strenuus vir Richardus Smith [p. 24 de Peertre in Com' Southt. Armiger piâ et religiosâ devotione ductus Capellam hanc in quodam solo vasto vocato Ridgeway Heath iuxta ædes suas communiter nuncupatas Peertre (infra parochiam Ecclesię
35 parochialis B. Marię iuxta villam Southampton' nostrarum diocesis' et Jurisdictionis) continentem infra⁹ muros eiusdem in longitudine ab Oriente ad Occidentem 50¹⁰ pedes, et dimid' aut circiter, in latitudine verò ab Aquilone Austrum versus 20 pedes et¹¹ dimid' aut circiter propriis suis sumptibus edificauerit, erexerit, et construxerit:

¹—¹ the Covenant and Mercie: C. D. D has thy altered into the. thy covenant and mercy: B.

² 2 Chron. 7. 12; add. C. in margin.

³ be: B. C. D.

⁵ sinnes: C.

⁷ Hear: D. but in margin al. Answer.

⁸ Amen: add. D.

¹⁰ 30: D.

⁴ to: B.

⁶ praiers: D.

⁹ intra: D.

¹¹ aut: B.

Eandemque Capellam Cancellis ligneis distinxerit, sacrâ Mensâ
decenter instructâ, Baptisterio, pulpito, sedibus convenientibus tam
infra super solum, quàm supra, in modum Galleriæ, campanâ etiam
aliisque necessariis ad divinum cultum sufficienter et decenter
5 ornaverit, Nobisque supplicauerit tam suo nomine, quàm aliorum
inhabitantium in villâ de Weston, et¹ hamlettis de Itchin, Wolston,
Ridgeway, et¹ quorundam etiam inhabitantium in Manerio nostro de
Bitterne de² parochiâ predicta, quatenus Nos auctoritate nostrâ
Ordinariâ, et Episcopali pro Nobis et Successoribus nostris dictam
10 Capellam ab vsibus pristinis, communibus, et prophanis quibus-
cumque separare, et in vsus sacros, et divinos consecrare, et dedicare
dignemur.

Nos Lancelotus permissione divinâ Winton' Episcopus pio, et
religioso tam ipsius, quàm aliorum in villâ et hamlettis,³ et parte
15 Manerii de Bitterne⁴ predict' inhabitantium desiderio in hâc parte
favorabiliter annuentes ad consecra/tionem Capelle huius de [p. 25
novo sumptibus propriis dicti Strenui viri Richardi Smith, sic (vt
prefertur) erecte et ornatè auctoritate nostrâ Ordinaria et Episcopali
precedentes, eandem Capellam ab omni communi, et prophano vsu
20 imperpetuum separamus, et soli divino cultui, ac divinarum⁴ celebra-
tioni imperpetuum addicimus, dicamus, et dedicamus.

Ac insuper eâdem auctoritate nostrâ Ordinariâ et Episcopali pro
Nobis, et Successoribus nostris licentiam pariter, et facultatem in
domino concedimus ad rem divinam ibidem⁵ faciendam, nempe
25 preces publicas et sacram Liturgiam Ecclesiæ recitandam, ad verbum
dei sincerè proponendum, et prædicandum, Sacramenta Sacre⁶
Eucharistiæ, et Baptismatis in eadem ministranda matrimonia
solemnizanda mulieres post puerperium ad gratiarum accionem
publicam recipiendi, et adjuvandi, mortuos sepeliendi; Cetera⁷
30 quæcunque peragenda quæ in aliis Capellis communiter licitè fieri
possunt, et solent: Ac tam Presbytero in Capellâ predictâ
deservituro, preces divinas dicendi, ceteraque premissa faciendi, quàm
dicto Richardo Smith, et familiæ eius, reliquisque⁸ in dictis villâ,
hamlettis, et parte Manerii de Bitterne inhabitantibus⁹ preces⁸ divinas¹⁰
35 audiendi, ceteraque premissa percipiendi plenam in domino potes-
tatem facimus.¹¹

Eandem Capellam in Capellam ad levamen (Anglicè, A Chapell
of Ease) sub dictâ Ecclesiâ parochiali S: Mariæ iuxta villam South-
ampton, tanquam¹² matricem Ecclesiâ suâ,¹² quantum in Nobis est et de
40 iure divino, Canonibus Ecclesiæ, et Statutis huius Regni Angliæ
possumus, in honorem/ dei, et sacros inhabitantium predict' [p. 26
vsus, nunc et in futurum consecramus¹³ per nomen Capelle Iesu in

¹ ac : B. C.² in : D.⁴ deorum : B. divinorum : C.⁶ om. D.⁶—⁸ in dictis locis inhabitantibus preces : C. ⁸ inhabitantibus : B.¹⁰ dictas : D.¹²—¹² matricem ecclesiam suam : C.³ om. C.⁵ ibi : B. C. D.⁷ Cæteraque : D.¹¹ concedimus : C.¹³ et : add. D.

parochiâ S: Marię juxta villam Southampton, et sic consecratam fuisse et esse, et in futuris perpetuis temporibus remanere debere palam et publicè pronunciamus, decernimus et declaramus et per nomen Capellę Iesu nominamus et appellamus et sic perpetuis futuris
5 temporibus nominandum et appellandum fore¹ decernimus.

Privilegiis insuper omnibus et singulis in eâ parte vsitatis, et² Capellis, ab antiquo fundatis competentibus, Capellam hanc Iesu predictam ad omnem juris effectum munitam et stabilitam esse volumus et quantum in Nobis est, et de jure possumus sic³ munimus
10 et stabilimus per presentes: Absque preiudicio tamen vlllo, et salvo semper iure et interesse⁴ Ecclesię parochialis S. Marię juxta villam Southampton tanquam matricis Ecclesię, et Rectoris, Guardianorum, aliorumque ministrorum eiusdem pro tempore existen' (in cuius parochiâ dicta Capella Iesu predicta⁵ notoriè sita, et situata est, in
15 omnibus et singulis decimis, oblationibus, obventionibus, vadiis, feodis, proficuis, privilegiis, iuribus et emolumentis quibuscunque ordinariis, et extraordinariis eisdem respectivè debitis, vel consuetis, ac infra precinctum seu limites Capellę Iesu predictę orientibus, et provenientibus, et ad dictam matricem Ecclesiam⁶ S: Marię⁷ iuxta
20 villam Southampton,⁷ Rectori, Guardianis et⁸ aliis ministris eiusdem de iure vel consuetudine quoquo modo spectantibus, et pertinentibus in tam amplis modo et formâ prout eisdem debebantur, aut solvi solebant ante hanc nostram consecrationem Capellę predictę.

/Proviso quod predictus Strenuus vir Richardus Smith, ac [p. 27
25 eius heredes, seu Assignati, alique in dictis⁹ villâ, ¹⁰hamlettis, et parte Manerii de Bitterne predict¹⁰ inhabitantes non solum dictam Capellam, quoties opus fuerit, impensis suis propriis reficere, et reparare, sed etiam ad reparaciones dictę Ecclesię matricis S: Marię iuxta villam Southampton et Cēmeterii eiusdem Ecclesię, ac ad
30 omnia alia onera ad quę ceteri parochiani dictę matricis Ecclesię¹¹ tenentur vnacum aliis parochianis omninò contribuere¹¹ teneantur.

Proviso etiam quod tam dictus Strenuus vir Richardus Smith, heredes, et Assignati eius, quàm reliqui omnes in dictis villâ, ¹²hamlettis
35 ¹³et parte Manerii de Bitterne¹³ inhabitantes in signum subiectionis Capellę huius sub Ecclesiâ matri S: Marię iuxta villam Southampton, ac superioritatis eiusdem ecclesię super dictam Capellam singulis annis de tempore in tempus ad festum Paschatis vel ad festum Pentecostes, ad dictam Ecclesiam matricem venire, et in dictâ matri Ecclesiâ tantum, et non in dictâ Capellâ, si tutò ad
40 parochialem Ecclesiam venire possint, preces audire, et Sacramentum Eucharistię ibidem accipere, vel si tempestate, seu¹⁴ alio quoquism impedimento detineantur,¹⁵ quòminus tunc venire possunt,¹⁶ die

¹ om. D.³ om. D.⁵ om. C.⁷—⁷ om. C.⁹ dicta: B. C. D.¹¹—¹¹ om. C.¹³—¹³ om. C.¹⁵ impediuntur: D.² in: D.⁴ interesse: om. D.⁶ Ecclesię: B.⁸ vel: B. C.¹⁰—¹⁰ om. C.¹² etc. inhabitantes: add. C. D.¹⁴ aut: D.¹⁶ possunt, tum die: C. possint: D.

dominico, quo tutò venire possunt subsequente venire, et Eucharistiam accipere omnino teneantur, absque speciali licentiâ nostrâ, seu vicarii nostri Generalis in hâc parte prius obtentâ.

Proviso etiam quod in dictâ Capellâ Sacramentum Baptismatis
 5 non ministretur, nec matrimonia solemnizentur, neque verbum Dei predicetur neque Sacramenta neque¹ Sacramentalia/ aliquibus [p. 28 personis² conferantur³ præterquam solis inhabitantibus seu degentibus in villâ, hamlettis,⁴ et parte Manerii de Bitterne predict', nec etiam reliquis dictę matricis Ecclesię parochialis⁵ in occidentali parte ripe
 10 inhabitantibus, inscio,⁶ vel invito Rectore Ecclesię matricis S: Marię iuxta villam Southampton' predict', seu absque assensu, consensu, et licentiâ eiusdem prius habita et obtenta.

Et vltcrius dicto Strenuo viro Ricardo Smith, heredibus et Assignatis suis⁷ liberam et plenam potestatem in domino concedimus per
 15 presentes idoneum Presbyterum de tempore in tempus nominandi ad deserviendum, et divina officia in dictâ Capellâ exequenda á Nobis et Successoribus nostris de tempore in tempus approbandum, et licentiandum.

Ac quod dictus Strenuus vir Ricardus Smith, heredes, et Assignati sui, ac reliqui in dictis villâ, ⁸hamlettis et parte Manerii de Bitterne⁸ inhabitantes de tempore in tempus in futurum propriis suis sumptibus dictum Presbyterum⁹ Curatum in eâdem Capellâ deservientem, et autoritate nostrâ vel Successorum nostrorum (vt prefertur) approbatum et licentiatum alent et sustinebunt, ac annuale Stipendium
 25 ¹⁰Tredecim librarum, sex solidorum, et octo denariorum¹⁰ ad minus eidem Presbytero Curato prestabunt et solvent, ad quatuor ¹¹festas, Nativitatis Christi, Annunciationis, Nativitatis S: Johannis Baptiste et S: Michaelis Archangeli¹¹ per equales porciones, sine villâ tamen diminutione vel defalcationis¹³ iuris Ecclesiastici decimarum,
 30 oblationum vel obvencionum quarumcunque ad dictam Ecclesiam parochialem S: Marię seu Rectorem eiusdem pro tempore existentem quoquo modo de iure vel consuetudine spectantium sive pertinentium.

/Et vltcrius quod pro sepulturis in Capellâ predictâ et in [p. 29
 35 Choro seu Navi eiusdem, omnibusque aliis in dicta Capellâ vel extra gerendis, vadia quoad defunctos tam in domo dicti Strenui viri Richardi Smith heredum et Assignatorum suorum, quam in dictis¹⁴ villâ, ¹⁵hamlettis, et parte Manerii de Bitterne¹⁵ Rectori dictę Ecclesię matricis pro tempore existenti, et Successoribus suis, et Guardianis
 40 respective, et Clerico, ceterisque ministris dictę Ecclesię parochialis, debite solvantur in tam amplis modo et formâ prout pro sepulturis in Choro seu intra Cancellos, seu etiam in Navi dictę matricis Ecclesię

¹ vel: B. C.

² consecrantur: D.

³ parochianis: B. C. D.

⁴ eius: D.

⁵ sive: add.

⁶ ¹¹ festa etc. D. Archangeli: om. B.

⁷ defalcatione: B. C.

⁸ ¹⁵ om. D.

⁸ profanis: C.

⁴ etc. predict': add. C. D.

⁶ nescio: D.

⁸ ⁸ om. C. D.

¹⁰ ¹⁰ viginti marcarum: C.

¹⁴ dicta: B.

solvi consuetum fuit, et prout solvi solet, et deberet, si personę predictę intra Cancellōs, seu Navem dictę matricis Ecclesię sepulte fuissent.¹

- Quod si aliquando defuerit in dictâ Capellâ² Presbyter Curatus
 5 legitimè per Nos seu³ Successores nostros licentiatu et approbatus, tunc predictus Strenuus vir Ricardus Smith heredes, et Assignati sui, ac reliqui in dict' villâ, ⁴hamlettis, et parte Manerii de Bitterne⁴ inhabitantes, ad matricem Ecclesiam convenire, ac ibidem precibus interesse teneantur, prout ante solebant, donec dictę Capellę de
 10 legitimo Curato ad ibidem divina celebranda idoneo⁵ provideatur, et idem admittatur.

- Quod si autem aliquo tempore imposterum (quod Deus avertat) per continuos sex menses per culpam aut negligentiam parochianorum defuerit idoneus Curatus in dictâ Capellâ, qui ibidem diuina celebret,
 15 aut si Curatus sit, qui per sex menses continuos non celebret; tunc Nobis, et Successoribus nostris potestatem reservamus⁶ pro eâ vice tantum /idoneum Curatum ad dictam Capellam nominandi, ad [p. 30 supplendam negligentiam dictorum Ricardi Smith, heredum, et Assignatorum suorum.

- Quod si autem dicta Capella decenter reparata non fuerit, vel instructa libris, aliisque ad cultum divinum necessariis per tempus predictum (nisi ex legitimâ (in⁷ eâ parte) causa per Episcopum approbanda ²²contigerit) tunc imperpetuum post dictos sex menses continuos, sic elapsos, teneantur omnes infra precinctum seu limites
 25 dictę Capellę inhabitantes ad matricem Ecclesiam convenire pro divinis audiendis, prout ante hanc nostram consecrationem tenebantur. Aliquo in hâc concessione, seu consecratione nostrâ in contrarium non obstante ac⁹ perinde ac si hæc concessio sive¹⁰ consecratio factæ nunquam fuisset.

- Postremo reservamus Nobis et Successoribus nostris Episcopis Winton' potestatem visitandi dictam Capellam prout alias Ecclesias seu Capellas infra diocesim nostram situatas communiter nuncupatas Peculiares, vt Nobis, Eisque constet, an decenter in reparationibus, aliisque conservetur, et an omnia ibidem decenter et secundum
 35 ordinem fiant. Quę omnia et singula sic reservamus.

Quoad cœtera verò premissa, quatinus in Nobis et de iure possumus pro Nobis et Successoribus nostris decernimus et stabilimus per presentes.

Actu demuñ recitato, veneratur denuò, atque infit.

- 40 [Blessed be thy name, ô Lord our¹¹ God, for that it pleased thee to haue thy habitacion among the sonnes of men, and to dwell in the midst of the assembly of thy Saints on¹² earth.

¹ etc. : *add.* D.

³ aut : B. C. D.

⁵ idoneè : C.

⁷ ex : D.

⁹ et : D.

¹¹ our : *om.* C.

² Ecclesiâ : D.

⁴ ⁴ *om.* C. D.

⁶ servamus : B. conservamus : D.

⁸ hoc : *add.* B.

¹⁰ eu : C.

¹² upon : C.

Blesse we beseech this dayes accion vnto this people. Prosper thou the worke¹ of our hands vpon² vs, yea prosper thou our handy workes.

/Finitis precationibus istis Dominus Episcopus sedem [p. 31
5 separati^m capessit, vbi prius; populusque vniuersus non communi-
caturus dimittitur, et porta clauditur.

³Prior Sacellanus pergit legendo Sententias illas hortatorias ad
Eleemosynas, interea dum alter singulos communicaturos adit, atque
10 4*li* 12*s.* 2*d.* quam Dominus Episcopus convertendam in Calicem
Capelle huic donandum⁴ decernit.

Sequitur precatio pro statu vniuersę Ecclesię.

[⁵Almighty and everliving God, who by thy Holy Apostle
etc.⁵] cum exhortationibus.

15 [Dearly beloved in the Lord, ⁶ye that mind etc.⁶
You that do truly and earnestly etc.]

Sacellanus itaque secundus, ante SS: Mensam submississimę
genua flectens, Confessionem recitat, populo in eadem verba sub-
sequente.

20 [Almighty God, Father⁷ etc.]

Prior verò Sacellanus, erectus, conversusque ad alterum (in geni-
bus adhuc astantem⁸) et populum, ait

[Almighty God our heavenly Father etc.
heare what comfortable words⁹ etc.]

25 Lift vp your hearts etc.
¹⁰Therefore, with Angells etc.¹⁰

¹¹His dictis, loco ipse se movet, atque ante SS: Mensam humilli-
mis modis pervolutus,¹² inquit,

[We do not presume ¹³to come to this thy Table etc.¹³]¹¹

30 ¹⁴Dominus Episcopus ad SS: Mensam redit (Sacellanis vtrisque
aliquantulum recedentibus) lotisque manibus, pane fracto, vino in
Calicem effuso, et aqua admistâ, stans, ait

[Almightie God, our¹⁵ heavenly Father, which of¹⁶ thy
tender mercie¹⁶ etc.]

35 Eucharistiam ipse primò recipit sub vtrâque specie. Proximo¹⁷ loco
tradit Fundatori (quem iam coram SS: Mensâ in genua supplicem

¹ works: D.

² unto: B. C. D.

³ Cap. 9: *pr.* B. C.

⁴ donandam: D.

⁵⁻⁵ *om.* D.

⁶⁻⁶ *om.* C. D.

⁷ of: *add.* C. of our Lord J. X.: *add.* D.

⁸ stantem: B.

⁹ *om.* C.

¹⁰⁻¹⁰ *om.* D.

¹¹⁻¹¹ *om.* D.

¹² pervolvens: C.

¹³⁻¹³ *om.* C.

¹⁴ Cap. 10: *pr.* B. C.

¹⁵ and: D.

¹⁶⁻¹⁶ *om.* C.

¹⁷ proximoque: D.

collocârunt), dein vtrisque Sacellanis. Ad coeteros /verò [p. 32
pergentem Episcopum, atque panem eis tradentem, prior Sacellanus
subsequitur, et Calicem ordine porrigit.

Cum vinum quod prius effuderat, non sufficeret, Episcopus de
5 novo in Calicem, (é poculo, quod in SS: Mensâ stabat) effundit,
admistâque aquâ recitat clarè verba illa consecrationis.¹

[Likewise after supper ²he tooke the cup³ etc.³]

Finitâ tandem exhibitione, Dominus Episcopus ad SS: Mense
Septentrionem in genibus, recitante quoque populo, ait,

10 [Our Father, ⁴which art in heaven⁴ etc.

O Lord our heavenly Father, ⁵we thy humble servants⁵
etc.

Glorie be to God ⁶on high⁶ etc.]

Concludit denique cum hâc precatione.

[Blessed be thy name ô Lord, that it hath pleased thee to
15 putt into the heart of this thy servant, to erect an house to⁷
thy worship and service ; by whose paine, care and cost this
worke was begun and⁸ finished. Blesse, ô Lord, his substance⁹,
and accept the worke of his hands. Remember him, ô our
God, concerning this,¹⁰ and wipe not out this kindnes of his,
20 that he hath shewed for the house of his God, and for the
service thereof : and make them truly thankfull to thee, that
shall enioy the benefitt of it, and the ease by it : And what
is by him well intended make them rightly to vse it ; which
wilbe¹¹ the best fruite, and to God most acceptable.]

25 Post hæc vota, populum stans dimittit, cum benedictione hâc

[The peace of God ¹²which passeth all vnderstanding¹²
etc.]

/¹³Statim á prandio (quod in ædibus suis vicinis Fundator [p. 33
Capelle satis lautè appararat Domino Episcopo atque convenarum
30 ¹⁴magne frequentie¹⁴) ad rem divinam reversis, alter Sacellanorum
preit.¹⁵

[Our Father which art ¹⁶in heaven¹⁶ etc.

O Lord open ¹⁷thou our lipps¹⁷ etc.]

Psalms vnicus recitatur alternis, vizt. Psal. 90^{mus}.

35

¹ consecratoria : C.

³ etc. : om. B.

⁵—⁶ om. C. D.

⁷ unto : C.

⁹ and his seed after him : add. D. in margin.

¹⁰ blessed deed : add. D. in margin. ¹¹ shalbe : D.

¹²—¹³ om. C. : which passeth, etc. D.

¹³ Cap. II : pr. B. C. Consecratio Cœmeterii : pr. D.

¹⁴—¹⁴ magna frequentia : D.

¹⁵ pergit : D.

¹⁷—¹⁷ om. C.

²—² om. C.

⁴—⁴ om. C.

⁶—⁶ om. D.

⁸ now is : add. D. in margin.

¹⁶—¹⁶ om. C. D.

Post¹ Psalmum Episcopus cum vniversâ multitudine egreditur Capellâ, atque ad Orientalem Cœmeterii partem stans denuò sciscitatur.

[Captaine Smith for what cause have you called vs hither
5 againe?]

Ille Schedulam (vt prius) humillimè porrigit, quam prefatus á Registris recitat in hæc verba.

[In the name of Richard Smith of Peertre in the Countie of Southampton, Esquire, Right Reverend Father in God, I
10 present vnto you the state of the village of Weston,² and the hamlettes of Itchin, Wolston, Ridgeway, and part of³ Bitterne Mannor (being all of the parish of St. Maries in the Towne of Southampton, and in the County of Southampton, and diœcese of Winchester) as well in the name of the said
15 Richard Smith, as ⁴in the names⁴ of the Inhabitants of the said village ⁵and hamlettes and part of the Mannor aforesaid⁵, wherein are many housholds and much people of all sorts, who not only dwell farr from their said parish Church, but are also divided from the same by the
20 great river of Itchen; where the passage is very brode, and often dangerous, and very many times, on the daies appoynted for common prayer, and the service of God, so tempestuous, as the river cannot be passed.

[Whereby it hath⁶ often come to passe that they [p. 34
25 have ben constrayned to bury their dead in the common fields, the water not being passable; or if they durst ⁷venture over,⁷ yet the dead body was followed with so very little company, as was no way seemly.

And thus much having formerly ben presented to your
30 Predecessor, the Right Reverend Father in God, James late Bp of Winchester, and petition to him made to giue and graunt leave vnto the said Richard Smith to inclose a piece of ground for a buriall place on the East side of the said river: he favourably gave licence and graunted power vnto⁸
35 the said Richard Smith so to do, as may appeare by an Instrument vnder his Episcopall Seale bearing date the 23th of Februarie in⁹ the yeare of our Lord¹⁰ (according to the computacion of the Church of England) 1617.

¹ Cap. 12: *pr.* C.

² Weston etc. ut prius Cap. 2^o usque ad the riuer cannot be passed: C. *Thus all to the end of the paragraph is omitted by C.*

³ the Manor of: *add.* D.

⁵—⁵ etc.: D.

⁷—⁷ adventure: D.

⁹ in: *om.* B.

⁴—⁴ *om.* D.

⁶ doth: C.

⁸ to: D.

¹⁰ God: *add.* B.

- Which place of buriall being now inclosed with a decent
 rayle of Timber at the only proper costs, and charges of him
 the said Richard Smith, with intent, and purpose that it might
 be dedicated and consecrated to be a Cœmeterie or place of
 5 burial for him, and¹ his familie, and for² the Inhabitants of
 the village³ of Weston and the hamlettes of Itchen, Wolston,
 Ridgeway, and so much of the mannor of Bitterne, as is
 within the parish of St. Maries, neare the Towne of South-
 ampton.
- 10 I in the name of ⁴the said⁴ Richard Smith, and in the
 names of them all do promise hereafter to refuse, and re-
 nounce to putt this ground to any prophane, and common
 vse whatsoeuer, and desire that it may be dedicated, and
 consecrated⁵ wholly, and only for Christian buriall for him
 15 the said Richard Smith, and his familie, and the said [p. 35
 Inhabitants, and for⁶ none other.

- In which respect, I beseech God to accept of this his⁷
 sinceare intent, and purpose, and he and they are together
 humble Suitors to your Lordship, as Gods Minister, ²³the
 20 Bishop⁸ and Ordinarie of this diœcese, in Gods stead to accept
 of this his freewill offring, and to decree this ground to be
 severed from all former prophane and common vses; and so
 to sever it, as by the word of God and prayer, and other
 spirituall and religious duties to dedicate and consecrate it to
 25 be a Cœmeterie, or place of Christian buriall, as aforesaid :
 Wherein their bodies may be laid vp vntill the day of the
 generall resurrection.

- Promising that they will ever so hold it for holy ground,
 and vse it accordingly; applying it to none⁹ other vse, but
 30 this¹⁰ only. And that they will from time to time and ever
 hereafter, as need shalbe, see it conveniently repayred and
 fensed in such sort, as a Cœmeterie, or burying place ought
 to be.

- Hoc ipsum verò (ab Episcopo paucis interrogati) vivâ voce
 35 confirmant Fundator, et qui é Viciniâ.¹¹

Lectio¹² prima desumitur é 23¹³ Cap : Genes : (secundâ Lectiõe¹⁴
 quę destinabatur é 1a ad Cor : Cap : 15 ad finem propter angustias
 temporis omissâ).

Tum Dominus Episcopus, in genua ibi¹⁵ submissus precatur :

¹ for : *add.* C. D.

³ and hamlets etc. etc. : D.

⁵ only and : *add.* C.

⁷ his : *om.* B. C.

⁹ no : C.

¹¹ Vicino : D.

¹³ 13 : C.

¹⁵ ibidem : D.

² for : *om.* B. C. D.

⁴ *om.* C.

⁶ *om.* C.

⁸ *om.* D.

¹⁰ that : C. D.

¹² Cap. 13 : *pr.* B. C.

¹⁴ *om.* D.

[O Lord God, thou hast ben pleased to teach vs in thy holie word, as to putt a difference between the soule of a beast and the spirit of man¹: for the soule of a² beast goes downward to the/ earth, whence it is; and the spirit [p. 36
 5 of man ³returnes vp to ³God that gave it: so to make a divers account of the bodies of mankind and the bodies of other living creatures: Inasmuch⁴ as the body of Adam was solemnly resolved on, and was afterward the workmanship of thine owne hands, and endued with a soule from thine owne
 10 breath. But much more since the second Adam, thy blessed sonne, by taking on him our nature, exalted this flesh of ours, to be flesh of his flesh: whose flesh thou suffredst not to see corrupcion. So that the body returne⁵ to the earth, and the spirit vnto God that gave it, it shall from thence returne againe.
 15 It is but a rest, and a rest in hope. as saith the Psalme,⁶ Moreover also my flesh shall rest in hope. for it is a righteous thing with God, that the bodie which was partaker with the soule both in doing and suffering, should be raised againe from the earth to be partaker also together with the soule of the
 20 reward, or punishment, which God in mercie, or iustice shall award, not to either of them alone, but ioyntly to them both.

There being then so great a difference, it is not thy will, ô Lord, that our bodies should be cast out as the bodies of beastes to become dung for the earth, or our bones lye
 25 scattered abroad to the sight of the sun: but when thy servants are gathered to their fathers, their bodies should be decently and seemly laid vp in the bosome of the earth from whence they were⁷ taken.

Neither is it thy pleasure, ô Lord, that they should be
 30 buried as an asse is buried, in the common fields, but in a place chosen, and sett apart for that⁸ purpose.

For even so from the beginning we find, that⁹ the holy Patriarch Abraham, the father of the faithfull would not/ bury his¹⁰ dead in the common fields, nay nor [p. 37
 35 among the bodies of the Hethites, who were heathen men, but purchased a buriall place by himself ¹¹from them¹¹ in the plaine of Mamre, which became, as it were, the Churchyard of the Patriarchs, for therein he¹² laid the dead bodie of Sara, his wife, and, dying was himself laid by her. ¹³Therein also¹³

¹ a man: B.

²⁻³ returneth unto: C.

⁵ returnes: C.

⁷ are: B.

⁹ om. D.

¹¹⁻¹¹ om. C.

¹³⁻¹³ therein. Also: D.

² the: C.

⁴ Inasmuch: C.

⁶ Psalmist: D.

⁸ the: B.

¹⁰ the: D.

¹² they: C.

Isaac and Rebeccha after, and after them Jacob and Lea were¹ buried.

After this manner in the old time did the holy Patriarchs who trusted in God sever themselves places of² buriall, whose
5 children we are, as long as we do but their workes, and walke in the stepps of their most holie faith.

Ensuing then the stepps of the faith of our father Abraham, we for the same purpose have made choise of this same place wherein we now are, that it may be as the cave of
10 Mamre, even God's storehouse, for the bodies of such our brethren, and sisters to be laid vp in, as he shall ordeyne hither, here³ to be interred; There to rest in the sleepe of peace, till the last Trumpe shall awake them; for they shall awake, and rise⁴ vp, that sleepe in the dust, for thy⁵ dew
15 shalbe as the dew of herbes, and the earth shall yield forth her dead.

We beseech thee, good Lord, to accept this worke of ours, in shewing mercie to the dead, and mercifully to⁶ graunt⁷ they whose bodies shalbe here bestowed, and we all may never
20 forgett the day of the putting of the Tabernacle of this flesh: but that living we may thinke vpon death, and dying we may apprehend life, and rising from the death of sinne to the life of righteousnes, which is the first rising of grace, we may haue our partes in the second, which is the rising to glory, by
25 thy mercie, ô blessed Lord God, who dost live and governe all things world without end.

/Priorem dein formulam per omnia secutus in Cathedram [p. 38 ibi se collocat, atque Actum Consecrationis promulgat, sic.

[In Dei nomine Amen. Nos Lancelotus permissione divinâ
30 Winton' Episcopus, hunc locum iacentem in vasto solo communiter nuncupato Ridgeway Heath infra parochiam Ecclesię parochialis B: Marię iuxta villam Southampton⁸ nostrarum⁹ Winton' diocess' et Jurisdictionis, et¹⁰ iam propriis sumptibus strenui viri Richardi Smith de Peertre, Armigeri, in circuitu Capellę noviter ab eo quoque propriis
35 suis sumptibus constructę, palis inclusum, et arboribus consitum continentem in longitudine Centum quadraginta octo pedes, aut circiter, in latitudine centum viginti quatuor pedes, aut circiter; in toto vero circuitu quadringentis triginta quinque pedes aut circiter, a pristinis, et aliis quibuscunque vsibus communibus et prophanis in vsus
40 sacros separandum fore decernimus, et sic separamus; Ac eundem

¹ there: *add.* D.

² there: C.

³ the: B.

⁴ that: *add.* B. C. D.

⁵ et in Comitatu Southampton: *add.* B. D.

⁶ nostręque: C.

⁷ for: B. C. D.

⁸ arise: D.

⁹ *om.* C.

¹⁰ ac: D.

inhabitantibus vel degentibus in familiâ dicti¹ Richardi,² in villâ de Weston, Hamlettis de Itchin, ³Wolston, Ridgway, et in parte Manerii de Bitterne, quę est de parochiâ Ecclesię parochialis Beatę⁴ Marię iuxta Southampton,⁵ in Cœmeterium, seu locum sepulture pro corporibus inibi decedentium Christiano ritu humandis, quantum in Nobis est, et de iure, et⁵ Canonibus Ecclesiasticis ac de legibus et⁶ statutis huius Regni Anglię possumus auctoritate nostrâ Ordinariâ et Episcopali assignamus, ac per nomen Cœmeterii Capellę Jesu dedicamus, et in vsum predictum consecramus, Ac sic assignatum, dedicatum, et consecratum fuisse et esse, et in futurum perpetuis temporibus/ remanere debere palam et⁷ publicę declaramus; [p. 39 Ac Cœmeterium Capellę Jesu deinceps imperpetuum nuncupandum et appellandum fore decernimus. Privilegiis insuper omnibus et singulis Cœmeteriis, et locis sepulture ab antiquo consecratis, et

dedicatis competentibus, Cœmeterium predictum sive locum sepulture ad omnem iuris effectum munitum esse volumus, et quantum in Nobis est, et de iure possumus, sic munimus, et stabilimus per presentes.

Proviso tamen quod predict' Richardus, heredes, et Assignati sui ⁸ac reliqui in dict' villa, hamlettis,⁸ et parte Manerii de Bitterne, inhabitantes propriis suis sumptibus dictum Cœmeterium de tempore in tempus in decenti statu conservabunt, et clausuras eius, quoties opus fuerit, sufficienter, et convenienter reparabunt.

Salvis etiam et omnino reservatis Rectori Ecclesię parochialis B: ⁹Marię iuxta villam Southampton predict' ac Guardianis, aliisque ministris dictę Ecclesię pro tempore existentibus imperpetuum omnibus et singulis oblacionibus, mortuariis, feodis et vadiis pro omnibus et singulis sepulturis mortuorum in hoc Cœmeterio, aut ratione eorundem de iure, sive consuetudine debitis, et, in tam amplis modo et formâ, acsi personę predict' sepultę fuissent in Cœmeterio Ecclesię matricis pred'. Quas quidem oblationes, mortuaria, feoda, et vadia omnia et singula, sic, de iure vel¹⁰ consuetudine debitâ Rectori, Guardianis, et ministris dictę matricis Ecclesię pro tempore existentibus imperpetuum solvend', quantum¹¹ in Nobis est, et iura¹² patiuntur, reservamus per presentes.

/Salvâ etiam¹³ Nobis et Successoribus nostris tanquam loci [p. 40 Ordinariis potestate visitandi dictum Cœmeterium, de tempore in tempus et inquirendi, an¹⁴ sufficienter reparatum fuerit in clausuris, et an omnia ibi¹⁵ decenter, et secundum ordinem fiant, et si minus fiant per censuras Ecclesiasticas corrigendi.

His peractis precatur denuò

[Lord God of Abraham, Isaac and Jacob, who bycause

¹ dicti: om.

²⁻³ etc.: D.

⁵ ac: C.

⁷ ac: C.

⁹ om. B. Sanctę: C.

¹¹ quatenus: B. C.

¹² item: B. C. D.

¹⁵ ita: B.

² Smith: add. C.

⁴ sanctę: C.

⁶ ac: D.

⁸⁻⁹ etc.: C. D.

¹⁰ aut: B. D. ac: C.

¹³ nostra: D.

¹⁴ num: D.

thou art the God, not of the dead, but of the living, shewest thereby that¹ they are living and not dead, and that with thee do live the Spirites of them, that depart hence in the Lord; and in whom the soules of them that are elect, after² they be
 5 deliuered from the burthen of this flesh be in ioy and fœlicitie. Thou hast said³ thou wilt turne men into small dust, and after that thou wilt againe say, Returne againe you⁴ children of men. Thou art the God of truth, and hast said it; and thou art the God⁵ of power, and of might, and having said it, wilt
 10 do it through thy mightie power; wherby what thy mouth doth speake, thy hand doth fullfill, for with thee, nothing shalbe impossible.

Lord Jesus Christ, who art the resurrection, and the life, in whom, if we beleeve, though we are dead, yet shall we live,
 15 who by thy death, hast overcome death, and by thy rising againe hast opened vnto⁶ vs the gate of everlasting life. Who shalt send thine Angells, and⁶ gather the bodies of thine elect from all the ends of the earth; and specially⁷ those who by a⁸ mysticall vnion are flesh of thy flesh, and in whose heartes
 20 thou hast dwelt by faith. We humbly⁹ beseech thee for them whose bodies shall in this place be gathered to their fathers, that they may rest in this hope, the hope of resurrection to¹⁰ eternall life, through thee, ô blessed Lord, who shalt change their vile bodie,¹¹ that it¹² may be like vnto his glorious body
 25 /according to the mighty working, whereby he is hable [p. 41. to bring all thinges, even death and all into⁶ subiection to himself.

Holy and blessed Spirit, the Lord and giver of life, whose temple¹³ the bodies of thy servants are, by thy sanctifying
 30 grace dwelling in them; we verily trust, that these¹⁴ bodies which have ben the Temples of thee, and those hearts, in which Christ hath dwelt by faith, shall not for ever dwell in corruption. But that as by thy sending forth thy breath at first, we received our being, mocion, and life in the
 35 beginning of the creation; so at the last by the same Spirit sending forth the same breath in the end of the consummacion, life, being, and moving shall be restored vs againe: So that after our dissolucion, as thou didst shew¹⁵ by thy Holy Prophet, the dry bones shall come together againe, bone to

¹ *om.* D.³ that: *add.* C. D.⁵ Lord: C. D.⁷ especially: C.⁹ *om.* D.¹¹ bodies: D.¹³ Temples: C. D.¹⁵ *om.* C.² that: *add.* D.⁴ ye: B.⁶ to: D.⁸ thy: D.¹⁰ and: D.¹² they: D.¹⁴ their: C. those: D.

his bone, and¹ sinewes and flesh shall come vpon them, and thou shalt cause thy breath to enter into them, and we shall live; and this corrupcion shall putt on incorrupcion, and this mortall² be clothed with immortalitie.

5 God the Father, God the Sonne, and God the Holy Ghost, accept, sanctifie, and blesse this place to that end wherevnto according to thine owne ordinance we haue ordeyned it, even to bestow the bodies of thy servants in, till the number of thine elect being accomplished; they with vs, and we with
10 them, and with all other departed in the true faith of thy holy name, shall have our perfect consummacion and blisse both in bodie and soule in thine æternall and everlasting kingdome.³

Blessed Saviour, that didst for this end dye, and rise againe, that thou mightest be Lord both of the living, and
15 dead: whether we live, or dye thou art our Lord, and we are thine, living, and dying we commend ourselves to thee, have mercie vpon vs, and keep vs thine⁴ evermore.

⁵/Reintrantes igitur Capellam cantant priorem partem [p. 42 Psalmi 16^{ti}. Conscenditque⁶ suggestum Mr. Matthæus Wrenn.⁷
20 Thema ei posterior pars versus 17^{mi} cap: 2^{di} D. Joannis⁸. Agit de affectibus in Christo, de zelo ante⁹ ceteros, nec illo falso, sed pro Deo, nec cæco, sed secundum scientiam, pro Domo, pro cultu Dei. De presenciâ Dei præcipuâ in templis, magno non morum solummodò nostrorum, sed spei quoque et fidei incremento, fulcimentoque.
25 Deum locorum distinctione gaudere confirmat,¹⁰ tum exemplo mirifico Jacobi¹¹ tantoperè distinguentis Bethel, tum maximo hoc omnium miraculo, quo Christus mercatores é Templo eiecit. Enarratis Christi per hoc factum Devocationibus¹²; Concludit¹³ in debitam á Nobis Templorum reverentiam, atque istius Fundatoris encomium meritis-
30 simum.

Cantatur¹⁴ pars reliqua Psal. 16^{ti}. Vespertine¹⁵ preces (incipiendo iam á Symbolo Apostolico) secundum communem Ecclesie nostre formulam finiuntur.¹⁶

35 ¹⁷The forme of Donation of Goods vnto the Church.

Let their account be without favour in the day of the

¹ om. D.

² glory: B. C. D.

³ Cap. 14: *pr.* B. C.

⁴ om. D.

⁵ inter: D.

⁶ Gen. 28: *add.* D.

⁷ devorationibus: B. D. devotionibus: C.

⁸ tandem: *add.* D. concludit altered into desinit: D.

⁹ Cap. 15: *pr.* B. C.

¹⁰ et: *add.* D.

¹¹ Τῷ Θεῷ δόξα: *add.* B. D.; Τῷ Θεῷ Δόξα. Finis: *add.* C.

¹² *All that follows is in another and later, perhaps 18th century, hand. Not in B. C. or D.*

² shall: *add.* C.

⁴ for: *add.* D.

⁶ que: om. C. B. D.

⁸ Zelus domus tue etc.: *add.* C.

¹⁰ firmat: D.

Lord, whether they be our Heires, or Successours or whatsoever else, that shall dare to diminish or to alter, the Lands, Revenews, and Inheritance that wee have consecrated vnto the Lord.

5

fideliter transcript' è fragmento
pag: sequent' perituræ.

X.

CONSECRATION OF THE CHAPEL AT WILLOUGHBY HOUSE BELONGING TO THE EARL OF BRIDGEWATER ABOUT DECEMBER, 1620, UNDER A COMMISSION FROM 5 DR. JOHN KING, BISHOP OF LONDON.

<Bodleian Library, Oxford, MS. Rawl. D. 818, written about 1630, according to Mr. Madan. The transcript was made by Mr. R. A. Abrams.>

/The manner of consecrating of the Chappell. [f. 118

10 First the Earle att the Chappell dore signified to the Bishop that that was the Chappell which he had provided for the worship and service of God, and the use of himselfe and his familie and therefore desired that the Bishop would be pleased to decree the same to be consecrated to that use.

15 The Bishop at the Earles petition decreed the chappell to be consecrated to the use desired.

Then the Bishop entered into the chappell with Mr. Deane of Westminster and others and the Bishop went to a pewe prepared for him and there sate downe and the Deane
20 into another pewe.

The singing men and queristers of Westminster who were there present for this purpose did then beginne the divine service appointed solemnlie singing and the organes playing as in a Cathedrall Church.

25 And for the ordinarie psalmes appointed to bee read for the daie were song by the quire these three, viz. 84. 122. and 123^d.

The psalmes being ended The Quier songe *Te Deum Laudamus*, etc. with the organes playing.

30 After this one of the singing men read for a lesson the 21st Chapter of St. Mathewes Ghospell from the beginning vnto the 14th verse.

Then instead of a psalme the Quier songe an Antheme, and while that was in singing The deane of Westminster went
35 into the pulpit.

CONSECR.

G

/The Antheme being ended, The deane after his [f. 118b. prayer began his sermon out of the 18th of Luke and the 10th verse, vizt. *Twoo men went upp into the Temple to pray*, etc.

5 The sermon being ended, the deane went to his seate from whence he came.

Then the Quier sang the second Antheme with the Organes playing.

10 All things being thus finished concerning the divine service and sermon the Bishop went upp to the vpper end of the Chappell where was a Chayre set for him with a Table before the Chaire and a bible thereon laid open And the Bishop sate down in the Chayre.

15 The Register then on the behalf of the Reverend father the Lord Bishop of London presented the Lord Bishop of London his commission to the Lord Bishop there then Judicallie sitting prayeing him to accept and take vpon him the execution of that Commission and to decree to proceed according to the tenor thereof.

20 The Bishop present with reverence received the Comission and deliuered back the Commission to be read.

The Commission being publiquellie read over in the audience of the Congregation <he> signified that he did accept and take vpon him the execution of that Commission and did 25 decree to proceed according to the tenor thereof, and proceeded immediatlie in this manner, vizt.

The Bishop arose out of his Chaire and standing vp with his face towards the people (whose e<i>es were fixed on the Bishop)/ he did read publiquellie a parte of the sixt [fo. 119 30 Chapter of the second Boke of Chronicles from the 14th verse to the 31st verse.

And this being done the Bishop consecrated the Chappell reading publiquellie and with an audible voice a schedule of consecration which was then presented and deliuered to 35 him, which when he had read, he the said Bishop subscribed his name thereto.

40 These things being thus finished the Bishop knceled downe and prayed to the Lord to accept this worke and bless the same prayeing as in a sett forme of prayer in writing then before him was contained And then with the ordinarie forme of benediction dismissed the people.

Then the Quier sang the Third and last Antheme with the Organes playeing, and this was the end of the buisnes.

XI.

DEDICATION OF THE CHAPEL IN SERJEANTS'
INN BY DR. MORTON, BISHOP OF COVENTRY
AND LICHFIELD, UNDER A COMMISSION
5 FROM DR. ABBOT, ARCHBISHOP OF CANTER-
BURY, THE SEE OF LONDON BEING VOID,
ON SUNDAY, MAY 13TH, 1621.

<From the Register of Dr. Abbot, Archbishop of Canterbury, vol. ii.
fo. 256b in the Archbishop's Library at Lambeth. See also St. John's
10 College, Cambridge, MS. L. 16, p. 92.

The transcript is by Miss E. Margaret Thompson.>

1 NEGOTIUM DEDICACIONIS ET CONSECRATIONIS
CAPELLE INFRA DOMUM SIVE HOSPITIUM
VOCATUM SERIAUNTES INN IN FLEET STREET
15 LONDON.¹

Die dominico decimo tertio vizt. die Mensis Maii Anno Domini
Millesimo sexcentesimo vicesimo primo inter horas nonam et
undecimam ante meridiem eiusdem diei, ad Ostium siue introitum
Capelle sive Oratorii constructi infra domum sive Hospitium (vocatam
20 Seriauntes Inn) in Fleet Street, London, Coram Reverendo in
Christo patre et domino, domino Thoma Coventrensi et Lich-
feldensi Episcopo, Reverendissimi in Christo et domini domini
Georgii providentia divina Cantuariensis Archiepiscopi totius Anglie
Primatis et Metropolitanis ad quem omnis et omnimoda Jurisdictio
25 spiritualis et ecclesiastica que ad episcopum Londoniensem (sede
plena pertinuit, Ipsa sede iam vacante) notorie dignoscitur pertinere
in hac parte commissario legitime constituto, in presentia mei
Johannis Drake notarii publici etc.

Quibus die et loco comparuerunt personaliter venerabiles et
30 egregii viri dominus Jacobus Ley miles et Baronettus Capitalis
Justiciarius ad placita coram domino Rege assignata tenenda,
Dominus Henricus Hobart miles et Baronettus capitalis Justiciarius
domini Regis de Banco et dominus Johannes Denham miles vnus
Baronum Scaccarii dicti domini Regis et presentarunt prefato
35 Reverendo patri domino Thome Coventrensi et Lichfeldensi
Episcopo litteras quasdam commissionales eidem Reverendo patri

factas et concessas pro dedicatione et consecratione predicte capelle
 sive Oratorii et tam nominibus eorum propriis, quam nomine totius
 societatis eiusdem domus sive Hospitii petierunt quatenus dictus
 Reverendus pater onus executionis dicte Commissionis in se
 5 acceptare, ac predictam Capellam sive Oratorium ad divinum Cultum
 divinorum celebrationem aliosque vsus sacros et divinos dedicandum
 et consecrandum fore decernere ac autoritate sibi in dictis litteris
 commissa dedicare et consecrare dignaretur. Quibus quidem litteris
 per eundem Reverendum patrem receptis et inspectis, Idem Rever-
 10 endus pater ob honorem et reverentiam prefato Reverendissimo
 patri domino Archiepiscopo Cantuariensi debitas acceptavit in se onus
 executionis dicte commissionis sive licentie et decrevit predictam
 Capellam sive Oratorium dedicandum et consecrandum fore iuxta
 eorum in ea parte petita, ac procedendum fore ad dedicationem et
 15 consecracionem ejusdem.

Et statim dictus Reverendus pater unacum prefatis venerabilibus
 et egregiis viris et aliis eum sequentibus predictam Capellam intravit
 ac primo et ante omnia dictus Reverendus pater in medio insule
 Capelle predicte preces supplices deo optimo maximo fundebat sub
 20 forma verborum sequentium vizt.

O eternall God, mighty in power, and of incomprehensible
 Maiestie who fillest both heaven and earth with thy glorious
 presence, and canst not be continued† in any the largest circuit,
 much lesse in this narrow roome, for the consecration and
 25 dedication whereof to thie holy service, we are now assembled :
 Notwithstandinge since it hath pleased thee to promise thine
 especiall presence in that place, where two or three shalbe
 gathered together in thy name, and for thine honour to serve
 and prayse thee : Wee do here in all humility, and with all
 30 redines of heart this day, present ourselves before thee,
 wholly to devote and dedicate this place for ever vnto thee,
 and to thy service, seperating it /henceforth from all [f. 257
 profane and common vses ; and doo consecrate it onely to thie
 service, namely for the hearinge of thie holy word, the
 35 celebrating of thie blessed sacramentes, and the offeringe vp to
 thy glorious Maiestie the sacrifice of prayers prayse and
 thanksgivinge. And although we be vtterly vnworthie
 (miserable sinners that we are) to appoint any earthly thinge
 to the holy service of soe glorious a Maiestie, and I the most
 40 vnfitt of all thie ministers to appear before thee in this soe
 great a service : yet we most humblie beseech thee to forgive
 our manifold sins, and alsoe to be present amongst vs in
 this religious action, vouchsafinge graciously to accept this
 place for thie owne house, blessinge it with happie successe.
 45 Receive (good Lord) the prayers and supplicacions of vs, and
 of all other thie servantes, who eyther now or hereafter

entringe into this <place> shall call vpon thee, and give both them and vs grace, whensoever we come into thie presence and the place of thy residence, eyther here or els where, to bringe thither holy thoughtes, religious desires, pure hartes, vndefilled bodies, and sanctified myndes, that soe wee may present our selves vnto thee, both our soules and bodies, as holie temples of thie holy spirit within this little temple, to the glory of thie most holie name, and our owne comfort, through Jesus Christ our Lord and onely Saviour: to whome with thee ô father and the holy spiritt, Trinity in vnity ever to be adored, be all praise honnour and glorie, world without end. Amen.

Quibus precibus finitis dictus Reverendus pater ad orientalem Finem ejusdem Capelle se contulit, ibidemque in Cathedra pro eo locata et parata iudicialiter sedens ac rite et legitime procedens predictam Capellam sive Oratorium divino Cultui, divinorum celebrationi verbique dei predicandi et proponendi ac sacramenti Cœne dominice ministrandi vsui dedicavit et consecravat, legendo, ferendo, et promulgando publice et alta voce Sententiam sive schedulam dedicationis et consecrationis Capelle predicte in scriptis conceptam et per venerabilem virum dominum Thomam Ridley militem legum doctorem predicti Reverendissimi in Christo patris vicarium in spiritualibus generalem ex parte prefatorum venerabilium et egregiorum virorum eidem Reverendo patri porrectam¹ sub tenore verborum sequentium vizt.

In dei Nomine. Amen.

<The usual sentence follows.>

/* * * * * * [f. 257

Qua quidem sententia sive Schedula lecta, dictus Reverendus pater preces deo omnipotenti fundebat pro acceptatione operis predicti verbis sequentibus (vizt).

Almighty God which dwellest not in temples made with handes (as saieth the holie prophet) and yet vouchsafest to accept the devout services of thie servantes; allottinge speciall places for thie holie worshipp and hast promised ever there to be presente to heare their humble petitions and to grant their requestes Wee humbly beseech thee graciously to accept this our duetie and service of dedicating this Chappell to thie great and dreadfull name: fulfill, we pray thee, thie gracious promises, that whatsoever prayers shall be made unto thee in this place accordinge to thie will, may effectually be obtained to the releife of our necessities and the settinge forth of thie glorie through Jesus Christ our Lord. Amen.

Quibus sic peractis magister Stephanus Hacksbye sacre theologie bachelareus Capellanus domesticus predicti Reverendi patris in

¹ interlined.

sedili pro Curato assignato sedens preces divinas ac psalmos quosdam selectos et Capitula legit (vizt.) psalmos 24, 27, et 84 ac sextum Capitulum secundi libri Chronicorum, et partem decimi capituli Evangelii secundum Johannem (vizt.) versus 21 ad finem eiusdem,
 5 eisque finitis, prefatus Reverendus pater suggestum ascendit ac (hymno prius decantato) super hoc textu in decimo nono Capitulo Evangelii secundum Lucam versu 46 verbis sequentibus sumpto vizt. *Domus mea* etc. predicavit et verbum Dei populo ibidem in numero copioso congregato debite exposuit. Qua quidem Cantione
 10 finita, dictus Reverendus pater preces deo fundebat tenoris sequentis (vizt).

Blessed be thie name (O lord our God) for that it hath pleased thee to have thie habitation among men and to dwell in the assemblies of thie servantes ; And blesse, wee beseech
 15 thee, this dayes action vnto vs, and prosper thou the worke of our handes vppon vs, prosper thou our handie worke : Blesse this honorable and reverend familie, and the owners thereof, into whose myndes thou didst put it to have this place dedicated to thy holy name, and consecrated vnto thie blessed
 20 service. Blesse them (good Lord) and all theirs, and blesse them with increase of posterity. Be with them in their goinge out and cominge in from this tyme forth for evermore : Make them trewly thankfull vnto thee for all thie blessinges vppon them, and perticularly for this, for that thou being soe great
 25 and glorious a God, the onely Lord of Heaven and earth, hast vouchsafed ¹to accept¹ this their bounden duety of dedicatinge themselves and this place to thie holie woorshipp and service. And grant (good Lord) that they and their posterity after them, as thie faithfull servantes and honourable
 30 owners of this house, may from tyme to tyme serve thee in this place, to the comfort of their owne soules, and the everlasting praise of thie glorious Maiestie through Jesus Christ our Lord and onely saviour : To whome with thee ô father, and the holy spirit be all honnour and glory world
 35 without end. Amen.

Eisdemque finitis populum congregatum cum benedictione dimisit.

^{1—1} *Interlined.*

XII.

CONSECRATION OF THE CHAPEL AT LINCOLN'S INN BY DR. GEORGE MOUNTAIN, BISHOP OF LONDON, ON ASCENSION DAY, MAY 22, 1623.

5 <Dr. Mountain's London Register cannot be found, and the only source available is the imperfect text printed below from the Bodleian Library, Oxford, MS. Tanner 176. fo. 133. The writing, Mr. Madan thinks, may be between 1630 and 1640. The transcript has been made by Mrs. New.>

/NEGOTIUM CONSECRATIONIS NOVÆ CAPELLÆ [f. 133 INFRA LINCOLNES INNE.

Die Jouis in festo Ascensionis domini existente vicesimo secundo die mensis Maij anno domini 1623. inter horas octauam et vndecimam
15 ante Meridiem eiusdem diei. Reuerendus Pater dominus Georgius permissione divina London. Episcopus. Capellam infra Hospitium comuniter vocat'. Lincolnes Inne iuxta vicum communiter vocat'. Chancerie Lane in Suburbij Ciuitatis London. suarum London. dioceseos et Jurisdictionis (noviter erectam ac decenter et ornatè ex-
20 structam) benedixit et extruxit eamque in honorem perpetuum et servitium Dei omnipotentis dicauit.

Modus autem procedendi in huiusmodi negotio talis fuerat vt sequitur.

Reuerendus in christo pater antedictus cum multis reuerendis et
25 venerabilibus viris accomitatus ad ostium capellæ consecrandæ accessit cui venerabiles viri, Th. Sp. Rich. Di. Egi. T. armigeri domini (vnacum alijs) hospitij prædicti et W. R. vnus Jurisconsultorum hospitij prædicti et significarunt sese in honorem perpetuum et Servitium Dei omnipotentis et vsum commorantium in Hospitio
30 prædicto dictam capellam erigi et extrui curasse super proprijs suis terris et cum suis proprijs sumptibus: Et Juri suo in eadem cesserunt et tam nominibus suis quam nominibus omnium aliorum in hac parte interesse habentium, capellam prædictam deo omnipotenti, et summæ, sanctæ et indiuiduæ Trinitati vnanimi consensu et assensu
35 obtulerunt dederunt et donaverunt et in signum libere donationis huiusmodi clauēs capelle predictæ eidem Reuerendo patri presentarunt et tradiderunt humiliter petentes vt dictus Reuerendus pater

capellam predictam ad honorem perpetuum et servitium Dei omnipotentis et commorantium in Hospitio predicto dicaret et consecraret. Quibus sic factis Reuerendus pater solus capellam vacuam (decenter extructam) intrauit astante iuxta fores cetu presentium et
 5 adspiciente: Ipseque in ipso limine ad introitum dixit et benedixit loco ad hunc modum videlicet.

I was glad when theie said vnto mee; wee will goe into the house of the lord.

Peace bee within these walles and prosperitie within theis
 10 dores: Because thou art a house for the Lord our God wee will seeke to doe thee good. I haue chosen and sanctified this place that my name maie bee here for euer, and mine eies and mine heart shall bee there perpetuallie.

Tunc paulatim procedens Reuerendus pater, genibus flexis et
 15 manibus versus Orientem in celum levatis, huiusmodi Orationem solus habuit videlicet.

O eternall Godd mightie in power and of incomprehensible Maiestie whoe fillest bothe heaven and earthe with thy glorious presence and therefor canst not bee contained within
 20 anie the largest circuite, muche lesse within this narrowe Roome, for the consecration whercof wee are nowe Assembled: notwithstandinge because it hathe pleased thee to promise thine espetiall presence in that place where two or three shalbee gathered together in thie name and for thine honour:
 25 Wee doe heare in all humilitie and readines of heart wholie deuote and dedicate this place this day for euer vnto thee, vtterlie separatinge it from henceforthe from all profane and domesticall vses or affaires, and are bold to consecrate it <<> to thie service onelie) for hearinge thie word and celebratinge
 30 the Sacrament of the lords supper and offeringe upp the sacrifices bothe of praier and thankesgiuinge: And althoughe (miserable wretches as wee are) wee bee altogether vnworthie to appointe anie earthlie thinge to soe greate a maiestie, and I the most vnfit of all thie Ministers to appeare before thee in
 35 soe honorable a seruice: yet wee most humblie beseeche thee to forgett and forgiue our manifold sinnes and/ to [133b. bee presente amongst vs in this Religious action, vouchsafe to accepte it gratuslie at our handes, blesse it with happie successe, and because thy holie word is here to bee preached,
 40 and thy holie Sacrament of the Lordes Supper¹ here to bee administred: Lord giue a blessinge to thie holie Word and Sacrament soe oft as thie servants shalbee here partakers of them: And Wee beseeche thee O Lord receiue the prayrs

¹ *A word of five or six letters blotted out.*

and supplications of vs here assembled at this presente, and of all others whoe hereafter entringe into this hallowed place shall call upon thee, and giue bothe them and vs grace, whensoever Wee come into this thie place and house of
 5 residence to bringe hither cleane thoughtes, pure heartes, bodies vndeified and mindes sanctified, to washe our handes in innocencie, Good Lord and then to come to thine altar that soe wee maie present vnto thee bothe our soules and bodies as holie temples of thie spiritt within this little temple to the
 10 glorie of thy holie Name, and accomplishment of our desires through Jesus Christ, to whom with the Father, etc.

Deinde Reuerendus pater antedictus convertens se ad congregationem ad fores Capellæ adhuc stantem ipseque astans in conspectu congregationis capellam prædictam consecrauit, legendo publice
 15 schedulam dedicationis et consecrationis siue sententiam in scriptis conceptam et per Vicarium suum in spiritualibus generalem tunc sibi porrectam et traditam verbis sequentibus videlicet.

In Dei Nomine Amen. Cum Reuerendi et venerabiles Viri Juris-
 20 consulti ac studentes in hospitio communiter vocato Lincolnes Inne iuxta vicum communiter vocatum Chancerie Lane in Suburbij Ciuitatis London.strarum Lond. dioces. et jurisdictionis notorie situ et situato pia et religiosa deuotione ducti hanc capellam in Hospitio prædicto continentem inter muros eiusdem in longitudine ab oriente versus Occidentem Sexaginta octo pedes vel eo circiter et in lati-
 25 tudine ab Aquilone versus Austrum quadraginta et vnum pedes vel eo circiter ac fabricam quandam cum scalis siue gradibus pro accessu siue introitu ad eandem super proprijs eorum terris cum suis proprijs sumptibus in honorem Dei et vsum Jurisconsultorum studentium et commorantium nunc et in futurum in eodem noviter iam erexerint ædificaverint et construxerint, eandemque capellam
 30 sacra mensa, pulpito, sedibus convenientibus, campana aliisque necessarijs ad diuinum cultum sufficienter et decenter ornauerint et extruxerint, nobisque supplicaverint vt nos autoritate nostra Ordinaria et Episcopali pro nobis et Successoribus nostris dictam capellam
 35 ac alia premissa ab omnibus vsibus pristinis, communibus et prophanis quibuscunque separaremus et in vsus sacros et diuinos dedicaremus et consecraremus.

Nos igitur Georgius permissione diuina London. Episcopus pio et Religioso desiderio dictorum Reuerendorum et venerabilium
 40 virorum¹ in hac parte fauorabiliter annuentes ad consecrationem huius capellæ sumptibus Reuerendorum et venerabilium virorum prædictorum (vt præfertur) de nouo erecte, edificate, constructe et adornate, autoritate nostra Ordinaria et Episcopali procedentes hanc capellam et totam fabricam et ingressus eiusdem ac scalas siue gradus dictæ
 45 capellæ prout impresentiarum constructa existunt, ac alia premissa ad dictam capellam spectantia ab omni communi et prophano vsu in

¹ A line erased.

- perpetuum separauimus ac sic separata esse attestamur per presentes. Ac insuper eadem autoritate nostra Ordinaria et Episcopali pro nobis et successoribus nostris Licentiam et facultatem in domino concedimus, ad rem diuinam in capella prædicta faciendam, nempe
 5 preces publicas, et sacram Ecclesiæ Anglicanæ Liturgiam/ [f. 134 recitando, verbum Dei sincere proponendo et predicando, et sacramentum sacræ Eucharistie siue cœnæ domini in eadem ministrand. et tam presbitero iuxta morem et ritum Ecclesiæ Anglicanæ canonice Ordinato in eadem capella deseruituro preces diuinas dicend.
 10 ceteraque premissa faciend. ¹ceteraque premissa faciend¹ quam dictis Reuerendis, etc. commorantibus in Hospitio predicto preces diuinas in dicta capella et conciones ibidem factas audiend. ceteraque premissa percipiend. plenam in domino concedimus potestatem, eandemque capellam quantum in nobis est et de jure, legibus et
 15 statutis ac Canonibus huius regni Angliæ possumus et nobis licet in honorem dei et sacros dictorum etc. in hospitio predicto commorantium vsus nunc et in futurum per nomen Capellæ sancte et indiuiduæ Trinitatis in Hospitio de Lyncolnes Inne consecramus et sic nuncupamus et nominamus ac sic assignat. consecrat. nuncupat. et
 20 nominat. esse, ac in futuris perpetuis temporibus remanere debere, palam et publice pronuntiamus, decernimus et declaramus. priuilegijs insuper omnibus et singulis in ea parte vsitat. et requisit. capisti consecratis de Jure competentibus hanc capellam ad omnem Juris effectum munitam esse volumus, et quantum in nobis est et de jure
 25 possumus sic munimus et stabilimus per presentes : absque prejudicio tamen vlllo et saluo semper iure et interesse ecclesiarum parochialium sancti Dunstani in Occidente London. et Rectorum, Vicariorum, Curatorum et guardianorum ecclesiarum predictarum et aliorum ministrorum earundem pro tempore existentium, ac omnium aliarum
 30 Ecclesiarum quarumcunque in quarum parochijs hospitium predictum vel limites eiusdem, aut aliqua inde pars sita et situata existunt, in omnibus et singulis oblationibus, obventionibus, vadijs, feodis, proficuis, priuilegijs, juribus et emolumentis Ecclesiastiis quibuscunque Ordinarijs et extraordinarijs eisdem respectiue debitis vel consuetis ac infra
 35 precinctum hospitij predicti orientibus et provenientibus et ad dictas Ecclesias de jure vel consuetudine quoquo modo spectantibus et pertinentibus Rectoribus, Vicarijs, Curatis, gardianis et alijs ministris earundem Ecclesiarum in tam amplis modo et forma prout eisdem debebantur ante hanc nostram consecrationem huius capellæ Quæ
 40 omnia et singula premissa quantum in nobis est et de jure possumus pro nobis et Successoribus nostris sic decernimus et stabilimus per presentes.

Geo. London.

Quibus finitis convocabatur. . . .

XIII.

CONSECRATION OF THE CHAPEL OF WYKE-
CHAMPFLOUR IN THE PARISH OF BRUTON
IN SOMERSET, BY DR. ARTHUR LAKE,
BISHOP OF BATH AND WELLS, ON SUNDAY,
JULY 18, 1624.

<British Museum, Harl. MS. 3795, fo. 9. It has been edited also by Thomas Hearne in John Leland's *Collectanea*, London, B. White, 1774. vol. iv. (signature, iii.) p. 384. There is no record of this business in the Bishop's Register at Wells. The transcript has been made by Mr. J. A. Herbert. The hand is of the end of the seventeenth century.>

THE CONSECRACION OF THE CHAPELL OF WYKE- [f. 9.
CHAMPFLOUR IN THE PARISH OF BREWTON IN
SOMERSETSHIRE BY ARTHUR (LAKE) LORD BISHOP
OF BATH AND WELLS. JULIJ 18^o. 1624.¹ COMPARED
WITH 2 OTHER MSS.²

In Dei Nomine, Amen. per præsens publicum Instrumentum cui libet evidenter appareat, et sit notum, Quod die dominico viz: decimo octavo die mensis Julij, Anno Domini juxta computationem Ecclesiae Anglicanae Millesimo Sexcentesimo Vicesimo Quarto, Regnique Illustrissimi in Christo Principis, ac Domini nostri Jacobi, dei gratiâ Angliæ Franciæ et Hiberniæ Regis, fidei defensoris etc: Vicesimo Secundo, et Scotiæ Quinquagesimo Septimo inter horam octavam et nonam ante meridianas³ ejusdem diei, in presentia mei Willielmi Woodhowse Artium Magistri Notarij publici, Reverendus Pater, ac Dominus Arthurus providentia divinâ Bathoniensis et Wellensis Episcopus, immediatè eum sequente discreto viro Henrico Southworth Armigero, Domino Manerij de Weeke Champflower alias Wyke Chaumflore Comitatus Somerset ac Dioecesis nostræ prædictæ, eumque concomitantibus venerabilibus viris Timotheo Revett Sacræ Theologiæ Professore, Archidiaconatus Bathoniensis, Archidiacono, Roberto Gorge Milite, Hugone Halswell, et Edwardo Byssse seniore Armigeris, cum multis alijs Generosis et discretis personis, ab Hospitio dicti Henrici Southworth sito et scituato in Villâ de

¹—¹ This heading in another hand, most likely that of Sancroft.

²—² The same hand, but in fainter ink.

³ Altered from "-am."

Weeke Champflower prædicta, ad Capellam sive Oratorium per eundem Henricum in dictâ villâ noviter erectam et ampliatam more solenni progrediebatur. In cujus Capellæ introitu sive porticu gradum paulisper sistenti, a dicto Henrico Southworth, cum quâ
 5 decuit Reverentiâ, supplicatum est in hæc verba :

Reverend Father in God, whereas auntiently and time out of mind in this place there hath been a Chappell provided for Celebration and Observation of divine Service, appointed for the Inhabitants of the Hamlett or Village of Weeke Champ-
 10 flower, alias Wyke Chaumflore to repair vnto, and to serve God in, which by reason of the Ruines, and the great decays thereof I have pulled downe and wholly reedified, and built anew, as now it is; And have also provided Ornaments necessary (according to the Rites of our Church) to be used
 15 for the solemnization of Divine Service, to the setting forth of Gods Glory therein; my humble suite and desire to your good Lordshipp now is, That you will be pleased out of your religious Care, to Consecrate this place, with all the Ornaments thereof, being such as I have provided only for the solemniza-
 20 tion of divine service in this place.

A quo hujusmodi responsum accepit.

If this be your desire, you must first make an Oblation of the place vnto God, and devote it wholly to his Service.

Ad Quod sic replicavit dictus Henricus.

I am right willing so to doe, and for that end and purpose
 25 only have I built it. And here, (O Lord) out of my temporall Goods, which thou out of thy great and infinite mercy hast given mee, I (in greatest humility of heart) humbly offer this place, with the Ornaments which I have provided therfore to
 30 be consecrated soly and wholly to thy service. And therefore I divest my selfe of all or any right which heretofore I have had in them: ¹And in your Lordship I invest the Church totally, and perpetually with the Right, and possession of them.¹

35 /Cui Dominus Episcopus, [f. 96.

Seeing you have set out this place for Gods service, and are desirous it shall be thereunto consecrated, I will in Gods name take possession of it for his Service.

Et sic fatus, genua flectens, personas præsentēs, vt secum simul
 40 orarent, rogavit, Collectam repetens;

Prevent vs O Lord in all our doings with thy most gracious favour, and further vs with thy continuall helpe, that in all our

¹—¹ This sentence is inserted at foot of page, in Sancroft's hand.

works begunn, continued and ended in thee, wee may glorify thy holy name ; and finally by thy mercy obtaine everlasting life through Jesus Christ our Lord, Amen.

Quâ finitâ semet erigens ostium Capellæ (quod antea clausum erat) aperuit, solusque intrans, et post se claudens ostium, sic locutus est.

Peace be to this Howse ;

in quâ cum paululûm temporis permansisset, revertens, Ostium rursus aperuit, et multitudinem extrastantem, vt intraret, verbis invitavit
10 hisce :

you may now in Gods Name enter into Gods Howse, that wee may goe on to consecrate it to his Service.

Simulque inter intrandum versiculum septimum Psalmi Vicesimi Quarti repetijt.

15 Lift vp your Heads O yee Gates, and bee yee lift vp yee everlasting doores, and the King of Glory shall come in.

Sequente autem Multitudine (modo et forinâ prærecitatis) intra Cancellos dictæ Capellæ progrediens, in Sellâ ibi satis commodè positâ consedit, et dictum Henricum Southworth jussit Ornamenta, 20 Cæteraque ad vsum dictæ Capellæ a se parata et seposita, sibi exhibere ; Qui primûm exhibuit mensam solemnizando sacrosancto Cœnæ dominicæ Sacramento dedicatam, Cuj, manum imponens dictus Reverendus Pater, dixit,

What is consecrated to God, let no man profane.

25 Tunc obtulit dictus Henricus dicto Reverendo Patri reliqua Ornamenta, et Libros in Catalogo Indenturæ Donationis per eundem Henricum dicto Reverendo Patri postea tradito, specificatos, quorum singula cum acciperet dictus pater in mensam prædictam deposuit, et manum, singulis sic depositis imponens, verba Consecrationis præfatæ
30 pronunciavit, nempe,

What is consecrated to God, let no man profane ;

Quibus peractis dictus Reverendus Pater Conciunculam habuit de Consecratione Templorum, et rerum sacrarum, in quâ exposuit verba Apostolj in hunc ferè modum.

35 That things were consecrated to God by the { Word, and
Prayer.

And touching the word there can be no quæstion. For in the Law, Leviticus: cap: 19. God commandeth to reverence his Sanctuary, and in the Prophett calleth the Temple his House of prayer. In the Gospell Jo: 2. Christ alledgeth the place
40 of the Prophett, and according to it reformes the Temple. The Apostle biddeth the Hebrews not to forsake τὴν ἐπισυναγωγὴν, we render it Assemblyes, but it is meeting

in a Synagogue¹ to the place of divine worship : But writing to the Gentiles St Paul. 1. Cor : 11. contradistinguisheth Ecclesiam to Private Howses. In the Acts these places are called *προσευχαλ*. Add hereunto the practice from the
 5 beginning of the world, continued in all ages following ; the Imperiall Constitutions, and Canons / of the Church, [f. 10. prescribing the fabricke of such places. There can be no Question then of the first part of sanctification God's word and will.

10 But what we doe according to Gods Ordinance, wee must pray, that in doing of it, wee may have² Gods Blessing ; that our Hope may be as well exercised, as our Faith is assured. Let vs then come to the second part of Consecration, humble, and hearty prayer vnto God.

15 Deinde dictus Reverendus Pater genua flectens, publicè legit præcationis formulam quæ sequitur.

Most Glorious, most mercifull God and Fathre, Thou wert in this place, and we were not aware ; therefore hath thy Sanctuary been polluted, this hath been neglected as a
 20 prophane Howse. Thou hast stirred vp the spirit of thy servant, hee recalleth to mind how reverend this place was : His Heart thou hast moved to delight in these sacred stones ; it grieved him to see them in the dust. Therefore hath he offered willingly ; he hath prepared it decently for thy service.
 25 Bee mercifull wee beseech the O Lord to the by-past neglect, and lay not that prophanation to our charge. By thy Grace repaire the ruines of his spirituall Temple, that by his Guifts hath repaired this materiall : multiply thy blessings vpon him and his, both in this life and that which is to come. And as
 30 for this Howse wee beseech thee o mercifull Father to returne to it againe vpon the Arke of thy strength, our Saviour Jesus Christ. And let that thy gracious presence be testified therein vnto vs by the powerfull Operations of the Holy Ghost. Blessed Spirit revive the Divine Oracle, and Altar in
 35 this place ; let thy word read here be a light to our feet and a Lanterne to our steps, and let the Liturgie that shall be said here be a Sacrifice of a sweet smell acceptable vnto Thee. Let all that begg pænitently favour here have Remission of their sinns : and let them receive all expedient blessings by
 40 devoutly begging them here. Let all that come into this Howse in the multitude of thy Mercyes, and in thy feare worshipp in this holy place, have a comfortable experience,

¹ Both he, and S. James writing to the Hebrews give the Name of a Synagogue—: added in m. in same hand as title, most likely Sancroft's.

² "h" altered from "s."

that this is nothing els but the Howse of God, and this is the Gate of Heaven. Blesse Lord by mee, whom thou hast appointed to blesse in thy Name ; and let the words which I have prayed be neare vnto Thee, O Lord our God, day and
 5 night, that thou may'st hallow this place, and thine Eyes, and thy Heart be there continually, even for the meritorious intercession of our Blessed Saviour, To whom with Thee and the Holy Ghost be all honour and Glory world without end. Amen.

10 Quâ finitâ, semet erigens, et in Sellâ rursùm considens, sic fatus est.

How reverend now is this place? Surely it is nothing els but the Howse of God, it is the Gate of Heaven. Wherefore whosoever henceforward approacheth this place, Let him put
 15 off his Shooes, that is, his Earthly Cogitations, and Affections, assuring himselfe that the ground wherevpon he treadeth is Holy Ground.

/Postea Schedulam a me Notario publico prædicto in [fol. 10b. manus suas venerabiles porrectam, Sententiam Consecrationis Capellæ prædictæ continentem, subscripsit, et subscriptam Mihi præfato Notario
 20 publico tradidit, vt publicè legeretur, et vt inter Monumenta in Archivis suis custodienda¹ reponeretur, indeque et de prædictis Acta conficerentur in perpetuam rei memoriam, mandavit, et postulavit. Cujus quidem sententiæ tenor sequitur, et est talis.

25 In Dei Nomine Amen. Cum nobis supplicatum sit et declaratum, ex parte discreti, et in Christo dilecti Henricj Southworth de wells Comitatus Somerset Armigeri Domini Manerij de weeke Champflower, alias wyke Chaumflore comitatus prædicti, Quod ab antiquo et a Tempore, cujus contrarij Memorja hominis non existit, fuerit Ecclesia
 30 sive Capella in villâ sive Hamlettâ de weeke prædicta, ad quam Inhabitantes infra dictam Hamlettam seu Villam de weeke Champflower, alias wyke Chaumflore, per totum tempus prædictum accesserint, et ibidem Sacris publice interfuerint, et Deo inservierint : Et Quod domus sua infra Villam sive Hamlettam de weeke Champflower, alias wyke Chaumflore prædictam vnâ cum habitationibus
 35 Villanorum Tenentium suorum in dictâ Villâ habitantium, adeò longè distet ab Ecclesiâ parochiali de Brewton, diocesis nostræ Bathoniensis et wellensis, ac comitatus Somerset prædicta, vt ad Sacras Preces, et verbi divini prædicationem, secundum Leges hujus inclyti Regni Angliæ, in dictâ Ecclesiâ audiendum, et Sacrosanctum Cœnæ dominicæ Sacramentum dicti villani commodè præsertim Tempore Hiemali, propter viarum incommoditatem, et locorum distantiam accedere non possint: Et Quod Capella prædicta per aliquod Tempus collapsa pœnitus
 40 et destructa, nunc curâ et sumptibus dicti Henrici Southworth Armigeri constructa de novo, re-ædificata et ampliata fuerit : Et propterea cum

¹ m erased after custodienda.

supplicatum sit, vt Nos Capellam per eundem Henricum jam noviter (vt prædicitur) constructam, reædificatam et ampliata in dictâ villâ de weeke prædictâ consecrare velimus, in quâ dictus Henricus et Inhabitantes existentes pro Tempore possint divinis Officiis, pro more antiquo
 5 interesse, et Sacramenta recipere: Nos Petitioni dicti Henrici annuentes, et deferre volentes, hanc Capellam jam noviter constructam, reædificatam et ampliata, divino cultui, et divinorum celebrationj, Ac tam ad Sacramenta, et Sacramentalia in eâdem ministranda, Quàm ad divinas preces Deo fundendas, et verbum Dei purè et
 10 sincerè proponendum et prædicandum, et Demortuos inhumandos et sepeliendos, Ac Cætera omnia Sacra et divina perficienda, quæ de Iure divino, ac etiam Legibus, sanctionibus, et Constitutionibus Ecclesiæ Anglicanæ in hac parte requisita sunt et necessaria. In Dei honorem et pro salute animarum, et vsu omnium in eâdem Villâ sive Hamlettâ
 15 de weeke prædictâ habitantium (Quantum in Nobis est, et de Iure, Legibus, et Statutis hujus inclyti Regni Angliæ possumus, et Nobis licet) consecramus, et per Nomen Capellæ Sanctæ et Individuæ Trinitatis, ac¹ de¹ weeke Champflower, alias wyke Chaumflore Diocesis Bathoniensis et wellensis et Comitatus Somerset prædictâ dedicamus, et sic dedicatam consecratam et Assignatam esse, et in futuris
 20 Temporibus perpetuis remanere debere palàm et publicè pronunciamus et declaramus; et per Nomen prædictum perpetuis futuris temporibus nominandam et appellandam fore decernimus, et sic per præ- [f. 11. sentes nominamus; In Nomine Patris, Filij et Spiritûs Sanctj; Salvis semper Iuribus Ecclesiæ parochialis de Brewton prædictæ et Curati
 25 ibidem, quorum dignitati, Libertati, Consuetudinibus, redditibus, Commoditatibusve, quibuscunque hac nostrâ Consecratione hujus Capellæ, sive Oratorij, in nullo præjudicare, vel derogare intendimus. In Cujus rei Testimonium Sigillum nostrum Episcopale (quo in Similibus vtimur) et manum nostram præsentibus apposuimus, Die Dominico
 30 existente, Decimo octavo die mensis Julij, Die viz: Consecrationis Capellæ prædictæ, Anno Regni Domini nostri Jacobi Dei Gratia, Angliæ, Franciæ, et Hiberniæ Regis, Fidei defensoris etc: Vicesimo secundo, et Scotiæ Quinquagesimo Septimo, Anno Domini Millesimo
 35 Sexcentesimo Vicesimo quarto, et Consecrationis nostræ Anno octavo. Hâc lectâ Reverendus Pater prædictus² verba, aut in hunc ferè sensum protulit.

Se(e)ing wee have now dedicated this Howse vnto Gods Service; wee cannot doe better, then while we are here
 40 assembled to put it to that vse, and present as it were a first fruit of divine Service, in hope that it will be continued by the meanes of those who have desired the Consecration.

Quibus dictis recitatæ sunt preces publicæ, cum Psalmis, Capitibus, Epistolâ et Evangelio præsentî Consecrationi Congruentibus, dicto Reverendo Patre ministrante, Richardo Hadlie, et Thoma
 45

¹ ac underlined and de interlined above it in Sancroft's hand.

² MS. "pdict]" <blunder for "sequentia"?>

Woodyeate Artium Magistris, Capellanis ejus præsentibus et assistentibus ; et pro Collectâ recitabatur hæc precatio.

O incomparable Deity, and most Glorious Majesty, Thou dwellest in light, which no man can attaine vnto. Thou fillest
 5 Heaven and Earth, yet dost thou vouchsafe to grace these Earthly Mansions with thy Sacred Presence ; Here art Thou pleased to entertaine a Communion with vs sinfull men. Wee beseech Thee o Lord so to cloath all that shall doe thee service in this place with Holynesse beseeming thy Howse, that their
 10 devotion may be alwayse acceptable vnto Thee. Let not the Entercourse be ever intercepted of thy Grace descending vpon them, and their Sacrifice ascending vnto Thee. And after they have religiously testified their Royall Priesthood here on earth, let them have the honour to sacrifice before thy throne,
 15 Laud, Honour, and Glory to Thee for ever in Heaven. Amen.

Finitis Precibus Reverendus Pater suggestum conscendens Concionem habuit, quâ ea quæ ad negotium, quod tunc præ manibus habebat, pertinent, abundè explicavit, versum tricesimum Cap :
 20 decimi noni Levitici : interpretans, *ye shall keepe my Sabbaoths, and reverence my Sanctuary, I am the Lord.*

Finitâ Concione, dictus Reverendus Pater ad Sacram mensam accedens Sacrosanctum Cœnæ dominicæ Sacramentum, secundum formam in Ecclesiâ Anglicanâ vsitatam summâ cum gravitate, et
 25 sanctimoniâ solemnizavit.

/Posteaque ad Cœmeterium sive locum sepulturæ cum toto suo [f. 116. Comitatu modo superius descripto, deductus est, vbi postquam Circum totius Loci Ambitum processu satis decoro obambulasset, Circum
 30 (mutatis tantummodo mutandis) et Oblationem per præfatum Henricum Southworth Indenturæ Donationis, et Schedulæ annexæ Nomina Ornamentorum superius oblatorum et consecratorum (vt prædicitur) continentis et specificantis, dictus Reverendus Pater Oratiunculam habuit de vsu et Consecratione Cœmeteriorum, quam cum finivisset,
 35 mandavit Magistro Woodyeate Capellano prædicto vt legeret vicesimum tertium Caput Genesæ, Quod cum sonorâ et intensâ voce legisset, dictus Reverendus Pater, alteram precationis formulam, in scriptis conceptam, et a me Notario publico præfato in manus ejus venerabiles traditam legit, et statim populum cum vsitatâ Benedictione,
 40 et divini nominis invocatione dimisit, cujus precationis formula talis erat.

Blessed Saviour, Thou hast redeemed as well our Bodies, as our Soules, Thou hast knitt even this our mortall part as inseparably vnto Thee, as thy selfe art knitt inseparably
 45 vnto the Nature of man. To assure to† testify this Thou
 CONSECR. H

dost in Baptisme make our Bodyes Temples of thy holy Spirit, and in the Eucharist dost feed them also with the food of everlasting life, yet art thou pleased, that in conformity vnto Thee, for awhile our Soules shall lay aside these Earthly
 5 Tabernacles, and that which was made of dust should be turned into dust againe, and rest in the grave: But rest in peace, and rest in hope, because the reliques of thy servants Mortality are always accompanied with the pledges of your¹ Immortality, and are not only Bodyes of men, but of thy
 10 saints also. Wee beseech thee for this parcell of ground now sett apart to be a sacred Dotor, that it may be a Monument to the Living, and remember them, that they have no abiding place in this world, and a monument² to the Dead to keepe theire resting place from being prophaned by irreligious vse.
 15 Let the nearennesse of this place to thy howse, in witnessse of the Deads Communion with the Living, and the common Condition of thy Church, prepare vs to come with more Reverence before Thee, and let the piety which we learne in thy Howse preserve vs from ever violating this place. Finally
 20 grant that this may be a place of comfortable repose to all that shall sleep therein, and that they may wait in hope, till the Time of their change shall come. The Time when that which is sowne here in Corruption shall be raised in Incorruption, that which is sowne in dishonour shall be raised againe
 25 in Glory, that which is sowne in weaknesse shall be raised in Power, that which is sowne a Naturall shall be raised a Spirituall Body. In the meantime grant, that all wee which live may have our con/versation in Heaven, and thence looke for {f. 12. our Saviour the Lord Jesus Christ, who shall change our vile
 30 Bodyes, and make them conformable to his Glorious Body, according to the working wherby he is able to subdue all things vnto himselfe. To whom with the Father and the Holy Ghost, for these and all other his Mercyes wee render as we are most bouden^t all humble and hearty thanks this Day and
 35 evermore. Amen.

Vltimò Schedulam Sententiam Consecrationis dicti Cœmiterij continentem subscripsit: subscriptam publicè legit Mihique præfato Notorio^t publico tradidit, vt inter Registra in Archivis suis reponeretur in perpetuam rei Memoriam. Cujus etiam Sententiæ tenor sequitur,
 40 et est talis.

In Dei Nomine Amen. Nos Arthurus Providentiâ divinâ Bathoniensis et Wellensis Episcopus piæ et honestæ petitioni discreti et in

¹ Added in margin in same hand as title, perhaps Sancroft's.

² muniment interlined in same hand as title, over monument, which is partly underlined.

Christo dilecti Henrici Southworth de Wells Comitatus Somerset
 Armigeri Domini Manerij de weeke Champflower alias Wyke
 Chaumflore dicti Comitatus deferre volentes Hanc Terræ parcellam
 5 longitudine, et Quadraginta octo pedes plus minus a Septentrione ad
 Austrum in latitudine Continentem, commodè et decenter circum-
 septam, A pristinis et alijs quibuscunque vsibus communibus, et
 10 prophanis separandum fore decernimus, juxta petitionem in hâc
 parte factam. Ac eandam Terræ parcellam in Cœmeterium sive
 locum sepulturæ corporum demortuorum in villâ de weeke Champ-
 flower, alias wyke Chaumflore Comitatus Somerset prædictâ (Quantum
 in nobis est, et Legibus, statutis, et canonibus hujus incltyti Regni
 Angliæ possumus, atque Nobis licet) autoritate nostrâ Episcopali
 15 dedicamus et consecramus, et in vsum tantummodo prædictum
 habendam, et tenendam, Novumque Cœmeterium Capellæ Sanctæ
 et Individuæ Trinitatis de wyke Champflower, alias wyke Chaumflore
 comitatus Somerset prædictâ deinceps ¹in perpetuum¹ in perpetuum
 nuncupandam et appellandam fore, eidemque Capellæ annectandam
 fore decernimus, et ad omnum Iuris effectum volumus, In Nomine
 20 Patris, Filij, et Spiritus Sancti. Salvis semper Iuribus Ecclesiæ paro-
 chialis de Brewton, Diocesis nostræ Bathoniensis et Wellensis, ac
 comitatus prædicti, et Curati ibidem, quorum dignitati, Libertati, con-
 suetudinibus, redditibus, commoditatibusve quibuscunque/ hâc [f. 12b.
 nostrâ consecratione hujus Cœmeterij in nullo præjudicare intendimus
 25 vel derogare. In Cujus rei Testimonium Sigillum nostrum Episcopale
 (quo in Similibus vtimur) et manum nostram præsentibus apposuimus
 Die Dominico existente, Decimo octavo Die Julij, Die viz : Consecra-
 tionis Capellæ et Cœmeterij prædictorum. Anno Regni Domini nostri
 Jacobi, Dei Gratiâ Angliæ, Franciæ et Hiberniæ Regis, Fidei
 30 defensoris etc : Vicesimo secundo, et Scotiæ Quinquagesimo Septimo
 Anno Domini Millesimo Sexcentesimo Vicesimo Quarto, et Conse-
 crationis nostræ Anno octavo.

Acta fuerunt hæc omnia et singula, prout supra scribuntur et
 35 recitantur sub Annis Domini Regnique Regis, Mense, die,
 et loco respectivè prædictis.

Et Nos Arthurus providentiâ
 divinâ Bathoniensis et Wellensis
 Episcopus antedictus, in majo-
 rem fidem et testimonium præ-
 40 missorum omnium et singulorum
 huic præsentî Instrumento sub-
 scripsimus, illudque sigilli nostri

Et Ego Willielmus Woodhouse
 Diocesis Wigorniensis auctori-
 tate sufficienti Notarius publicus
 antedictus, qui petitionibus præ-
 dictis et Responsionibus ac Sche-
 dularum sivè sententiarum respec-
 tivè prædictarum lecturæ, Con-

^{1—1} *Scored through.*

Episcopalis appensione commu-
niri fecimus.

Arthur Bathoniensis et
Wellensis.

5

10

15

20

cioni, divinis precibus et preca-
tionibus superius recitatis cæter-
isque præmissis omnibus et
singulis dum sic (vt præmittitur)
sub Annis Domini, Regnique
Illustrissimi principis Domini
nostri Jacobi, Die Mense et loco
prædictis agebantur¹ et fiebant,
præsens personalitè interfui,
Eaque omnia et singula modo
et formâ prout specificè recitantur
fieri et haberi vidi, scivi, et audiui;
Ideo hoc præsens publicum Instru-
mentum exinde confeci, et in hanc
publicam et authenticam formam
redegi, signoque nomine, et cog-
nomine meis in fidem et Testi-
monium præmissorum omnium
et singulorum, rogatus ad hoc
specialitè et requisitus.

¹ *Altered from* agetebantur.

XIV.

THE CONSECRATION OF ST. CATHERINE CREE BY DR. WILLIAM LAUD, BISHOP OF LONDON, ON SUNDAY, JANUARY 16TH, 1630-31.

5 <This consecration, from its political consequences, rivals in importance the consecration by Dr. Andrewes of Jesus Chapel, Peartree. There is, however, no account of it in Dr. Laud's Register, so that the following description is taken from two several sources ; one, William Prynne's *Canterburies Doome*, and the other, the *History of the troubles*
10 *of William Laud*, edited by Henry Wharton. The language used by Prynne must be excused.>

<William Prynne, *Canterburies Doome*, London, Macock and Spark, 1646, p. 114. The sentences in italics at the beginning of paragraphs are in the original in the margin.>

15 *His Innovations in consecrating Churches and Chappels after the Popish manner.* We shall next proceed to other Innovations of this nature, somewhat different from the former, to wit, to his Consecrating of Churches and Chappels after the popish manner, wherein the case stands
20 briefly thus. The *Pope* and his Romish Prelates had in time of ignorance and superstition for their own proper lucre, introduced solemn consecrations of Churches, Chappels, with all furniture belonging to them, and appropriated these Fopperies to Bishops, as a jurisdiction peculiar to
25 them alone ; though we reade in Scripture, that the Tabernacle and all the furniture thereto belonging was consecrated only by *Moses*, and the Temple at Jerusalem by King *Solomon*, the chief temporall Magistrates ; not by *Aaron* or the High Priests, as they were among the *Romans* by the
30 Senate. These formes of consecrations, full of Ethnicall ridiculous superstitions, exorcismes, and conjurations, were contained only in Roman *Pontificals*, *Missals*, *Ceremonials*, which were wholly abolished upon the reformation of Religion in King *Edwards* daies, by the expresse Statutes of 3 & 4
35 *E. 6, cap. I. 5. 5 & 6 E. 6, cap. I.* and after that by the statute of 1 *Eliz. cap. 2. 8 Eliz. cap. I.* which abrogated all rites, ceremonies, and consecrations whatsoever, but those

comprised in the Books of Common Prayer and Ordination of Ministers; where there is not one syllable to be found touching consecration of Churches or Chappels, or Churchyards, nor any forme of such consecrations retained or prescribed, which by these Acts were wholly discontinued and abolished
 5 in our Church, till this Popish Prelate to renew them, and to assume a Papall power of making Churches, Chappels, Altars, and their furniture, holier then other places, by his solemne consecrations of them; as if the meere sequestering of them
 10 from a common or prophane, to a sacred use, were not a sufficient consecration of them without a Bishops Benediction, and exercising† of those creatures suspended thereunto.

The Arch-bishops Innovations in consecrating Churches and
 15 *Chappels.* We shall begin first with his consecration of Churches, next of Chappels, Anno 1630. *St. Katherines Creed-church in London* being repaired only by the parishioners, not new built from the ground, when *Mountain* was Bishop of *London*, and the Church thought holy enough by him without
 20 any new consecration, not requisite in such a case by the very Canon law; this popish Prelate succeeding *Mountaine* in the Bishoprick of *London* suspended this new repaired Church for a time from all Divine service, Sermons, and Sacraments, till it was re-consecrated by himself; of which he
 25 writ down this speciall memoriall with his own hand in his *Diary*, read in the Lords House in manner following; *January 16, 1630, Sunday I consecrated S. Katherine Creed-church in London:* In what a popish, ridiculous, bedlam manner, was thus attested upon oath by *M. Willingham* a
 30 parishioner there, who then took special Notes of all the passages in short-writing, thinking some good use might be made thereof in after-times, the particulars whereof he thus expressed.

His manner of Consecrating Creed-church. That the
 35 Archbishop (then of *London*) on the 16 of January 1630, being the Lords day, came in the morning about nine of the clock in a pompous manner to *Creed-church*, accompanied with *Sir Henry Martin*, *Dr. Rive*, *Dr. Duck*, and many other *High-commissioners* and *Civillians*, there being a very great
 40 concourse of people to behold this novelty: the Church doores were garded with many Halberders; at the Bishops approaching near the West door of the Church, the hangbies of the Bishop cryed out with a loud voyce, *Open, open, ye everlasting doores, that the King of glory may enter in;* and
 45 presently (as by miracle) the doores flew open, and the Bishop with three or four great Doctors and many other principall

men entred in; and as soon as they were in the Church, the Bishop fell down upon his knees with his eyes lifted up, and his hands and armes spread abroad, uttering many words, and saying, *This place is holy, and this ground is holy: In the name*
 5 *of the Father, the Sonne, and the Holy Ghost I pronounce it holy;* and then he took up some of the earth or dust and threw it up into the aire (as the frantick persecuting Jewes did, when they were raging mad against *Paul*): this was done in the great middle Isle severall times as they came up Eastwards
 10 towards the Chancel, which Chancel was then paved: when they approached near to the Rayle and Lords Table, unto which was an ascent of two or three steps, the Bishop lowly ducked and bowed towards it some five or six times; and returning, went round about the Church in Procession on the
 15 inside thereof, they saying the 100 Psalme, and after that the 90 Psalme, (prescribed in the *Roman Pontificall* for this purpose, p. 262.) and then this Prayer.

Lord Jesu Christ, who art the eternall Word, of thy eternall Father, God Almighty to be blessed for ever, and diddest at first
 20 *in the beginning of time create man out of the dust of the earth, to restore and repair in him the ruine and fall of Angels: and when as he by transgression had lost his originall state, diddest according to thy threatning returne him againe unto his dust, but so, that he should not perish everlastingly, but should in due*
 25 *time by an omnipotent power be raised againe out of the earth; and therefore in assurance of the resurrection, the bodies of men, the work of thine own hands, are in this place to be deposited in their sepulchres, graves, or vaults, as in a repository or resting place untill the end of all things, when that mighty Arch-angell*
 30 *shall sound his last Trumpet, with, Rise ye dead and come to judgement; accept we beseech thee this our holy service, who doe give and consecrate this beautifull Church unto thee; and we separate it unto thee and thy Church AS HOLY GROVND, not to be prophaned any more to common use; this we beseech*
 35 *thee to accept at our hands for Christ Jesus sake, &c.*

Then was read aloud the 23 chapter of *Genesis*; which being read, then followed another prayer, taketh† almost verbatim out of the *Roman Pontificall*, beginning thus.

Merciful God, the resurrection and the life of all that trust
 40 *in thee, wee most humbly intreat thee, to vouchsafe us of thy grace, that all those thy servants who from hence forth shall come into, or be interred within the Circuit of this holy and sacred place, now by our service HALLOWED unto thee, may so lead their lives in thy feare, that they may leave them in thy*
 45 *favour; and that their bodies resting in their Sepulchres in this Church in peace, untill thy comming unto Iudgment, may*

rise again unto immortall life, and live with thee for ever in those glorious mantions of eterniti: Heare us O Saviour for thy passion sake; heare us O Father for thy Christs sake; heare us O Sanctifying Spirit for thy comforts sake, who livest
 5 and reigest one God: &c. Then, The peace of God followed.
 &c.

After all this, the Bishop betook himselfe, to sit under a cloath of State in an Isle of the chancell neare the Communion Table, and taking a written book in his hand,
 10 (in imitation of the *Roman Pontificall* and the Councell of Trents Decrees therein cited pag. 247, &c.) He pronounced many curses upon all those which should hercafter any way prophane that holy and sacred place, by any Musters of Souldiers, or keeping any¹ prophane Law-courts, or carrying
 15 burdens through it; At the end of every curse (which were some 20. : or 30. in number,) he bowed himselfe lowly towards the East or Table (saying, *Let all the people say, Amen*). When the Curses were ended, he then pronounced the like number of Blessings to all those that had any hand in the culture,
 20 framing and building of that holy, sacred and beautifull Church, and pronounced Blessings to all those that had given any Challices, Plate, Ornaments, or Vtensills, and that should here-after give any. At the end of every Blessing hee also bowed downe himselfe towards the East, Saying; *Let all the*
 25 *people say, Amen.*

After this followed the Sermon, which was worthily performed by Dr. *Stephen Dennyson*, he taking for his theame the 19 of Luke 46. and wherein he bitterly inveighed against setting up Pictures and Images in Churches; saying, it was Popish
 30 and heathenish Superstition and Idolatry Which Sermon afterwards when Bishop *Laud* came to the high chaire of Canterbury he remembred at Dr. Dennysons censure in the high Commission upon another occasion, and passed a heavy Censure upon the said *Dr.* under which he hath ever since
 35 groaned.

After the Sermon which was but short, the Bishop and two fat Doctors consecrated and administred the Sacrament, with a number of bowings, duckings and cringeings; in manner following.
 40 (As first) when the Bishop approached neare the Communion Table, he bowed with his nose very neare the ground some six or seven times; Then he came to one of the corners of the Table, and there bowed himselfe three times; then to the second, third and fourth corners, bowing at each corner

¹ Were not their spiritual Bawdy-courts commonly kept in Churches such.

three times : but, when he came to the side of the Table where the bread and wine was, he bowed himself seven times, and then, after the reading of many praiers by himselfe and his two fat chaplins (which were with him, and all this while
 5 were upon their knees by him, in their Sirplisses, Hoods and Tippits) he himself came neare the Bread, which was cut and laid in a fine napkin, and then he gently lifted up one of the corners of the said napkin, and peeped into it till hee saw the bread (like a boy that peeped after a bird-nest in a bush) and presently
 10 clapped it downe againe, and flew backe a step or two, and then bowed very low three times towards it and the Table : when he beheld the bread, then he came neare and opened the napkin againe, and bowed as before ; then he laid his hand upon the gilt *Cup* which was full of wine, with a cover upon
 15 it ; so soone as he had pul'd the Cupp a litle neerer to him, he lett the Cupp goe, flew backe, and bowed againe three times towards it : then hee came neere againe, and lifting up the cover of the Cupp peeped into it, and seeing the wine, he let fall the cover on it againe, and flew nimble backe and bowed
 20 as before : After these and many other Apish Anticke Gesturs he himselfe received, and then gave the Sacrament to some principall men onely they devoutly kneeling neere the Table, after which more praiers being said, this Sceane and Enterlude ended.

25 <The History of the troubles and tryal of . . . William Laud, edited by Henry Wharton, London, Chiswell, 1695, p. 339.>

The Second Charge was the *Consecration of two Churches in London : St. Catharin Cree-Church, and St. Giles in the Fields.* The Witnesses two.

30 I. The first Witness was one Mr. *Willingham*. And he says, *That I came to these Churches in a Pompous manner : But all the Pomp that he mentions, is, that Sir Henry Martin, Dr. Duck, and some other of the Arches attended me, as they usually do their Diocesans in such Solemnities.* He says, *he did curiously observe what was done, thinking it would one Day*
 35 *be called to an Account, as now it is.* So this Man (himself being Judge) looked upon that Work with Malevolent Eye, and God preserve him from being a malicious Witness. He says, *That at my approach to the Church Door, was read, Lift up your*
 40 *Heads, O ye Gates, and be ye lift up ye everlasting Doors, and the King of Glory shall come in. Psal. 24.*¹ And this was urged over and over as a jeer upon my Person. But this Place of Scripture hath been anciently used in Consecrations.

¹ *Psal. 24. 7. in m.*

And it relates not to the *Bishop*, but to *God Almighty*, the true King of Glory, who at the Dedication enters by his Servant to take Possession of the House, then to be made his, He says, *that I kneeled down at my coming in, and after used*
 5 *many Bowings and Cringings*. For my kneeling down at my entrance, to begin with Prayer, and after to proceed with Reverence, I did but my Duty in that, let him scoffingly call it *Cringing*, or *Ducking*, or what he please.

He says farther, *That at the beginning I took up Dust, and*
 10 *threw it in the Air, and after used divers Curses*. And here Mr. Pryn put Mr. Nicolas in mind to add, *that Spargere Cinerem is in the Form of Consecration used in the Pontifical*. "And Mr. Brown, in his summary Account of my Charge, "laid the very Consecration of these Churches, as a Crime upon
 15 "me; and insisted on this particular. But here my answer to all was the same: That this Witness had need look well to his Oath; for there was no throwing up of Dust, no Curses used throughout the whole Action: Nor did I follow the *Pontifical*, but a Copy of Learned and Reverend *Bishop Andrews*, by
 20 which he Consecrated divers Churches in his time; and that this is so, I have the Copy by me to Witness, and offered them to shew it. Nor can this howsoever favour any way of *Treason*. No; said Mr. Brown, *but the Treason is, To seek, by these Ceremonies, to overthrow the Religion Established*.
 25 Nor was that ever sought by me: And God of his Mercy Preserve the true *Protestant Religion* amongst us, till the Consecration of Churches, and Reverence in the Church, can overthrow it; and then I doubt not, but by God's Blessing, it shall continue safe to the Worlds End.

He says also, *That I did pronounce the Place Holy*. I did
 30 so: And that was in the Solemn Act it self of the Consecration, according to the usual Form in that behalf. And no Man will deny, but that there is a *Derivative*, and¹ a *Relative Holiness* in Places, as well as in Vessels, and other Things
 35 Dedicated to the Honour and Service of God. Nor is any thing more common in the Old Testament; and 'tis express in the New, both for Place and Things. 1 Cor. 9.

Then it was urged at the Bar, *That a Prayer which I used, was like one that is in the Pontifical*. So in the *Missal*
 40 many Prayers like to the Collects used in our *English Liturgy*, so like, that some are the very same, Translated only into *English*; and yet these confirmed by Law. And for that of *Psal. 95. Venite Procidamus, &c.*² then also excepted against,

¹ *Objectiva & adherens*, Jo. Prideaux, *Concio*, in *S. Luc. 19. 46. 1 Cor. 9. 13. in m.*

² *Psal. 95. 6. in m.*

that hath been of very ancient use in *the Liturgies* of the Church. From which *Rejecimus Paleam, numquid & Grana?* We have separated the Chaff, shall we cast away the Corn too? If it come to that, let us take heed we fall not upon the
 5 *Devil's Winnowing*, who labours to beat down the Corn; 'tis not the Chaff that Troubles him, S *Luc. 22.*¹ Then they urged my Predecessor Arch-Bishop *Parker*, *That he found Fault with the Consecration of New Churches.* I answered then upon Memory, that he did not find fault simply with Consecrations
 10 of Churches, but only with the superstitious Ceremonies used therein.² "And this since upon perusal of the Place, I find to "be true. For after he had in some sort Commended the
 "Popes for taking away some gross and superstitious Purga-
 "tions, he adds, that yet for want of Piety, or Prudence, their
 15 "later *Pontifical* and *Missal-Books* did outgo the Ancient *In*
 "*Multitudine Ceremoniarum, & peragendi Difficultate, & Taedio,*
 "*& Exorcisationis amentia.* So these were the things he
 "found fault with, not the Consecration it self; which he
 "could not well do, himself being then a *Consecrated Bishop.*

20 2. The Second Witness was Mr. *Hope.* He says, *That he agrees with the former Witness, and saw all, and the throwing up of the Dust, &c.* Since he agrees with the former Witness, I give him the same Answer. Yet with this Observation upon him and his Oath. The former Witness says, that at
 25 *the beginning of this Action*, I took Dust and threw it up: This man agrees with him, and saw all; and almost in the very next Words confesses, *he was not there at the beginning.* Not there: Yet he saw it. *My Lords*; if you mark it, this is a who!som Oath. He says, *That then the Church-Yard was*
 30 *Consecrated by it self.* It was ever so; the one Act must follow the other, though both done the same Day: For the Places being different, the Act could not pass upon them at the same time. Then he said, *there were Fees required, and a good Eye had to the Money.* This is a poor Objection against
 35 me: If the Officers did exact any Money without Rule, or beyond President; let them answer for it. But for that which was said to belong to me, I presently gave it to the Poor of the Parish. And this Mr. *Dell* my Secretary then present attested to *the Lords.* Lastly, he said, *they were not*
 40 *New Churches.* Let him look to his Oath again; for 'tis notoriously known, they were both New Built from the Ground; and St. *Giles* not wholly upon the Old Foundation.

The third Charge was laid on me, only by Mr. *Nicolas,*

¹ S. *Luc. 22. 31. in m.*

² In *Antiq. Britannicis*, p. 85. in m. <Mat. Parker, *De antiquitate Britannicæ Ecclesiæ*, 1572, p. 85. under 31. Robertus.>

and without any Witness. It was, *That I out-went Popery it self; for the Papists Consecrated Churches only, but I had been so Ceremonious, that I had Consecrated Chappels too.*¹ My Lords, the use of Chappels and of Churches in regard of
 5 God's Service is the same. Therefore if Consecration be fit for the one; it must needs be for the other. And the Consecrations of Chappels was long before Popery came into the World. For even Oratories Newly Built were Consecrated in or before *Eusebius* his Time.² And he
 10 Flourished about the Year of *Christ* 310. So ancient they are in the course of Christianity; and for any Prohibition of them, there is neither Law nor Canon in the State or Church of *England* that doth it.

The Chappels they instance in are Three. First, they say,
 15 *I Consecrated a Chappel of the Right Honourable the Lord Treasurer* Weston's. I did so, and did no harm therein. As for the touch given by the way upon that Honourable Person, he is gone to God, I have nothing to do with it. Secondly, they Instanced in a *Chappel of Sir John Worstenham's*
 20 *Building*. 'Tis true I Consecrated that too, but that was a Parish-Church, Built in the Place where he was born, and it was in my *Diocess*, and so the Work proper for me. The Third Instance was in my own Chappel, in my House at *Aberguilly*, when I was Bishop of *St. Davids*; the Room lay waste and
 25 out of Repair, and I fitted it at my own Cost, and Consecrated it into a Chappel, that House having no Oratory before. Here they farther aggravated many circumstances: As First, that I named it at the Dedication, *The Chappel of S. John the Baptist*. I did so name that Chappel, in Memory of the
 30 College where I was Bred, which bears the same Name; but I dedicated it to God and his Service. And to give the Names of Angels and Saints to Churches, for distinction sake, and for the Honour of their Memory, is very Ancient and Usual in the Church, as appears in *S. Augustin*, and divers
 35 others of the Fathers; but Dedicated only to God: "Which "in the midst of Superstitious times, the *School* it self "confesses³: So yet no Offence. Secondly, *That I did it upon the 29th. of August*. And why might I not do it that Day, as

¹ Here in England, both before and since the Reformation, Chappels newly erected, were always solemnly Consecrated, as well as Churches. I could produce innumerable instances of the Time preceeding, many of the Time succeeding the Reformation. H. W(harton. in m.)

² Euseb. L. 10 Hist. c. 3. <Historiae Ecclesiasticae, lib. x. cap. iii. Migne, P.G. xx. 845.>

³ Tho. 2. 2ae .q. 85. A. 2. ad 3. in m. <St. Thomas of Aquinum, ed. Migne, iii. 650.>

well as upon any other? But resolving to Name the Chappel as I did, I the rather made choice of that Day, both because it was the Day of *the Decollation of S. John the Baptist*; and because, as upon that Day God had wonderfully Blessed me, in the Hearing of my Cause concerning the Presidentship of S. John's College in *Oxford*, by King *James* of ever blessed Memory: So yet no Offence. Thirdly, there was a Paper read, and *Avowed to be mine, in which was a fair description of Chappel Furniture, and Rich Plate, and the Ceremonies in use in that Chappel, and Wafers for the Communion.* At the reading of this Paper, I was a little troubled. I knew I was not then so Rich, as to have such Plate, or Furniture; and therefore I humbly desired sight of the Paper. So soon as I saw it, I found there was nothing in it in my Hand, but the Indorsement, which told the Reader plainly, that it was the Model of Reverend Bishop *Andrews* his Chappel, with the Furniture, Plate, Ceremonies therein used, and all Things else. And this Copy was sent me by the Household Chaplain to that Famous *Bishop*. "This I laid open to the Lords, and it would have made any Man ashamed, but Mr. *Pryn*, who had delivered upon Oath, that it was a Paper of my Chappel Furniture at *Aberguilly*, contrary to his Conscience, and his own Eye-sight of the Paper. And for Wafers, I never either gave, or received the Communion, but in Ordinary Bread. At *Westminster* I knew it was sometimes used, but as a thing indifferent. As for the Slur here given to that Reverend Dead Bishop of *Winchester*, it might well have been spared; he deserved far better usage for his Service to the Church of *England*, and the *Protestant Cause*.

<William Prynne, *Canterburies Doome*, p. 502.>

For his Argument that Churches cannot be called Holy unlesse consecrated by a Bishop; it being his consecration that makes them so. We answer.

1. That Bishop *Pilkinton*¹ and others define this very Doctrine of his, *to be Popery*, as we have proved, so doth *Aretius* too.

Secondly, That the *most Holy Place*, was so stiled, though never consecrated: 1 *King*. 8. 6. 10. So *Jerusalem* is called very frequently, the *Holy City*: *Matth.* 4. 5. c. 27. 53. though never consecrated. And God told *Moses* the place whereon thou standest is *holy ground*, *Exodus* 3. 5. though never consecrated by a Bishop.

¹ <See above Introduction.>

Thirdly, Our owne¹ *Homilies* informe us, *That the Church is counted and called Holy not of it selfe* (nor yet for its consecration by a Bishop) *but because Gods people resorting thither are holy, and exercise themselves in holy and heavenly things.*

Fourthly, The hearing and preaching of Gods Word, Prayer, and receiving the Sacraments therein *are sufficient of themselves to sanctifie and make it holy without any other consecration.* See i Tim. 4 5. *Centur: Mag: 3. and 4. c. 6. et*
 10 *Arctij Problemata Locus*, 126. who resolves further against this superstition: *Vana est etiam illa superstitio, quod dicunt; Nisi dedicatur Templum, non posse ibi preces haberi, non exaudiri orantes, non rectè prædicari verbum Dei, nec Sacramenta administrari: quæ sententia MANIFESTE JUDAISMUM*
 15 *RESIPIT; Christus tamen præmonstravit, Horam nunc esse, ut veri adoratores, nec in monte isto, nec Jerosolymis, sed ubique locorum Deum adorent in spiritu & veritate. Athanasius sane non erubuit preces habere & populum ad audiendum verbum Dei convocare in Templum Alexandrinum majus, quamvis nondum*
 20 *esset Dedicatione consecratum: nondum enim jusserat Imperator. Id nostri hodie magnum nefas ducunt.*

Fifthly, sanctification in its owne nature, is nothing else, but a sequestering of any thing from a common or ordinary use, to a religious and sacred purpose. And this may be done
 25 without a Bishops exorcisme or conjuration; in which respect the first borne, first fruits, and oblations among the Jewes were termed *Holy*, though never solemnly consecrated, because appropriated and devoted unto God. For his other Argument, that if places bee not holy persons cannot be so; and
 30 our Church allowes of the consecration of persons; *Ergo* of places. It is both a falshood and absurdity. For first, it is God and his Spirit only that make persons holy, not Prelates; who never sanctifie places as they do persons. Secondly, Our Church allowes only *of the Ordination* (not
 35 consecration) *of Bishops and Ministers*, confirmed by Statute (many of whom ordained such, are so far from being holy, that they are most polluted and unclean) but not of consecrating Churches; utterly exploded by the Common Prayer Booke, and book of Ordination, comprising all the authorized
 40 Rites and Ceremonies of our Church, whereof consecration of Churches is none. And thus much in answer to his defence in generall for consecration of Churches.

¹ *Of Repairing and keeping cleane Churches*, p. 78, 79. <*Homilies*, tome ii. London, John Bill, 1623. An homilie for repaying and keeping cleane, and comely adorning of Churches.>

Secondly, For the particulars Objected; our witnesses depose, that his coming to *Creed Church*, was pompous, not decent, that he fell downe on his knees to pronounce, the place and ground holy, *in the name of the Father, Sonne, and Holy Ghost*; not to adore and pray to God; which the Examples of *Moses, Aaron, and Hezekiah* warrant not, who never fell down at the Tabernacle door nor bowed the head and worshipped to consecrate either the *Tabernacle, Temple, or Altar*. And whereas he objects, that his pronouncing of the place
 10 holy as soon he entred into it, was legall, *etc.* we answer.

1. That himselfe avers, that no Church or place is legally holy, before it be consecrated; and when he pronounced it holy upon his entrance to it, hee had not consecrated it; therefore by his own doctrine it was not legally holy, when he
 15 pronounced it so.

Secondly, If our Churches be legally holy by their consecration, then the consecration of our Popish Prelates in times of Popery with superstitious, Popish Ceremonies, conjurations, Exorcismes, enoylings, processions, sprinklings with holy
 20 water, made them so, since most of them were onely consecrated in, though none re-consecrated since the times of Popery: And if such Popish consecrations make them legally and really holy, then they are of as great efficacy as his owne or Bishop *Andrewes* his forme, and no difference at all between
 25 them.

Thirdly, For *Iustinian*, he makes no mention at all in that Title of consecration of Churches, and stiles them *holy Churches*, only in respect of the holy duties publicly performed in them. For his throwing up of dust, two witnesses
 30 expressly depose it, which must overballance his own bare negation: and there is so little difference between dust and ashes, that they are usually coupled together as *Synonimaes*, in Scripture and Authors. That he took his forme from Bishop *Andrewes*, is only averred by himselfe nor proved by
 35 any witnesses; but that it agrees with that in the *Pontificall* which we found in his Study even *in terminis*, is most cleare; and therefore we cannot but presume he derived it from thence. However, if Bishop *Andrewes* imitated the Pontificall, and he Bishop *Andrewes*, the charge is still alike, both of them
 40 imitating and complying with the Pope herein. He grants his prayer taken out of the Pontificall; therefore no doubt the rest, especially his frequent bowings and Jackanapes trickes at the Altar: which he cunningly pretermits and answers not. For Dr. *Ienison*†, he objected only his preaching
 45 against Images to him at his censure, and that was no extravagancy. As for the consecrating of Churches only

repaired or somewhat enlarged, we know no Law nor Canon in our Church to warrant it: And to take fees for it, is both Symony, and extortion. For the restoring of them, it is only affirmed not proved; and to take them illegally to bestow
 5 them on the poore, is but to rob *Peter* to cloath *Paul*.

Thirdly, For the consecration of *Chappells* and meece private Oratories, there is no president in Antiquity; yea *Gratian* himselfe and the *Roman Pontificall* allow the *use of them, without any consecration*: Therefore to consecrate them is to
 10 exceed even Popery and Papists in Superstition. As for his *Chapell of Aberguilly* his owne Diary proclaimes his Superstition both in its consecration, and denomination of it. For the Patterne and furniture of it, his owne notes and papers clearly prove, it was the same with that of Bishop *Andrews*, whose
 15 forme of conscratⁿ himselfe alleageth he punctually pursued. And if this were the true patterne, furniture of Bishop *Andrews* owne Chapell *Anno* 1623. all the world may justly censure him for a professed Papist, his Chapell, Altar, and their furniture being as Popish Superstitious, Idolatrous every way
 20 as the Pope in *Rome*, yea exceeding the very Roman Ceremoniall and Pontificall For Wafers, they are directly contrary to the Rubrick at the end of the Communion in the Book of Common prayer; we wonder therefore with what face this Prelate dares justify them: That a Bishops breath puts
 25 only a badge of reverence not holiness on Churches, is diametrially[†] contrary to what he formerly affirmed. Perchance he now remembers, that *Quicquid effecit tale, est magis tale*: and therefore Bishops cannot make other things holy with their breath who have little or no holinesse at all in their
 30 hearts: For his solemne consecration prayer at the laying the first stone of *Hammersmith Chappell*, it hath neither Scripture, Law, Canon, Antiquity, but the Roman Pontificall to warrant it: Therefore it is meerly Popish. Whereas he objects by way of jeare, that he hopes the consecration of Churches and
 35 Chapells is no Treason: we answer that we do not charge it to be so in it selfe. But we have proved it to be a branch of Popery and a grosse one too and being introduced by him among other things to set up Popery, and subvert Religion, it will prove Treason in this respect, as we shall manifest in due
 40 time. And so this intre[†] charge remaines unavoyded in any the least particle.

XV.

CONSECRATION OF PETERHOUSE CHAPEL ON THE SECOND SUNDAY IN LENT, MARCH 17, 1632-33, BY DR. FR. WHITE, BISHOP OF ELY.

5 <Archbishop's Library, Lambeth, Wharton MS. 577. fo. 193, a late 17th
century hand. The transcript of this and the two following documents
was made by Miss E. Margaret Thompson. The diphthongs in the
original have mostly been divided. By the kindness of the Master of
Peterhouse, the account preserved in the Treasury of St. Peter's College
10 has been collated with the Lambeth text by Mr. A. T. Bartholomew, under
the symbol P. There is also a like document at St. John's College,
Cambridge, MS. L. 16, p. 47.]

CONSECRATIO CAPELLAE IN COLLEGIO D. PETRI [fo. 193 CANTABRIG.

15 Σὺν Θεῷ.¹

Anno domini 1632, Mar. 17, Dominica 2^{da} Quadragesimae adest
Cantabrigiae in Collegio S. Petri Reverendus in Christo Pater
Dominus Franciscus White, Dominus Episcopus Eliensis, et Domino
Regi ab eleemosynis ejusdem Collegii visitator, atque (jure pre-
decessorum Episcoporum Eliensium, inde ab Hugone de Balsham)
20 Fundator.

Hora matutina 8^{va} aut circiter est quum Dominus Episcopus
episcopalibus indutus comitemque secum trahens praestantissimum
virum D: Tho: Eden LL. Professorem vicarium suum in spirituali-
25 bus generalem (subsequentibus vero D: Matthaeo Wren S. Theologiae
professore collegiique Magistro sociisque collegii tum domi prae-
sentibus cæterisque in eo collegio studentibus ad choralem formam
decenter indutis omnibus) stat prae foribus novi sacelli, Magistrumque
Collegii Affatur in haec verba :

30 Domine Decane Windsoriensis et hujus Collegii Magister
sæpe multumque à te Collegii nomine rogatus ut huc
accederem, nunc quæro quam ob causam huc convenimus ?

[*Tum ille*] Reverende in Christo pater, Domine Diocesane,
Fundator atque visitator hujus nostri collegii, schedulam hanc

¹ Bp. White : *in m.*

nostro nomine liceat exhibere voti in hac parte nostri locupletem indicem.

Accipit Dominus Episcopus traditque Magistro Guliel: Stirrup substituto á Registris, qui clara voce sic perlegit.

- 5 Reverende in Christo pater, domine Episcopo, Nomine Magistri et sociorum S. Petri (sub titulo Magistri et Scholarium Episcoporum Eliensium in Domo S. Petri) paternitati vestrae humillime praesento, quo statu Collegium hoc (inde á primâ fundatione ad haec usque tempora) respectu sacrorum
 10 et cultus Divini fuerit. Quòd cum intra muros Collegii Sacellum non habuerint coacti sunt extra Portas Collegii in vicinum templum exire quotidie, idque tempore brumali, horis antelucanis et postlucanis, quod in non raram opportunitatem malè feriatis tenebrionibus cessit ulterius evagandi. / Porro [p. 194
 15 cum idem Templum ad oppidanos quoque jure parochiali pertineret, neque horae canonicae Petrensibus vacabant Sacrae Eucharistiae in Festis principalibus aliisque Dominicis celebrandae, neque quotidiana sacra iis ritibus atque apparatu obire poterant quos ex Sanctae Matris Ecclesiae canone
 20 puriorisque seculi exemplo observare par erat; praeter alia incommoda quae versiculis aliquot fusius comprehensa (paternitatis vestrae bonâ cum veniâ) schedulae huic annectuntur. Percutere¹ adeo haec incommoda, Magister hujus Collegii quamprimùm ad hanc praefecturam admotus est, ut animo
 25 votoque totus defigeretur ad medelam huic malo (si per summi numinis praesidium liceret) aliquo pacto conciliandam. Peperit tandem ea cura hos versiculos,² quibus pias et religiosas multorum mentes (eorum praecipue qui aliquando in³ hos parietes enutriti fuerant) collegii nomine sollicitare non
 30 erubescunt ut inopi collegio opem ferant ad privatum sacellum hic ex communi symbolo exstruendum. Igitur cum Dei Optimi Maximi beneficio consilium hoc tam foeliciter cessit, uti Sancti Spiritûs sui aspiramine plurimorum animis indito munificè contulerint unde Collegium structuram hanc aedificare,
 35 finire atque exornare potuerit. Idem Matthaeus Wren magister hujus Collegii cum sociis suis adjunctis palam nunc profitetur, eo solum intuitu, se tam ab optimis viris pientissimis benefactoribus pecunias accepisse, quàm operam suam omnem atque industriam in eodem aedificio perficiendo
 40 collocasse ut cultui Divino Numinisque summi venerationi omnino dicaretur. Sancte itaque pollicentur omnes, tam suo ipsorum, quàm successorum nomine suorum sesé aedificium hoc aut aliquam ejusdem parterñ ad seculares quoscunque et

¹ i.e. percussere: *in m. struck through.*

² <See below, at end of this form, p. 129.>

³ i.e. intra: *in m.*

prophanos usus nequaquam unquam conversuros; devotèque et suppliciter petunt ut consecretur hodie¹ in Divini nominis Gloriam et animarum suarum salutem. / Quo intuitu [p. 195 iidem SS^{am} Trinitatem humillime venerantur clementer
5 accipere ut dignetur piorum hominum haec donaria, suas quoque ipsorum gratias et operas universum hoc opus.

Adeoque paternitatem tuam supplici prece obtestantur, tanquam Dei ministrum, Dominum Episcopum et Ordinarium hujus Dioecesis, Collegii quoque istius visitatorem, ut vice et
10 loco Dei ipse voluntariam hanc omnium oblationem acceptam gratamque habere velis.

[Magister Collegii hic tradidit² clavem Sacelli Domino Episcopo.]

atque decernere, ut aedificium hoc de caetero sequeretur³ ab omni communi et seculari et prophano usu. Quinetiam ut
15 per sacras preces et verbum Dei, aliaeque sancta religiosa, et spiritualia exercitia dedicare idem et consecrare velis sacrosancto et in aeternum benedicto Nomini Dei, illiusque solum cultui et patriae spirituali.

Spondent denique pro se et successoribus suis se sacellum
20 hoc semper deinceps aestimatos ut locum sacrum domumque Dei: Provisuros etiam (Deo Optimo Maximo facultante) ut commodè sustentetur et rite adornetur; utque Divina ibidem per sacros⁴ presbyteros, horis formulisque debitis, quotidie celebrentur. Denique ut nihil hic fiat aut fieri
25 omittatur aliter quam Paternitati tuae et successoribus vestris⁵ Dominis Episcopis Eliensibus censebitur consentaneum esse Legibus hujus Regni et constitutionibus atque canonibus Ecclesiae Dei Catholicae.

[*Tum Episcopus.*] Magister Collegii vosque socii, haecine
30 est mens, hoc votum vestrùm omnium?

[*Unâ voce respondent.*] Sic sentimus, sic vovemus.

Quin agamus ergo cum bono Deo,

Inquit Episcopus, januam aperiens; solus intrat, clausaque portâ paulisper veneratur. Aperiens denuo, et Magistrum Collegii ante
35 Limen Sacelli juxta se sistens, orditur in Psalmo xxiii.

[*Episcopus.* Domini est terra et plenitudo ejus, [p. 196 orbis et qui habitant in eo.

Mr. Coll. Quia ipse super maria fundavit eam, et super flumina praeparavit eam.

¹ atque dedicetur solum et in solidum ad sacros atque religiosos usus: *add.* P.

² tradit: P.

³ *is.* sequestratur vel separatur: *in m.* P *has* separatur.

⁴ sanctos: P.

⁵ Dominationis tuae: *in m.* P *has* tuis.

Eps. Quis ascendet in montem Domini, et quis consistet in loco sanctitatis ejus.

Mr. Qui mundas habet manus et cor purum, et qui non in vanum assumpsit animam ejus, neque jurat¹ in dolo.

5 *Eps.* Ipse accipiet benedictionem a Domino, et justitiam a Deo salutis suae.

Mr. Haec est generatio quærentium eum, inquirentium faciem tuam Jacob. Selah.

Eps. Levate² portæ capita vestra et elevamini fores perpetuae, et ingrediétur³ Rex gloriæ.

Mr. Quis est iste Rex Gloriæ? Dominus exercituum, iste est rex gloriæ. Selah.

Eps. Levate portæ capita vestra, et elevamini fores perpetuae et introibit Rex gloriæ?

15 *Mr.* Quis est iste Rex gloriæ? Dominus fortis et potens, Dominus, fortis bellator.

[*Episcopus.*] Gloria Patri et Filio et Spiritui Sancto.

Mr. Sicut erat in principio, et nunc est,⁴ et semper, et in secula seculorum. Amen.

20 [Dominus Episcopus paulatim se promovet in ipsam portam capellæ dicens é Psalmo CXXII.

Laetatus sum cum illis qui mihi dixerunt, in domum Domini ibimus. Stantes erunt pedes nostri in portis tuis, ô Hierusalem.]

25 Dominus Episcopus intrat cum Magistro Collegii atque in ipso statim vestibulo (ubi prius) genua flectit, sic ut spectari commodè audirique á reliquâ multitudine prae foribus subsistente, atque.

Dedicemus atque offeramus Domino Deo aedem hanc eâdem præcatione quâ David Rex olim suam. i. Paral. 29. 10.

30 Benedictus es tu, ô Domine Deus noster, Deus patrum nostrorum, á seculo usque in seculum. Tua est Domine Magnificencia et potentia et gloria et victoria et laus: Cuncta enim quae in caelo et in terrâ sunt, tua sunt, tuum est Domine regnum, et tu es super omnes principes: Tuæ
35 divitiae, et tua est gloria; Tu dominaris omnium: in manu tuâ virtus et potentia; in manu tuâ magnificare et corroborare omnes: Nunc igitur, Deus noster, confitemur tibi, et laudamus nomen gloriæ tuæ. Nos vero qui sumus? aut quis est populus tuus? ut obtineamus vires ad sponte offerendum sicut
40 hoc. A te enim sunt omnia, et de manu tuâ damus Tibi. Peregrini enim sumus nos coram te, et Advenae sunt⁵ omnes

¹ juravit: P.

² This and the following verse only appear in P. immediately before Gloria Patri.

³ introibit: P.

⁴ om. P.

⁵ Sicut: P.

patres nostri: dies nostri sicut umbra super terram, et nulla est mora. Domine Deus noster, omnis haec copia/ [p. 197 quam paravimus ut aedificaretur domus Nomini sancto tuo de manu tuâ est, et tua sunt omnia. Novimus autem, Deus
 5 noster, quod Tu scrutaris corda et amas rectitudinem¹: In rectitudine cordis nostri laeti offerimus universa haec, et populum tuum qui repertus est offerre donaria, vidimus cum gaudio uti liberalitatem exerceat² erga Te. Domine Deus³ patrum nostrorum custodi in aeternum hanc voluntatem
 10 cordis populi tui et semper in venerationem Tui mens ista permaneat. Tibi vero, excelsissime Deus, Coelum thronus tuus est et terra scabellum pedum tuorum. Quae ergo domus aedificabitur Tibi? aut quis erit locus requietis tuae? veruntamen in diurno⁴ verbo tuo docemur, quòd non sit
 15 voluntas tua remanere usque in caligine nubis, sed diliciae tuae esse cum filiis hominum: adeò ut in omni loco ubi duo aut tres congregati fuerint in Nomine,⁵ illic eris in medio illorum. Praesertim verò iis in locis quae separantur, et divino tuo nomini ejusdemque memoriae consecrantur. Ibi
 20 dixit Dominus se divinae praesentiae gratiam praecipuis modis indulturum, servosque suos illustraturum lumine vultus sui, et benedicturum illis. Atque inde est quod ab origine mundi in omni aevo reperti sunt é servis tuis qui loca quaedam separari⁶ á prophanis usibus et spiritali Latria
 25 dedicari satègerunt, vel ex instinctu SS^{ti},⁷ vel ad vivae vocis tuae oraculum.

Spiritu tuo duce et auspice S. Patriarcha Jacob erexit lapidem in titulum domus Dei: placuitque opus Domino, et non paucis subinde testimoniis comprobâsti illud.

30 Vocis tuae oraculo monitus Moses erexit Tabernaculum congregationis in eremo, cui et ipse honorem exhibere dignatus es, obtegendò illud nube tuâ et implendo gloriâ tuâ.

Posteà vero cùm in mentem Davidis servi tui subiret cogitatio, rem omnino indignam atque indecoram esse, ut
 35 ipse habitaret in domo Cedrinâ, et arca foederis Dei posita esset in medio pellium, Testimonium ipse perhibuisti ore tuo Davidem recte fecisse /in eo quod ita cogitaret. [p. 198 Pollicitus verò Solomoni filio ejus, Te ita benedicturum, ut ipse templum perficeret, cui extruendo David tam copiosè
 40 apparaverat; et postquam perficeret,⁸ ignem de caelo misisti

¹ rectitudines: P.

² Noster, Deus: *add.* P.

³ tuo *is*: *in m.*

⁴ S. Spiritus tui: P.

⁵ *is*. perfecisset *in m.* P. *has* perfecerat.

⁶ exercere: P.

⁷ *is*. divino: *in m.*

⁸ separare: P.

in templum ut absumeret holocaustum atque victimas et gloriâ tuâ replevisti domum tuam in conspectu totius populi.

- Deinde verò cum propter peccatum¹ populi tui destructum est illud templum; per sanctos prophetas tuos Aggaeum et Zachariam (monentes quàm inconcinnum erat, ut populus habitaret in domibus suis laqueatis et domus tua esset deserta) excitâsti spiritum Zorobabelis ut ipse templum de novo extrueret, exstructumque replêsti gloriâ praesentiae tuae, ut indicio esset quantopere approbares illud.
- 10 Sed neque solùm complacitum tibi fuisse monstras² in conditoribus templorum, verumetiam in illis é populo tuo, qui zelo Dei permoti ipsi templo postea ut matri ecclesiae superaddiderunt minores aedes, et loca privatoria in tribubus populi, sub titulo synagogarum,³ ut illúc ascenderent eam; ⁴eoque
- 15 nomine centurionem in S. Evangelio commendatum esse voluisti, quod synagogam populo suo ipse exaedificaverat.

Quum⁵ et praesentia Domini nostri⁶ Servatoris⁷ Filii Dei⁸ Encoeniorum⁹ Hierosolymis abunde testatur, quam placeant tibi, quantoque in honore apud Majestatem tuam sint hujusmodi devota et religiosa opera, qualia nos obimus hodie.

Didicimus praeterea é verbo tuo Sanctos Apostolos tuos et primaevos Christianos, uti privatas domos habebant ad edendum et bibendum, ita et publica loca habuisse ubi

25 universus coetus fidelium in unum conveniret; atque disertè indigitâsse¹⁰ Ecclesiam Dei, quam contemni vetabant, nec edendo neque bibendo temerari sinebant, sed summâ cum reverentiâ prosequerentur ipsa loca sacrorum suorum conventuum.

30 /Quorum pientissimis exemplis per omnia successive [p. 199 tempora ducti Christiani extruxerunt plurimas sacras aedes (pietatis ipsorum et sanctimoniae clara monumenta) quas passim hodie videre est divino tui Nominis cultui dedicatas.

Nos igitur velut concives sanctorum et domestici Dei

35 supraedificati super fundamentum Apostolorum ac¹¹ prophetarum, summo angulari lapide isto¹² Jesu Christo, insistentes vestigiis sanctissimae fidei illorum, exemplumque sumentes nobis de Patriarchis prophetis atque Apostolis tuis, idem cum illis opus jam operati sumus, ex aedificantes hanc domum in

¹ peccata : P.

² aliquid videtur deesse : *in m.*

⁴ Tribus ad cultum Dei ad perdiscendam voluntatem Domini ut facerent eam : *add. P.*

⁶ *Interlined. nostri : add. P.*

⁸ *For Filii Dei, P. has in Festo.*

¹⁰ indicitasse : P.

¹² *ισ. ipso : in m.*

² monstrasti : P.

⁶ *ισ. Quin : in m. Quin also in P.*

⁷ et : *add. P.*

⁹ Festo, *ισ : in m.*

¹¹ atque : P.

habitationem tui numinis;¹ locum in quo congregari deinceps
possimus ad celebrandum cultum divinum; ad invocandum
magnum nomen tuum, ad legendum, praedicandum, audiendum
sacrum verbum tuum, ad SS. Sacramenta administrandum,
5 praecipuè verò in hoc consecrato loco; ipsâ coeli portâ in
terris (uti S. Jacob indicitavit²) ad peragendum opus coeleste,
ad praedicandum excellentem Dei bonitatem, ad laudandum
et magnificandam gloriosam tuam Majestatem, Pro immensâ
tuâ benignitate erga omnes homines, praesertim erga nos
10 qui sumus de domesticis fidei.

Supplicamus verò, clementissime pater, ut acceptum habere
velis hanc³ servitutem ac⁴ debitum obsequium, utque in tuam
domum admittere velis hoc aedificium: Et quia domum
tuum decet sanctitudo, Domine in longitudine dierum⁵ ut
15 sanctificare velis hanc domum praesentiâ gratiae tuae, quam
ad honorem gloriosi tui nominis jam tandem ereximus⁶:
Exurge igitur, o Domine, et veni quaesumus in locum hunc
requietis tuae. Oculi tui die ac nocte aperti sint super hanc
domum; aures tuae paratae sint ad orationes quas orabunt
20 servi tui in isto loco, et perpetua delectatione⁷ delectetur cor
tuum.

Quam servi tui oraverint coram te in domo hac/ [p. 200
siue ut concedas iis gratiam ac benedictionem tuam, siue ut
auferas ab iis supplicia et judicia tua: Tu exaudi⁸ de caelo
25 habitaculo sessionis tuae, et throno gloriosi regni tui
exorationem⁹ eorum et deprecationem eorum, faciasque juxta
omnia pro quibus invocaverint te, ut parcas peccato servorum
tuorum, et benedicendo benedicas iis.

Largiaris insuper humillime obtestamur, ut Sacerdotes¹⁰
30 omnes et hic et alibi induantur justitiâ atque ut omnes sancti
tui cultores cum jubilo cantent coram Te et exultent in
salutari tuo.

Et quandoquidem in veteri novoque Testamento, tam
excellenti mysterio materialis templi aedificationem conse-
35 crasti, ut in ea spiritualem perceptionem gaudiorum coelestis
regni significares ac repraesentares; concede, quaesumus, ut
in manufactâ illâ ac¹¹ materiali domo, ita serviamus atque
placeamus tibi, in omni sancto exercitio pietatis et Christianae
religionis, ut in futuro perveniamus ad templum illud tuum in
40 excelsis, adque sacra domicilia non manufacta aeterna in

¹ *is*, nominis: *in m.*

³ nostram: *add. P.*

⁵ videtur depravatum: *in m.*

⁷ habitatione hic: *P.*

⁹ orationem: *P.*

¹¹ et: *P.*

² *is*, indigitavit: *in m.* indicitavit: *P.*

⁴ et: *P.*

⁶ extruximus: *P.*

⁸ exaudias: *P.*

¹⁰ Tui: *add. P.*

coelis, utque¹ invocare te hic in terris² cum reliquis servis tuis qui consimilia loca dedicaverunt numini tuo, cumque omnibus Sanctis tuis in aeternum laudare nomen tuum in summis coelis, pro universâ bonitate tuâ, quâ nos in terrâ suo³ tempore dignatus es prosequi; et quam reposuisti nobis in regno tuo in omnia secula. Idque pro meritis Filii tui dilectissimi, Servatoris nostri semper benedicti, Jesu Christi, per quem et cum quo in unitate Sancti Spiritus sit tibi omnis honor in omnem aeternitatem. Amen.

10 Beatissime Deus Pater, qui in lege tua pollicitus es, quod in omni loco aderis atque benedices servis tuis ubi Sancti tui nominis memoriam collocaverint; adsis quaesumus, et nobis benedicas, qui super hunc locum hodie ponimus commemorationem nominis tui, dedicantes eundem plenè et integrè
15 ad venerationem tuam.

Beatissime Deus Fili Servator Mundi, qui Festum Encoeniorum praesentia tua honorâsse atque adornâsse legeris in Evangelio tuo; Adsis, quaesumus, et praesis in hujus Domus /dedicatione, sit decor Domini Dei nostri super nos et [p. 201
20 opus, manuumstrarum.⁴

Beatissime Deus Spiritus Sancte, fons et origo Sanctitudinis sine quâ⁵ nulla res, nullus locus, nullus honor⁶ rite sanctificatur, immitte in hanc aedem gratiam tuam et potentiam sanctificantem, atque ita consecra ut semper tibi
25 cedat in sacram habitationem Numinis.⁷

Sanctissima, Beatissima et Gloriosissima Trinitas, cujus virtute sapientiâ et dilectione omnia perpurgantur, illuminantur ac perficiuntur, virtute corrobora nos, illumina nos veritate tuâ, gratiâ tuâ perfectos nos redde, ut et hic et in omni loco
30 in confessione verae fidei gloriam aeternae Trinitatis agnoscetes, et in potentiae⁸ divinae majestatis adorantes Unitatem tuâ gloriosâ Deitate post hanc vitam fruamur, Trinitatis nimirum in Unitate atque Unitatis in Trinitate in aeternum venerandâ.

35 Deus Pater, Deus Filius, Deus Spiritus Sanctus accipere dignetur hunc locum, atque in eum finem sanctificare ac benedicere, in quem dedicatus nunc a nobis est, juxta ipsius Dei ordinationem; ut sanctuarium sit Excelsissimi, et Templum Dei viventis, Dominus clementi et benigno
40 vultu respiciat pro summâ misericordiâ suâ; gratiae⁹ et

¹ *A blank.* *ισ.* possimus: *in m.* desinentes P.

² possimus: *add.* P.

³ *pro: in m. so also P.*

⁴ dirige super nos et confirma in nobis opus manuumstrarum: *add.* P.
ισ. quo: *in m. so also P.*

⁶ homo: *in m.* homo: P. *where* nullus homo stands before nullus locus.

⁷ *ισ.* nominis: *in m.* Nominis tui: P. ⁸ *ισ.* potentia: *in m.* potentia: P.

⁹ que: *add.* P.

spiritualis suae¹ benedictionis rorem² sic effundat super ipsum, ut domus Dei deinceps sit ipsi Deo, et nobis sit porta cœli. Amen.

[Atque ista præcatus Dominus Episcopus assurgit et intrat in
5 sacellum cum Magistro et Sociis, et primo adit suggestum Divina
quotidie celebraturis destinatum, atque impositâ manu, ait.]

1. Respice Domine vota et preces famulorum tuorum
disponatur oratio eorum veluti incensum in conspectu tuo,
et elevatio³ fiat sicut sacrificium: Dignare semper exaudire
10 eos, ô Christe, Patrique tuo, eorum nomine, offer supplica-
tiones servorum tuorum, quas illi hûc ad Te Mediatorem
et intercessorem suum afferunt.

[Ἐὐαλογεῖον dein, et, imposita manu, ait.] [p. 202.]

2. Concede Domine, ut per sacrosanctum verbum tuum
15 hic perlectum famuli tui audientes illud percipiant quae
ab illis facienda sunt, et ad implenda quae perceperint tuâ
gratiâ ac virtute commoveantur.

[Suggestum quoque concionatorium.]

3. Concede, Domine Deus, ut predicatio Divini tui verbi
20 sit odor vitae ad vitam, utque radices agat velut bonum
semen, et fructum producat in cordibus audientium.

[Sacram etiam mensam.]

4. Largire, quæsumus, omnipotens Deus, ut quicumque
in mensâ Domini ⁴particeps unquam fiet⁴ summae omnium
25 benedictiones⁵ sanctissimæ communionis cænæ Dominicæ
tuâ gratiâ et coelesti benedictione repleantur, adque⁶ internum⁷
animarum⁸ solatium, remissionem peccatorum suorum, et
cætera beneficia Passionis Dominicæ consequantur.

[Universum denique pavementum exertis hinc inde brachiis
30 signans ait.]

5. Concede, Domine corporibus hic sepulturae commit-
tendis, ut illa nobiscum, et nos cum illis, et cum omnibus
aliis vitâ defunctis in verâ fide et confessione Nominis tui,
consequamur perfectam absolutionem et beatitudinem tum
35 corporis tum animæ in tuâ sempiternâ gloriâ. Largire itaque
ut memores omnino simus diei in quo deponendum sit
tabernaculum carnis nostrae, atque⁹ viventes semper meditemur
de morte, morientes apprehendamus vitam, ita ut surgentes hic
de morte peccati ad vitam justitiæ, quae est prima resurrectio,

¹ Interlined.

² manuum: *add.* P.

³ *is*: = *nis*: in *m.* benedictionis: P.

⁶ *is*. atque: in *m.*

⁸ *Interlined over animi struck through.*

² *vovem*: P. thus.

⁴⁻⁴ *participes unquam fient*: P.

⁷ *interminum*: P.

⁹ *utque*: P.

per gratiam habeamus partem in secunda resurrectione, quae est ad gloriam per misericordiam tuam, ô beatissime Deus, qui vivas et regnas etc,¹ Amen.

[Tandem flexis denuó genibus ante ipsam sacram mensam
5 disposito² hinc inde toto coetu ad supplicandum Episcopus pergit porro.]

Concede ut locus hic qui nunc per nostrum officium et ministerium tibi dicatus est, sanctificetur etiam per virtutem³ Spiritus Sancti³ tui, et talis semper permaneat/ propter [p. 203
10 misericordiam tuam, O Beate Deus, qui vivis et regnas⁴ in secula seculorum. Amen.

Concede ut quemadmodum Domus haec omnino jam separatur ab omnibus prioribus communibus aut profanis
15 omnibus huc ingredientibus similiter contingat per gratiam tuam.

Concede ut longe absint animorum evagationes, mundanacque omnes et carnales cogitationes, atque ut eorum loco subeant solum divinae et spirituales meditationes ; et quotidie
20 renoventur atque crescant in iis.

Concede servis tuis in Templum hoc et sacrarium tuum intransantibus, ipsi ut Tempa fiant Spiritus Sancti, respuentes singula quae Christianae professioni adversantur, et sedulo ea sectantes quæ sunt apta congruaque ; Quum hic oraverint
25 perpurga primò corda spiritu tuo, et tum da illis petitiones cordis eorum. Sanctifica illis desideria eorum, ut impleas eadem, utque efficaciter consequantur quae pro voluntate tuâ fideliter à te petierint. Quum obtulerint, προσφορά eorum accepta sit Domino, et Eleemosynae ascendant pro
30 monumento in conspectu tuo, sic ut planè sentiant Deum delectari talibus victimis. Quum psallerint, quasi adipe et pinguedine saturetur anima eorum, et os eorum in laudem prorumpat labiis jubilationum. Quum audierint, excipiant non pro sermone hominis, sed (sicut verè est) pro verbo Dei,
35 ut otiosi auditores tantum non evadant sed sint pii effectores eorum quae audiunt. Concede haec omnia, Domine, per et propter Jesum Christum Dominum nostrum, qui tecum vivit et regnat, unà cum Spiritu Sancto, nunc et in aeternum.

[Dominus Episcopus jam se collocat in sede Magistri Collegii et
40 solennis Lyturgia incipit per presbyteros Collegii.]

Psalmi pro tempore sunt lxxxiii. cxxii. cxxxii.

Lectio a⁵ Gen. xxviii. á ¶. 10^{mo} ad finem capituli.

¹ in secula seculorum : P.

² interea : add. P.

³⁻³ sacrosancti spiritus : P.

⁴ regis omnia : P.

⁵ I^a desumitur : P.

Lect. 2^{da} S. John ii. á V. 13 ad fin. capitís.

Post tres collectas usitatas, specialis hæc additur.

O Lord God Almighty¹ and glorious and of incomprehensible /Majesty, Thou fillest heaven and earth with [p. 204
 5 the glory of Thy presence, and canst not be contained within²
 the largest compasse, much less within the narrow walls of
 this room ; yet forasmuch as thou hast been pleased to
 command in thy Holy Law, that we should put the remem-
 brance of thy Name upon places, and in every such place Thou
 10 wilt come unto us and bless us : we are now here assembled
 to put thy name upon this place and the memorial of it, to
 make it thy house, to devote and dedicate it for ever unto thee,
 utterly separating it from al former uses common and profane,
 and wholly and onely to consecrate it to the invocation of
 15 thy glorious Name ; wherein supplications, prayers and³
 intercessions may be made for all men ; thy sacred word may
 be read, preached and heard, thy holy Sacraments may be
 ministered, thy praises celebrated and sounded forth, thy holy³
 people blessed by putting thy name upon them.

20 We poor miserable creatures as we are, be altogether
 unfit and unworthy to appoint any earthly thing to so great a
 God, and we the lest of al thy servants, no waies meet to
 appear before thee in so honourable a service ; yet seing thou
 hast oft heretofore been pleased to accept such poor offerings
 25 from sinful man ; most humbly we beseech the⁴ forgiving⁵ our
 manifold sinnes, and making us worthy by counting us so,
 to vouchsafe to be present here among us in this religious
 action, and what we sincerely offer, graciously to accept at
 our hands, to receive the praiers of us and of all others, who
 30 either now or hereafter shal enter into this place, by thee
 hallowed, to call upon thee ; and give us all grace when we
 shall come unto the house of God, that we may look to our
 feet, knowing that the place we stand on is holy ground,
 bringing hither clean thoughts and bodies undefiled, that we
 35 may wash both our hearts and hands in innocency, and [p. 205
 so come to thy altar ; through Jesus Christ.

⁶[Litania hîc omittitur, quia locum postea habet in ordinatione ministrorum, sequitur ergo 2^{da} Lyturgiae pars ;⁶ (pergitur dein in Lyturgia.)]

40 Post finitam Litaniam, ad finem illius precationis (*Almighty and everlasting God, who onely workest great marveiles*) interseritur et ista

¹ mighty : P.

² om. P.

³ of *advent* and *struck out*.

⁷ which : P.

² any : *add.* P.

⁴ *The finale e blottea.*

⁶⁻⁶ om. P.

O Lord God, who dwellest not in Temples made with hands, as saith the prophet, yet hast ever vouchsafed to accept the¹ endeavours of thy poor servants, allotting special places for thy divine worship, promising even there to heare their request :
 5 wee humbly beseech thee to accept of this daies duty, and service of dedicating this chappel to thy great and glorious name ; Fulfill, ô Lord, we beseech² thee thy gracious promises, that whatsoever praier³ shalbe made in this sacred place ;³ according to thy will, may be accepted with thy gracious favour, and returned with their desired successe, to thy glory and our
 10 comfort, through Jesus Christ.

[Itur dein ad Cœnae Dominicae Communionem, post collectam diei, et pro fœlici statu Regis, additur haec]

Most blessed Saviour, who by thi bodily presence at the
 15 Feast of Dedication, didst honour and approve such devout and religious services, as we have now in hand ; Be Thou present at this time with us, and consecrate us into an holy Temple unto thine owne selfe, that thou dwelling in our hearts by faith, we may be cleansed in our hearts from all carnal
 20 affections, and devoutly given to serve thee in all good workes. Amen.

Epistola é I^a ad Cor. iii. á V. 16, ad finem.

Evangel: ex. Cap. x^o. S^{ti} Joh. á V. 22 ad fin :

[Nicum symbolum ; et⁴ concio.]

25 Post concionem Dominus Episcopus sede suâ egressus coram ss^{ta} mensâ sese provolvit, et ait.

Let us pray the praier of K. Salomon, which he praied in the dedication of his Temple, the first Temple that ever was.

⁵Is it true indeed, and will God dwel with man upon earth ?
 30 Behold heaven and the heaven of heavens is not able to conteine thee, how much less this house which we have built. /Have respect therefore to the praier of thy [p. 206 servants, and to their supplications, ô Lord our God, to hearken to the cry and the praier which thy servants pray before thee :
 35 That thine eyes may be opened towards this house night and day, even towards the place where thou hast said⁶ thou wilt⁶ put thy Name there, that thou maiest hearken to the praier which thy servants pray in this place. Heare thou therefore the supplications of thy servants and of thy people which they
 40 pray in this place ; heare thou from thy dwelling place, even from heaven, and when thou hearest be merciful and forgive. And when thy people shal be overthrown before the enemy,

¹ devout : *add.* P.

²⁻³ in this sacred place shalbe made : P.

⁶ 1 Reg. 8. V. 27 : *in m.*

² pray : P.

⁴ *om.* P.

⁶⁻⁶ that thou wouldst : P.

because they have sinned against thee, and shal return and confesse thy name, and pray and make supplication before thee in this house : then heare thou from the heavens and forgive the sin of thy people, and bring them again into the land
 5 which thou gavest to¹ them and their Fathers. When the heaven is shutt up and there is no raine, because they have sinned against thee ; if they shal pray in this place and confesse thy Name, and turn from their sin when thou dost afflict them ; then hear thou from heaven and forgive thou the sins of thy
 10 servants and of thy people, whom² thou hast taught the good way wherein they should walke, and send rain upon the earth which thou hast given thy people for their inheritance. If there be a dearth in the land, if there be pestilence, mildew,³ grass-hoppers, or caterpillars, if their enemies beseige them in
 15 the citties of their land, or ⁴if there be⁴ any plague or sickness ; then heare thou from heaven, thy dwelling-place, and forgive, and render unto every man according to his waies, as thou dost know his heart, for thou onely dost know the hearts of the children of men. Then what praier or supplication soever
 20 shalbe made of any man or of all thy people, when every one shal know his owne griefe, and his owne disease, and shal spred forth his hands in this place⁵ that they may feare thee, and walk in thy waies, so long as they shal live in the /land [p. 207 which thou hast given to our Fathers ; Moreover, as touching
 25 the stranger which is not of this people but is come from another place ; if they come and pray in this house ; Then heare thou from heaven thy dwelling-place, and doe according to all the stranger praierth for, that all the people of the earth may know thy name and fear thee, and know that this house which we
 30 have built is called by thy name.

If thy people goe out to warre against their enemies, by the way that thou shalt send them, and they pray unto thee in this place that thou hast chosen, this house which we have built for thy Name ; then heare thou from heaven and maintain
 35 their right.

If they sin against thee (for there is no man that sinneth not) and thou be angry with them ; yet if they betake⁶ themselves, and turn and pray unto thee saying we have sinned, we have done amiss and dealt wickedly : If they return unto thee
 40 withal their heart and soul in this place which thou hast chosen and⁷ we have built for thy name : Then heare thou from heaven, even from thy dwelling place their praier and

¹ *om.* P.⁴—⁴ *om.* P.⁷ which: *add.* P.² when: P.⁵ house: P.³ *blasting*: *add.* P.⁶ be think: P.

supplications, and be merciful unto thy people and forgive the sin¹ which they have sinned against thee.

Now my God, let, I beseech thee, thine eyes be open, and thine eares attent to the praier of this place.

5 Now therefore arise ô Lord into thy resting place ; ô Lord God, let thy priests be clothed with thy saving health ; ô Lord turn not thy face away, nor the face of thine annointed, but remember thy² couenant and mercy which thou hast promised to thy people.

10 Thus praied K: Salomon, and the Lord appeared to him, and answered him and said unto him, I have chosen this place (hauing heard thy praiers) for my selfe, to be an house of sacrifice.

If I shut the³ heaven that there be no raine, or if I command
15 the grasshopper to devour the land, or if I send pestilence among my people : If my people /among whom my [p. 208 name is called upon, shal humble themselves and pray, and seek my face and turne from their wicked waies : Then wil I hear in heaven, and be merciful unto their sins, and wil heal
20 their land, for mine eyes shalbe open and mine eares attent to⁴ the praiers of this place. For now have I chosen and sanctified this house, that my name may be there for ever, and mine eyes and my heart shalbe upon it perpetually.

Thus did God answer.⁵

25 We have praied with Salomon, answer us ô Lord, and our praier as thou didst him and his. Behold the face of thine anointed even Christ our Saviour, and for his sake grant our requests.

[Finita demum ea precatone in Cathedram ibidem se collocat,
30 assidentibus D: Tho: Eden Cancellario Episcopi á dextris, á sinistris Magistro Collegii; Actumque consecrationis Dominus Episcopus pileo tectus promulgat in hæc verba per Cancellarium suum.]⁶

In Dei nomine, Amen.⁷ Cum dilecti filii nostri Matthæus Wren magister hujus Collegii Sancti Petri et Socii ejusdem piâ et religiosâ
35 devotione ducti, piisque et sanctis plurimorum donariis fulti, capellam hanc intra collegium prædictum (continentem intra muros ejusdem⁸ ab oriente ad occidentem in longitudine lxiii pedes aut circiter) ædificaverint, erexerint et construxerint (in latitudine vero ab Aquilone austrum versus xxvi pedes aut circiter) eandem capellam cancellis
40 ligneis præclare distinxerint, sacrâ mensâ decenter adornatâ, suggestis ad præcandum, legendum et predicandum convenienter compositis,

¹ sins : P.

² the : P.

³ Interlined.

⁴ unto : P.

⁵ I Reg. ix. in m.

⁶ *ist.* hanc in m.

⁷ etc. ut supra : add. P. In this MS. the act of consecration is written on a separate leaf prefixed to the account of the consecration.

⁸ Here follow in P the words within brackets in lines O and O.

sedilibus etiam tam infra super solum, quàm supra in modum Galeriae, aliisque necessariis ad cultum divinum sufficientè et decorè concinnaverint, nobisque supplicaverunt, tam suo nomine quàm successorum suorum, quatenus¹ auctoritate nostrâ tam² ordinariâ atque
 5 episcopali, tam² visitatoriâ, pro nobis et successoribus nostris dictam capellam ab usibus pristinis quibuscunque³ et prophanis separare, in usus sacros et divinos consecrare et dedicare dignaremur : Nos Franciscus White permissione divinâ Eliensis episcopus pio/ et religioso [p.209 eorum desiderio in hac parte favorabiliter annuentes, ad consecrationem
 10 capellae hujus de novo (sicut praefertur) erectae et ornatæ, auctoritate nostra tam² ordinaria et episcopali tam² visitatoriâ procedentes, eandem capellam ab omni⁴ prophano usu in perpetuum separamus, et soli divino cultui et Divinorum celebrationi in perpetuum addicimus, dicamus atque dedicamus. Ac insuper eadem auctoritate,
 15 pro nobis et successoribus nostris, licentia pariter et facultatem in Domino concedimus, ad rem Divinam inibi faciendam ; nempe preces publicas et sacram Lyturgiam coetui suo, in quâcunque linguâ aut idiomate ab ipsis communiter intellecto, recitandam, ad verbum Dei sincerè et fideliter proponendum atque praedicandum, ad sanctissima
 20 sacramenta (quoties par erit) in eadem ministranda. Ad mortuos, si voluerint, sepeliendos, atque caetera quaecunque peragenda quae in aliis capellis collegiorum communiter licitè fieri possunt et solent. Ac tam presbyteris ejusdem collegii in capellâ praedictâ deserviendi, preces divinas dicendi, caeteraque praemissa faciendi, quàm dictis
 25 Magistro, sociis, scholaribus et successoribus suis in eodem collegio, preces Divinas audiendi, caeteraque praemissa perficiendi plenam in Domino potestatem facimus. Eandem quoque capellam in honorem Dei, et sacros usus eorum qui in Collegio inhabitant inde et in futurum consecramus per Nomen Capellae Collegii sive Domus Sancti Petri ; et
 30 sic consecratam fuisse et esse in futuris temporibus perpetuis⁵ sic remanere debere palàm et publicè pronunciamus, decernimus et declaramus ; privilegiis insuper et omnibus et singulis in tali capellâ usitatis, aut alicui capellae Academiae ab antiquo fundatae competen-
 35 tibus, capellam⁶ ad omnem juris effectum munitam et stabilitam esse volumus, et quantum in nobis est⁷ sic munimus et stabilimus per praesentes. Reservamus tamen semper⁸ nobis et successoribus nostris Episcopis Eliensibus potestatem visitandi dictam capellam, prout ipsum Collegium, juxta ejusdem⁹ statuta visitare nobis incumbit : ut constet an decenter in omnibus/reparationibus aliisque conservetur ; et an [p. 210
 40 omnia ibidem canonicè et secundum ordinem fiant. Quae omnia et singula reservamus. Quod coetera verò praemissa quatenus in nobis est et de jure possumus, pro nobis et successoribus nostris, decernimus et stabilimus per praesentes.¹⁰

¹ nos : *add. P.*² communibus : *P.*³ *Interlined.*⁴ *Interlined.*⁵ *om. P.*⁶ tum : *P.*⁷ communi et : *add. P.*⁸ hanc : *added in m.*⁹ et de jure possumus : *add. P.*¹⁰ In cujus rei testimonium sigillum nostrum Episcopali praesentibus apponi fecimus. Dat. Cantabrigiae in Collegio Sancti Petric die Martii decimo septimo, et

[Actu demum recitato, Dominus Episcopus veneratur denuò, atque infit.]

Blessed be thy name, ô Lord God, for that it pleaseth thee to have thy habitation among the sons of men, and to dwel in
 5 the midst of the assembly of thy Saints upon earth; Blesse, ô Lord, we beseech this daies action unto thy servants; accept this daies duty and service of dedicating this chappel unto thee; fulfil we pray thee thy gracious promises, o Lord, that the praiers which shalbe made in this sacred place, according to thy
 10 wil may be allway accepted with thy gracious favour and returned with their desired success; to thy glory and our comfort, through Jesus Christ our Lord, Amen.

[Itur jam ad ordinationem Diaconorum et Presbyterorum eâ peractâ (prout praescriptum est in libro ordinationum) pergitur ad *προσφοράν*
 15 lectis aliquot è sententiis hortatoriis interea dum oblationes recipiuntur. Proceditur dein in Lyturgiâ Sacrae Communionis. Ubi ventum erat ad collectam consecrationis Eucharistiae, tum Dominus Episcopus ad sacram mensam accedit et rem Divinam exequitur. SS. Eucharistiam ipse primo recipit, dein tradidit¹ Magistro Collegii qui Dominum
 20 Episcopum ad caeteros pergentem atque panem iis tradentem subsequitur et calicem ordine porrigit.

Proxime ante benedictionem subjungitur collecta pro ordinatis. Denique et ista].

All glory and praise be rendred unto thy holy name ô
 25 Lord, that it hath² pleased thee to put³ into the minde of thy servant to goe about this great and holy worke; and into the heart of all those that have dedicated their free will offerings⁴ unto thy Divine worship and service/ by whose paines [p. 211 care and cost this house⁵ is begun and finished.⁵ Bless, o Lord, their substance and their seed after them; accept graciously
 30 this worke at their hands: Remember them, ô our God, "because of⁶ this, and let not this kindness of theirs be wiped out, which they have shewed for the house of their God, and for the service thereof. And make all them truly thankfull to thee that shal
 35 enjoy the benefit thereof: Make them ever with due care and conscience rightly to use that, which by these is so wel intended; which wilbe the best fruit, and to thee, ô God, most acceptable, through Jesus Christ our Lord. Amen.

Anno Domini secundum computationem Ecclesiae Anglicanae millesimo sexcentesimo tricesimo secundo atque nostrae Translationis ad sedem Eliensem secundo:
add. P.

¹ tradit: P.

² om. P.

³ it: *add. P.*

⁴ for the erecting of this place: *add. P.*

⁵—⁵ was begun and is finished.

⁶—⁶ concerning: P.

[Tum stans¹ Episcopus dimittit coetum cum benedictione.]

The Peace of God, which passeth all understanding &c.

Finis.²

¹ Dominus; *add.* P.

² *om.* P. *At the end of the similar document at St. John's College, MS. L. 16, there is added:*

The Chappell contains from East to West 63 feet aut circiter:—from North to South—26 feet aut circ.

The Verses spoken of in the beginning of this Service (in the proposall of the Colledges desire to the Bishop) are Crashaw's *Votiva Domus Petrensis pro Domo Dei*, printed then in a single sheet, and after among his Poëms, and begin thus

Ut magis in mundi votis, aviumque querelis

Jam veniens solet esse Dies, cum cuspidè primâ

Palpitat &c. &c.

<See Richardi Crashawi, *Poemata et Epigrammata*, Editio secunda, Cantabrigiae, 1670, sheet A. 5, and *Complete Works of Richard Crashaw*, ed. by W. B. Turnbull, London, 1858, p. 242.>

XVI.

CONSECRATION OF SIR HENRY WILLOUGHBY'S
CHAPEL AT RISLEY IN DERBYSHIRE,
SEPTEMBER 23RD, 1632, BY DR. THOMAS
5 MORTON, BISHOP OF DURHAM, UNDER A
COMMISSION FROM DR. GEORGE ABBOT,
ARCHBISHOP OF CANTERBURY, THE SEE
OF LICHFIELD BEING VOID.

<Register of Dr. Abbot, Archbishop of Canterbury, iii. ff. 167-172b.
10 Archbishop's Library, Lambeth. Miss E. Margaret Thompson prepared
the transcript of this and the following form.>

CONSECRATIO CAPELLAE ET CÆMETERII INFRA VILLAM DE RISLEY.

Die solis vizt. vicesimo tertio die mensis Septembris Anno domini
15 millesimo sexcentesimo tricesimo secundo Reverendus in Christo
pater et Dominus Dominus Thomas providentia Divina Dunelmensis
Episcopus a Domo capitali clarissimi viri Domini Henrici Willoughby
Baronetti communiter vocata the Mannor house of Risley citra horam
octavam ante meridiem eiusdem diei procerum egregiorum virorum
20 magna commitante Caterva egressus est et ad locum pro Capella ad
Divina exercenda tam pro dicto clarissimo viro Domino Henrico
Willoughby et familia sua quam pro omnibus et singulis Inhabitantibus
infra dictam villam siue Hamlettam de Risley prædictam in honorem
Dei constructa et ædificata infra villa siue Hamlettam prædictam
25 notorie scita et scituata adivit, dictusque Reverendus pater in dictam
Capellam ad statim ingressus est et induit se Episcopalibus quem
sequuti Nathaniel Williams sacrae Theologiæ Baccalaureus et Isaacus
Basier in artibus magister Capellani domestici Reverendi patris
antedicti itidem se sacerdotabilis induti; Egressus deinde dictus
30 Reverendus pater a capella prædicta unacum Capellanis suis
prædictis ad limen ostii dictae Capellae stans aderat clarissimus vir
dominus Henricus Willoughby Baronettus Fundator Capellae hujus-
modi inter honorandum virum Dominum Henricum Harpur
Baronettum et egregium virum Dominum Petrum Fretchvile militem
35 ductum Cui dictus Reverendus pater sub tenore verborum sequentum
interrogavit vizt.

Sir Henry Willoughby, you haue desired vs to come vnto this place Wee are now here and desire to knowe what you intend to be here done,

dictus vero clarissimus vir Dominus Henricus Willoughby
 5 Baronettus tenens papiri schedulam in manibus suis eandem dicto Reverendo patri cum omni qua decuit humilitate presentavit cuius tenor est talis, vizt.

Right Reverend Father in God I Sir Henry Willoughby
 10 Baronett as well in my owne name and on mine owne behalfe as alsoe in the names and halfes of all and singuler the Inhabitantes within this Hamlett or Villadge of Risley in the parish of Wilne in the county of Darbie and within the peculiar Jurisdiction of the right worshipfull the Deane of Lichfeild by reason of his Trienniall Visitation, within the Jurisdiction of the Prebend of Sawley in
 15 the Cathedrall Church of Lichfeild doe present vnto you the state of this Villadge wherein are many people of all sortes, who dwell farr from their parish Church and by reason of inundation of waters being upon the great River of Trent and other Rivers and brookes neer thereunto adioyning cannot in winter season and att other tymes
 20 when the said Rivers and waters are over their boundes and limittes, well passe vnto their parish Church without great perill and danger, especially women with child, old impotent sickly people and young children, but haue bin forced to bury their dead att other places and to baptize their children att home or att other Churches, And
 25 forasmuch by reason of the premisses, I the said Sir Henry Willoughby Baronett haue at mine owne proper Costes and charges erected this Chappell and finished the same, with intent and purpose that it may be dedicated to the worship of God, and that his holy and blessed name may¹ be there honoured and called upon by me and
 30 my family and the rest of the Inhabitantes of Risley aforesaid, who cannot without great danger passe over to the said Parish Church of Wilne, And I doe as well in mine owne name as in the names of the rest of the Inhabitantes of Risley aforesaid promise hereafter to refuse and renounce to put this Chappell or any part thereof to any
 35 prophane or common vse whatsoever, and desire that it may be dedicated and consecrated wholly and only to religious vses, for the Glory of God and the saluation of our soules In which respect I humbly beseech God to accept of this our sincere intent and purpose, And become an humble suitor vnto your Lordshipp as God's minister
 40 and in God's stead, by vertue of licence from the ordinary of this place to accept of this our free will offering and to decree this Chappell to be severed from all common and prophane uses and soe to sever it as alsoe by the word of God and prayer and other religious duties to dedicate and consecrate it to the sacred and
 45 blessed name of God and to his ²service and worshipp² only; promising that wee will ever soe hold it as a holy place, even as Gods house and use it accordingly, and that wee will from tyme to tyme

¹ Interlined.

²—² written over erasure.

and ever hereafter as need shall bee see it conveniently repaired and decently furnished in such sort as a Chappell ought to bee. And that wee have a sufficient clerke in the holy order of Priesthood licensed by the ordinary of the place and will yeild vnto him
 5 competent maintenance to performe all and every such offices and dueties as by the Canons of the Church and lawes of the Realme every Curate is bound to performe.

Et ad effectum prædictum dictus clarissimus vir dominus Henricus Willoughby Baronettus exhibuit dicto Reverendo patri licentiam siue
 10 facultatem a Reverendissimo patri et Domino, Domino Georgio providentia Divina Cantuariensi Archiepiscopo totius Angliæ Primate et Metropolitano ad quem omnis et omnimoda Jurisdictio spiritualis et Ecclesiastica ad Episcopum Coventrensem et Lichfieldensem ratione vacationis Episcopatus predicti spectans notorie dinoscitur pertinere
 15 sub tenore verborum sequentium.

Georgius providentia &c. *<Here follows the commission to consecrate dated Croydon 30 July A.D. 1632.>*

Et etiam exhibuit licentiam siue facultatem a venerabili et egregio viro Augustino Lyndsell sacrae theologiae professore Decano Ecclesiae
 20 Cathedralis Lichfieldensis ad quem omnis et omnimoda jurisdictio spiritualis et Ecclesiastica infra Prebendam Prebendarii de Sallowe in cuius peculiari Jurisdictione dicta Capella de Risley prædicta notorie est scita et scituata ratione visitationis suae triennali sinfra dictam Præbendam notorie pertinere dinoscitur cuius quidem tenor
 25 sequitur.

<Here follows the licence from the Dean of Lichfield dated 21 Sept. A.D. 1632.>

Quibus respective licentiis siue facultatibus palam et publice perlectis Dominus Episcopus interrogavit dictum clarissimum virum
 30 Dominum Henricum Willoughby prædictum if that which he had before spoken and declared was the full intent minde and purpose of him the said Sir Henry Willoughby and his neighbours quo affirmato Episcopus sic loquutus est.

In the name of God then lett us beginne.

35 paulatimque se promovit Episcopus ad portam Capellae atque ait e Psalmo 122.

I was glad when they said unto me Wee will goe into the House of the lord, our feet shall stand in thy gates, oh Hierusalem.

40 et intrante Capellam dixit.

Lord, I have loued the habitation of thine house and the place where thine honour dwelleth.

Subsistet itaque prae foribus Capellae vniversa multitudo intrante Episcopo cum fundatore aliisque prænobilibus viris et sacellanis
 45 qui genua statim flectunt ubi spectari commode audirique possint a plebe, atque Episcopus incipit.

lett vs dedicate and offer vp vnto God this house with
prayers and thankesgiving

et incipit

Our Father, &c.

- 5 Blessed¹ be thou O lord our God and the God of our Fathers
for ever and ever, for thine o Lord, is power, greatnesse and
glory, for all in heaven and earth are thine and nothing but
thine owne can wee give vnto thee Wee know also oh God
that thou triest heartes and hast pleasure in vprightnes, and
10 this house is offered willingly to thy service. O glorious God
Heaven is thine and earth thy footstool what house then
can be built for thee or place for thee to rest in, Howbeit wee
are taught that thy delight is to be with the sonnes of men
soe that wheresoever two or three are gathered together in
15 thy name thou art in the midst of them and that more
especially in places sanctified and of prophane hallowed for
thy divine worshipp according as thou hast inspired thy
servantes for such workes and graciously has accepted their
devotions in former tymes by their erecting the Temple and
20 Synagogues for the peoples continuall addresse to thy publique
service and after the ascension of our Saviour taught us by
thy Apostles to distinguish places sequestred for religious
exercises from private houses for the more convenient use of
christian assemblyes and in² successive ages raised vp renowned
25 Emperours Kinges & many noble personages and other holy
professours of thy Gospell to erect Temples Churches and
Chappelles in great magnificence the monuments of whose
religiousnesse wee see frequently at this day serving for
invocation of thy great name reading preaching and hearing
30 of thy heavenly word, and ministering of thy holy Sacramentes
to the setting forth of thy praise Accept therefore wee
beseech thee of the pious affection of this thy servant in
erecting this house for the magnifying of thy Maiesty and
blesse the prayers and praises of thy children which shall att
35 any tyme be made herein and as a speciall incense may
ascend vnto thy heavenly Temple not made with hands, and
obtaine of thee through the meritt and mediation of thy deer
sonne our Saviour Jesus Christ all such spirituall graces as
may make them acceptable in thy sight ; Blessed Lord God in
40 Holy Trinity by whose power wisdome and love all
thinges are purged lightned and made perfect, protect vs by
thy grace that both here and elsewhere wee may celebrate thy
praise and glory and the grace by Jesus Christ to whome

¹ 1 Chron. 29, 10 in m.

² Interlined.

with thee and the holy Ghost three persons and one God be
redered all praise and thanksgiving for evermore Amen.

Hæc precatus Baptisterium adit atque imposita manu ait genibus flexis

- 5 Grant o Lord to the supplications of thy servantes that
those children that shall be baptised in this place may be
deliuered from thy wrath and receiued into the Arke of Christ
his Church and receaue therein all the fulnesse of grace.

Deinde suggestum.

- 10 Grant that thy holy word which from this place shalbe
preached may bee the savour of life to all that heare it and
that thy word read may be receaued with faithfull heartes to
performe the same.

Sacram mensam :

- 15 Grant o lord that they who from thy holy Table receiue
thy holy communion may be fulfilled with thy heavenly grace
and benediction for the obtaining the remission of their sins
and all other benefitts of Christ his passion being thereby
made partakers of that his blessed body and blood and
20 receaue the earnest of their saluation.

Locum nuptiarum.

Grant o lord that they who shalbe ioyned in the state of
matrimony in this place by the covenant of God may liue
together in holy loue vnto their liues end.

- 25 *Locum sepulturæ.*

Grant o lord that the bodies of those who shalbe interred
in this place may after this life ended haue their perfect
consumation and blisse both in body and soule in thine
everlasting Kingdome.

- 30 *Locum lectionis liturgie :*

- Grant o lord that all worldly wandring and carnall
thoughts and imaginations may be removed from all that pray
in this place, and that what they faithfully aske they may
essentially obtaine the same, and that when they sing herein
35 spirituall songs they may praise thee with ioyfull lipps.
Amen.

- Populus interea ecclesiam ingressus dum hæc agerentur, quibus
finitis sedes quisque suas iussi capessunt atque ad solemnem liturgiam
organo tunc sonante se parant sed ante lectionem precum matutinarum
40 prædictus dictus honorandus vir Dominus Henricus Willoughby
Baronettus quandam dotationem Capellæ prædictæ siue Indenturam
quandam coram Reverendo patre de et super Altare eiusdem Capellæ

sigillauit manumque suum† proprium† eidem apposuit eandemque agnovit et pro facto suo recognovit coram testibus in eodem mentionatis tenor vero dictæ Indenturæ sequitur et est talis : [*Here follows the Deed of Endowment, dated 21 Sept. 8 Charles I.*]

- 5 Deinde magister Nathaniel Williams unus Sacellanorum Coram sacra mensa venerans incipit

If wee haue noe sin &c.
wherefore, I pray and beseech &c.

Almighty and most mercifull Father &c.

- 10 Cui quidem magister Elizeus Coxon pro curato huius loci in loco precationibus dicendis destinato stans subiungit.

Almighty God the father of our Lord Jesus Christ &c.

Our Father &c.

O Lord open thou our lipps &c.

- 15 Come lett vs sing &c.

- Psalmi sequuntur pro tempore vizt; 84. et 122. alterius vicibus respondente populo quibus facultas erat et libri, lectio prima desumitur e 28^o Geneseos a versu decimo ad finem post primam lectionem Organum solum et tunc Hymnus *We praise thee O God* &c. lectio
20 secunda sumitur ex Evangelio sancti Johannis Evangelistæ <c. ii.> a versu decimo tertio ad finem, Psalmus 100 *O bee ioyfull* &c. tunc *Credo in deum* & post tres collectas vsitas vadit Episcopus.

- O Lord God we are now come to put thy name upon this place to make it thy house evermore to separate it from
25 prophane vse and although wee be vnworthy to appropriate any earthly thing to soe great a Maiesty yet respect wee beseech thee the humility of thy servantes gratusly of that which sincerely wee offer vnto thee and make us living Temples of thy holy Ghost to sound out thy praise by Jesus Amen.

- 30 Alter vero Capellanus vizt. magister Isaacus Bassier incipit *O God the Father of heaven* &c. pergit ad finem Letaniae qua finita magister Williams coram Altare iterum venerans incipit *Our Father* &c. et finitis Decalogo et Collectis Curatus loci legit Epistolam pro tempore sumptam e primo Corinth : Cap. tertio a versu decimo sexto vsque
35 ad finem et magister Williams incipit sanctum Evangelium sumptum ex Evangelio sancti Johannis Evangelistae¹ a versu 22^{do} vsque ad finem et tunc Episcopus flexis genibus brevem orationem e primo Regum 8^{vo} 29 precatu est paucis mutatis. Deinde dominus Episcopus
40 Carolus Twisden legum doctor ex parte honorandi viri domini Henrici Willoughby et eius nomine cum ea qua decuit reverentia obtulit sententiam diffinitivam in hiis scriptis vizt ;

In Dei Nomine. Amen. <Definitive sentence declaring the chapel consecrated and reserving the rights of the mother church.>

¹ <Chapter not given.>

Ad cuius humilem petitionem Dominus Episcopus antedictus dictam
 5 sententiam diffinitivam in manibus suis tenens palam et publice alta
 voce legit, tulit et promulgavit prout in eadem continetur pronunciando
 declarando et decernendo prout in eadem Philippo Comite Chesterfeild,
 Domino Henrico Domino Stanhope Barone de Shelford, domino
 Gervasio Clifton, Domino Henrico Harpur Domino Thoma Burded
 Barronettis Domino Johanne Stanhope, Domino Petro Fretchville,
 Domino Henrico Leigh et domino Francisco Darcy militibus,
 Willelmo Stanhop, Thoma Greasley, Thoma Gilbert, Francisco
 10 Burded et Lionello Sutnell armigeris, magistro Willelmo Jeffray
 Archidiacono Salop, magistro Nathaniele Williams sacræ theologiæ
 Bacchalaureo, Isaaco Basier in artibus magistro, magistro Michael
 Henshaw et magistro Johanne Mathon clericis in Artibus magistris
 necnon Johanne Holt apparitor Reverendissimi in Christo patris et
 15 domini domini Georgii Cantuariensis Archiepiscopi totius Angliæ
 Primatis et metropolitani testibus ad promulgationem sententiæ
 diffinitive prædictæ per dictum venerabilem virum dominum Carolum
 Twisden specialiter rogatis et requisitis. Super quibus dictus
 venerabilis vir me Edwardum Latham in legibus Bacchalaureum
 20 notarium publicum loco Registrarii domini Decani Lichfieldensis
 vnum vel plura instrumentum vel instrumenta exinde conficere
 requisivit dictusque Reverendus pater mandavit quando ad id legitime
 requisitus fueram.

Quibus sic gestis Deinde magister Isaacus Basier vnus Capella-
 25 norum prædictorum se ad Pulpitum siue locum prædicationis contulit
 cantatoque 132 Psalmo vnacum Organo et finita oratione pro loco
 opere et fundatore pro Rege, Archiepiscopis Episcopis et nobilitate
 huius Regni cœterisque prædicavit. Thema fuit ex levitico decimo
 nono versu 30,¹ *Ye shall reverence* &c. quo sermone finito Anthemate
 30 per Choristos cum Organo cantato sub tenore verborum sequentium.

Glorious and powerful God, wee understand
 thy dwelling is onliye,
 Aboue the starry sky.
 Thou dwellest not in stone Temples made with hands
 35 but in the flesh hearts of the sonnes of men.
 To dwell is thy delight
 neare hand
 though out of sight.
 Wee give of thine owne hand.
 40 Thy acceptation is very life and blood.
 to all actions good.
 Whenever here or hence our supplication
 from pure and with unfained heartes to thee ascend.
 Be present with thy grace.
 Shew us thy loving face
 45 O downe on vs full showers of mercy send.

¹ *Interlined over 13th struck out.*

Lett thy loves burning beams,
 dry vp all our sins ; streames.
 Arise O lord and come into thy rest.
 For hallowing this thy name be ever blest.

5 Founder and foundation
 to endlesse generation.

Dominus Episcopus a Capella prædicta vnacum fundatore prædicto inter prænobiles viros Dominum Phillippum Comitem Chesterfeldem et Dominum Henricum Dominum Stanhop prædictos
 10 procerum magna comitante caterva in cœmeterium dictæ Capellæ egressus est et in Pavilionem quandam in orientali parte eiusdem constructam et ædificatam et flexis genibus incipit *Our Father &c. O Lord open our lipps &c.* et resurgens vnacum fundatore cœterisque honorandis viris aliisque tunc et ibidem præsentibus Cœmeterium
 15 dictæ Capellæ circumambulavit 100 psalmum cantando, et postquam rediens in dictam Pavilionem antedictus dominus Episcopus præfatum dominum Henricum Willoughby interrogatus est sub modo sequente.

Sir, this portion of ground which wee have compassed is as yet your own. Is it therefore your purpose and desire to haue
 20 it consecrated and dedicated to holy uses for the buryall of those that shall dye within this Hamlett, and to haue it sequestered from all profane and common uses ?

Dictus dominus Henricus Willoughby cum reverentia respondens in his verbis.

25 Right reverend Father in God I giue it freely to that end and purpose.

et tunc porrecta sententia diffinitiva per antedictum venerabilem virum Carolum Twisden legum Doctorem ex parte et nomine antedicti clarissimi viri domini Henrici Willoughby Baronetti in hisce verbis.

30 In dei nomine Amen, &c. <*The Sentence of consecration of the Chapel yard follows*>.

Dominus Episcopus Dunelmensis legit, tulit et promulgavit in scriptis sententiam diffinitivam antedictam pronunciando, decernendo et declarando prout in eadem continetur presentibus tunc et ibidem
 35 testibus antedictis ad id etiam specialiter rogatis et requisitis, Super quibus etiam dictus venerabilis vir me Edwardum Latham in Legibus Baccalaureum notarium publicum loco Registrarii dicti Decani Lichfieldensis vnum vel plura instrumentum vel instrumenta exinde conficere requisivit dictusque Reverendus pater mandavit quando ad
 40 id legitime requisitus fueram. Postea dictus dominus Episcopus genibus suis flexis hanc orationem effudit.

O Immortall and all glorious God who by thy Almighty power hast created the soules and bodyes of the sonnes of men by thine admirable wisdom and Justice hast appointed a
 45 day when all shall appeare both in their bodyes and soules

before the Tribunall seat of Christ every one to receive according to that which they haue done in their flesh and in thine infinite and incomprehensible goodnesse dost first consecrate throughout both in body and soule all those whome
 5 thou hast ordained to glory everlasting through him whom thou hast made the resurrection and the life Jesus Christ the righteous by the merriitt of his death and passion. Wee beseech thee to look downe graciously npon this our worke of devotion in sequestering this part of ground vnto the holy vse of buriall.
 10 And because Wee beleeeve according to Christian verity that the soules of all that in a living faith and in truth of repentance depart this life are in blessednesse receaved into the hands of Christ our Saviour and faithful Redeemer and concerning their bodyes being here made by thy sanctifying
 15 grace the Lively members of Christ and Temples of the holy ghost to the glorifying of thee in this life present their death is but a sleep and their graves are but their dormitoryes and beds of rest¹ until that day of eternal rest¹. Wee most humbly beseech thy gracious goodnes as for our selves and all others
 20 soe in speciall for all such whose bodyes shalbe committed to this earth to sanctify them throughout in their bodyes and soules for the glorifying thy great name in this life that they in bodyes and soules may enioy the everlasting glory which thou hast prepared and Christ our Lord purchased by his precious
 25 blood for all those that in a living faith looke for the glorious appearance of his coming. To whome with thee and the holy ghost three persons and one everliving god be ascribed all power, glory, praise and thanksgiving now and evermore.

30 Tunc populum cum benedictione dimisit.

Deinde dominus Episcopus antedictus intrans Capellam antedictam et stans reverenter ante sacram mensam siue Altare quendam poculum magnum deauratum et in usum Altaris per dictum dominum Henricum Willoughby datum consecravit, posteaque incipit exhortationem ante Celebrationem Coenæ Dominicæ *Dearly beloved in the*
 35 *Lord &c.* et Eucharistiam per se et capellanos suos prius receptam honorando viro Domino Henrico Willoughbie fundatori Capellæ prædictæ proprius suis manibus, Capellani vero sui reliquis tunc presentibus ministrarunt factaque Collectione per Capellanos tunc data
 40 ad summam xxj^s legalis monetæ Angliæ existentis Dominus Episcopus dictam summam ad vsum pauperum dictæ parochiæ destinavit. Quibus sic gestis Dominus Episcopus antedictus cum benedictione totam congregationem campanis tunc sonantibus totaliter dimisit.

¹—¹ *interlineal.*

XVII.

CONSECRATION OF A CHAPEL AT MERSHAM HATCH IN KENT ON SUNDAY OCT. 14, 1632, BY DR. THOMAS MORTON, BISHOP OF 5 DURHAM, UNDER A COMMISSION FROM DR. GEORGE ABBOT, ARCHBISHOP OF CANTERBURY.

<Register of Dr. Abbot, Archbishop of Canterbury, iii. ff. 130-131b.
Archbishop's Library, Lambeth. See also St. John's College Cambridge,
10 MS. L. 16, p. 100, some few variants of which are give in the footnotes.>

15	Negotium dedicationis et Consecrationis Capellae infra aedes ornatissimi viri Domini Norton	}	Die dominico decimo quarto videlicet die Mensis Octobris Anno domini 1632 inter horas octavam et duodeciman antemeirdianas eiusdem diei Reverendus in Christo pater et dominus dominus
20	Knatchbull militis vulgar- iter appellata et nuncu- pata Mersham Hatch intra parochiam de Mer- sham in Comitatu Cantii	}	Thomas permissione divina Dunelmensis Episcopus Capellam infra domum man- sionalem praedicti ornatissimi viri domini Norton Knatchbull sit' et
25	diocoesis Cantuariensis. praedicta noviter erectam, ædificatam et decenter adornatam virtute officii sui pastoralis benedixit, a prophanis separavit vsibus et in vsum sacrum in dei honorem ac Inhabitantium in domo praedicto commodum dedicavit et consecravit in perpetuum. Primoque dictus	}	scituat' intra parochiam de Mersham
30	Reverendus in Christo pater Capellam consecrandam solemniter accedit, ac patefactis ostiis occidentalibus, eandem famulantibus eum solummodo Isaaco Basiere et Henrico Carpenter Clericis in Artibus magistris Sacellanis suis, ingressus est, ostiisque praedictis obseratis, Habitoque suo pontificali induto et Sacellanis suis itidem sacerdotalibus indutis circumvixit eandem et in vsum divinum	}	applicuit et convertit, Et paulo post praedictus ornatissimus vir dominus Nortonus Knatchbull, concomitantibus eum Honorando viro Thoma vice Comite Maidestone e dextra et ornato viro Johanne Coventry Armigero e sinistra, ad dictam Capellam accedens, dictum
35		}	dominum Episcopum ad ostium occidente eiusdem tum pate- factum obveniebat Cui dominus Episcopus sic interrogavit in lingua vernacula.

Sir Norton Knatchbull you haue been a suitor vnto mee to come hither, and now I am come to expect what you are willing to say ;

Tunc dictus ornatissimus vir dominus Nortonus Knatchbull cum
 5 omni obedientia et reverentia presentavit eidem Reverendo patri
 Litteras commissionales Reverendissimi in Christo patris et domini
 domini Georgii providentia divina Cantuariensis Archiepiscopi totius
 Anglie Primatis et Metropolitani alias eidem Reverendo patri factas
 et directas pro Consecratione Capellae infra domum suam mansion-
 10 alem predictam et Reverendam ejus paternitatem impense rogavit, vt
 domum hanc quam Deo paraverat, deo dedicare dignaretur sub hac
 forma verborum.

Right Reuerend Father in God I haue hartily desired your
 presence and now request that you will performe the office
 15 of Consecration of this place which I desire may be the
 House of God and which I doe now¹ dedicate wholly vnto his
 Worshippe and service.

Et tunc Commissione praedicta Cuius tenor est talis.

Georgius providentia divina Cantuariensis Archiepiscopus totius
 20 Anglie, &c., &c. *<commission to consecrate follows.>*

Datum in manerio nostro de Croydon decimo die mensis Augusti
 A.D. 1632. Idem Reverendus pater ob honorem et reverentiam
 praefati Reverendissimi patris onus executionis huiusmodi in se
 suscepit ac ad consecrationem et dedicationem dictae Capellae
 25 iuxta vim formam et effectum eiusdem decrevit procedendum fore,
In nomine Dei Patris, Filii et Spiritus Sancti et tunc ipse et Sacellani
 sui Psalmum 24 ab initio eiusdem vsque ad versum 10. legebant et
 Episcopus recitavit vnum et sacellani alterum versiculum vicibus
 alterius respondente populo et sic concludebant Episcopus et
 30 sacellani.

Glory be to the Father &c. As it was in the beginning &c.

Deinde dominus Episcopus et Commissarius rediens ad introitum
 Capellae partem 122 Psalmi sic incipiens

I was glad when they said unto mee, Wee will goe into
 35 the House of the Lord : Our feete shall stand in thy gates
 O Jerusalem.

Et partem Psalmi 26, cap. sic incipiens.

Lord I haue loued the habitation of thy House, and the
 place where thine Honour dwelleth.

40 Repetiit. Inde ad navem Ecclesiae procedens prostrato corpore
 erectisque manibus cum Sacellanis et Fundatore orationem
 dominicam humiliter fundebat et nomen Jehovahae benedixit orando vt
 olim David in vicesimo nono capitulo Chroniculorum libro primo
 versiculo decimo.

¹ *interlined.*

Thine! O Lord is power greatnes and glory for all in
 Heaven and earth are Thine, and nothing but Thine own can
 wee give vnto Thee. We knowe also (O God) that Thou
 tryest harts and hast pleasure in uprightness. And this,
 5 House is offered willingly to thy service. O Glorious God,
 Heaven is thine and earth Thy footstoole, what House then
 can bee built for thee, or place for thee to rest in? Howbeit
 wee are taught that thy delight is to bee with the sonnes of
 men soe that wheresoeuer twoe or three are gathered together
 10 in thy name, Thou art in the midst of them; and that
 more especially in places sanctified, and of prophane
 hallowed, for thy divine worshipp accordinge as thou hast
 inspired thy Seruants for such workes, and graciously has
 accepted their deuotions in former times by their erectinge
 15 the Temple and Synagogues for the peoples continuall
 addresse to thy publike service: and after the ascention
 of our Saviour taught us by thy Apostles to distinguish
 <places>² sequestered for religious exercises, from private houses
 for the more convenient vse of Christian assemblies and in
 20 successive ages raised vpp renowned Emperors, Kinges, many
 noble parsonages, and other holy professors of thy Gospell, to
 erect Temples, Churches and Chappells in great magnifi-
 cencie: the monuments of whose Religiousnes, wee see
 frequently att this day seruinge for inuocation of thy great
 25 name, readinge, preachinge and hearinge of thy heauenly
 Word, administringe of thy holy Sacraments to the settinge
 forth of thy praise.³ Accept therefore wee beseech thee, of
 thy pious affection, of this thy servant in erectinge this House
 for the magnifyinge of thy Maiestie, and blesse the prayers
 30 and prayses of thy Children, which shall att any time be
 made herein, and as a speciall incense may ascend vnto thy
 heauenly Temple not made with handes, and obtaine of Thee
 thorow the meritt and mediation of thy deare Sonne our
 Saviour Jesus Christ all such spirituall graces, as may make
 35 them acceptable in thy sight. Blessed Lord God in holy
 Trinitie by whose power wisdom and loue all thinges are
 purged, lightened and made perfect, protect us by thy Grace,
 that both here and elsewhere Wee may celebrate thy praise
 and glory and grace by Jesus Christ; to whom with thee and
 40 the blessed Spiritt three persons and one God bee rendred
 all praise and thanksgiuing for ever more. Amen.

¹ St. John's *prefixes in m.*: Blessed be thou O Lord our God, the God of our
 Fathers, for ever and ever, Thine, etc.

² places: St. John's.

³ Service: St. John's *with praise added in m.*

Qua finita ad locum ubi Baptisterium collatum esset, se contulit, impositisque manibus dixit.

Grant, O Lord to the supplications of vs thy seruants, that this Font may bee to all such who shalbee baptized therein
 5 as a spirituall Bethesda and Lavar of regeneration in the state of Grace in this life present, thereby to prepare them to the hope of Resurrection vnto glory and euerlastinge life.

Inde in Suggestum pro Capellano celebrante divina paratum ascendens ait

10 Grant that the readinge and hearinge of thy holy Word out of these places, may bee unto the hearers the savour of life vnto eternall life accordinge to thy ordinance in mercy, and not the sauour of death vnto death by their contempt infidelitie.

15 Indequē ad mensam domini se conferens locutus est imponendo manus,

Grant that whoever shall reiciue from this Table the body and blood of thy deare Sonne may come with faith and true repentance, and beinge filled with thy heauenly grace and
 20 benediction they may thereby receive the earnest of their saluation.

Ac in nave Capellae vbi solemnizantur nuptiae.

Grant that whosoever shalbee ioyned togeather in the state of holy matrimonie in this place, by the Covenant of
 25 God, may liue togeather in mutuall loue, and religious accordance to their Liues end.

Et iam corpus suum prostravit ad humum siue terram pro sepulturis et loquebatur divine.

Grant that they whose bodyes shalbee interred in their
 30 graues, as layd asleepe in their bedds, within this place; may in the day of consummation haue their resurrection vnto blisse, both in body and soule, in thine euerlastinge kingdome.

Et denique Deum optimum maximum obtestatus est.

Grant that all worldly wandringe and carnall thoughts
 35 and imaginations may bee remoued from the hartes of all that shall pray in this place, and what they faithfully aske they may effectually obtaine, and when they shall singe herein spirituall songes, they may praise thee with joyfull lipps; and all these thinges which Wee have now craued, Wee
 40 beseech Thee to grant for the meritt and mediation sake of thy deare sonne and our only Saviour Jesus Christ our Lord. Amen.

Jam vero Episcopus ad sedem digniorem pro eo paratam accedens, eandem occupavit, et populi vniversi capescunt sedes iuxta eorum qualitatem et magister Isaacus Basiere vnus Capellanorum Coram mensa sacra venerans iuxta Ecclesiae Anglicanae Liturgiam¹ et Magister Henricus Carpenter alter capellanus in sedili Capellano parato pronuntiavit absolutionem et preces divinas recitabat et legebat quosdam Psalmos selectos vizt. 48, 84 et 122 et primam lectionem accepit e Libro Geneseos Cap. 8² ad 10 versiculum ac secundam lectionem e 2 Cap. Sancti Johannis Evangelistæ a 13 vers :
 10 vsque ad finem Cap. quibus per eum lectis, Episcopus dominus Commissarius preces pro acceptatione operis flexis genibus Deo fundebat.

O Lord God wee are now come to putt thy name vppon this place, to make itt thy house evermore, to seperate itt
 15 from all prophane vses : and although wee <are> unworthy to appropriate any earthly thinge to so great a maiestie ; whom the Heauen of heauens cannot comprehend ; yett respect (wee beseech thee) the humilitie of thy Seruants, graciously accept of that which sincerely wee offer vnto thee, and make
 20 all that shall present themselues here before thee, the living Temples of Thy holy Ghost, to bringe with them undefiled bodies pure hartes and religious desires that they may continually sound out thy praise by Jesus. Amen.

Qua oratione finita Capellanus ad mensam Sacram venerans
 25 legebat 3 Cap. 1. Epist. Corinth. a 16 vers : usque ad finem et 10, Cap. Evangelii Sancti Johannis a 22 vers : ad finem ejusdem. Quibus sic gestis, Capitulisque perlectis prefatus Reverendus pater dominus Commissarius genu flectebat et partem 1 Libri Regum Cap. 8, et vers. 29, &c. devote recitavit.

O Lord God everlastinge Father hearken to the suppli-
 30 cations of thy servants prayinge in this place, and when thou hearest bee mercifull and forgive, when they shall pray for deliuerance from their enemies heare thou from their habitation and free them ; when they are afflicted with
 35 dearth drought or plague releuee them when they shall call vpon thee. If they sinne against thee (for there is none that liveth and sinneth not) and thou bee angrie yett if they be sorrie with themselves, and turne unto thee forsake them not, but reccaue them to thy mercy for Jesus Christ his sake our
 40 Lord and only Saviour.

Qua oratione finita sedem reliquit et descendebat in medium dicte Capellae ibidemque in Cathedra pro eo locata se contulit et in

¹ *There seems to be an omission here in the register.*

² *In another hand is interlined : 28 a versu 10 ad fin.*

- eadem Judicialiter sedebat. Deinde Constitutus personaliter venerabilis vir Thomas Jackson Sacre Theologie Professor ex parte ornatissimi viri domini Norton Knatchbull Reverendam eius paternitatem humiliter supplicavit quatenus Capellam predictam Deo
 5 et honori suo paratam sibi dedicare velit ac porrexit et exhibuit Sententiam Consecrationis, ad cuius petitionem dictus Reverendus pater Commissarius antedictus in Cathedra (ut praefertur) Judicialiter sedens, eandem Sententiam publice legebat, dictamque Capellam a
 10 pristinis vsibus seperavit, Deoque eiusque divino cultui dedicavit ac per nomen Capellæ Sancti Pauli infra Mersham Hatch de hinc appellandam et denominandum fore decrevit pronunciando, decernendo, consecrando, nominando, et declarando sub modo et forma sequentibus vizt. *In dei nomine. Amen. Cum &c.*
 <*Sentence of Consecration follows.*>
 15 Qua quidem sententia sic perfecta et promulgata dominus Episcopus et commissarius antedictus dictam sententiam consecrationis et capellam consecratam Sancto Paulo ad Mensam sacram domini submitte et solemniter obtulit Divinam ejus Clementiam humiliter et impense rogando ut praesto esse velit sacroque hinc
 20 operi Divinis afflatibus praesit praesideatque ut domum hanc ad ejus honorem et gloriam dicatam tantaque hujus diei solemnizatione celebratam benedicere benedictum vero preces servorum suorum in eadem factas exaudire dignaretur. Dein Psal. 132, decantato dictus venerabilis vir Thomas Jackson concionem doctam et elegantem
 25 habuit accepto pro Themate 141 Psalm versiculo secundo *Let my prayer bee sett before Thee as the Incense.* Qua Oratione finita et Eucharistia sacra Administrata Prefatus Reverendus pater flexus in genua sua coram tota congregatione expandit manus suas versus Coelum oravitque pro statu foelici fundatoris et ejus familiae in
 30 formula sequente.

<Here follows sentence of consecration.>

- Blessed bee thy name O Lord, that itt hath pleased Thee to putt into the Hart of thy Seruant here present to erect this House to thy worshipp and service by whose care, paine and
 35 cost, this worke was begunne and finished. Blesse O Lord his substance and the Worke of his handes, remember him and his familie, o Lord concerninge this, and wipe not out this kindnes of his, that he hath shewed for thee in the House of his God, and the service there of, and make them truely thanke-
 40 full to Thee, who shall enjoy the benefitt of itt, and the ease by itt, and what is by them¹ well intended make them rightly to use itt, as that which wilbec most profitable for them, and to thee o God most acceptable, thorow Jesus Christ our Lord and blessed Saviour. Amen.

· him: St. John's.

Et finita oratione huiusmodi cum benedictione dimisit populum congregatum.

Super quibus omnibus et singulis tam Reverendus in Christo pater dominus Thomas Episcopus Dunelmensis et Commissarius antedictus
5 quam ornatissimus vir dominus Nortonus Knatchbull prædictus me Savilum Wade notarium publicum prædictum in registrarium assumptum &c.

XVIII.

CONSECRATION OF THE PARISH CHURCH OF ABBEY DORE ON PALM SUNDAY, MARCH 22, 1634-5, BY DR. THEOPHILUS FIELD, BISHOP OF ST. DAVID'S, UNDER A COMMISSION FROM DR. MATTHEW WREN, BISHOP OF HEREFORD.

<The following text is printed from a manuscript bought of Messrs. Maggs in the Strand, on October 28th, 1907. It is of paper, consisting of 43 leaves, $8 \times 5\frac{3}{4}$ inches (200×145 mm.) three of which are blank. Mr. Madan considers the handwriting to be of the seventeenth century, before the Great Rebellion.

The transcript of the MS. was made under the superintendence of Mr. J. A. Herbert of the British Museum. In the footnotes the MS. is spoken of under the symbol L. It appears to be a draft of what was intended to be done at the consecration, while the record of the consecration at Hereford in the Register of Bishops Lindsell, Wren, Coke, and Croft describes what really took place. By the kindness of Mr. Beddoe I have been enabled to collate the entry in the Register with L. The symbol of the Register is H.

There is a transcript of H. in the British Museum (Add. MS. 15,645) which has been collated with L. by Mr. Herbert under the symbol A. A somewhat imperfect edition of A. has been issued by the Rev. J. F. Russell in the *Form and Order of the Consecration and Dedication of the Parish Church of Abbey Dore*, London, Pickering, 1874.

There is a manuscript in the Archbishop's Library at Lambeth, Wharton MS. 577. ff. 117-149. Also St. John's College, Cambridge, L. 16, p. 51.>

[A FORME FOR THE CONSECRATING OF A CHURCH.]

[Matthæus permissione divinâ Herefordensis Episcopus]

¹ f. 1b. blank, next two pages also blank, so the leaf is not numbered in L.

A. omits the above heading, but has instead the following Latin heading on the fly-leaf (f. 1): *Consecratio Ecclesiæ de Doore, Anno domini, 1634.*

H. and A. have the following title prefixed to the text: *Consecratio Ecclesiæ de Doore. Consecratio et Dedicatio Ecclesiæ Parochialis S: S: et individue Trinitatis de Doore ac Cæmeterij eiusdem habita ibidem Die Dominico <vicesimo secundo: H. struck out> in Ramis Palmarum Vicesimo Secundo, vizt. Die Mensis Martij Anno Domini Millesimo Sexcentesimo Tricesimo Quarto per Reverendum in Christo patrem et Dominum Dominum Theophilum providentiâ divinâ Menevensem Episcopum virtute et auctoritate litterarum Commissionis Reverendi in Christo patris et Domini Domini Matthæi permissu divina Herefordensis Episcopi in ea parte concessarum Quarum tenor sequitur in hæc verba, vizt.*

Reverendo in Christo Patri et fratri nostro domino Theophilo eadem permissione Menevensi Episcopo Salutem in domino sempiternam. Porresta¹ nobis nuper pro parte Honoratissimi viri² domini Joannis³ vicecomitis Scudamore de Sligo, necnon
5 ⁴Mathiæ Turner Clerici Sacræ Theologiæ Baccalaurei⁴ Rectoris dehinc futuri, atque successorum ipsius, omniumque parochianorum inhabitantium infra parochiam de Dore in Comitatu Herefordensi nostræ dioceseos et Jurisdictionis: Peticio continebat, Quod Ecclesia parochialis de Dore prædicta per
10 tempus iam Longo⁵ ⁶ memoriam exvperans dilapsa omnino et diruta fuerat, adeo vt nec locus Ecclesiæ ipsius neque Coemiterij pro sepultura (rt⁷ ritu christiano) corporum defunctorum, satis certò dignosceretur Vnde Nobilissimus vicecomes antedictus pia et Religiosa devotione ductus
15 Ecclesiam in solo suo proprio infra parochiam de Dore antedictam, magnis suis sumptibus erexerat et construxerat; eandemque omnibus ad cultûs, divinû⁸ profectum, requisitis sufficienter et commodè ornaverât, eamque in Ecclesiam parochialem et in perpetuum⁹ Rectoriam (Regiæ Maiestatis
20 Licentia prius obtentâ) destinauerat, quantumque in ipso est confirmaverat, omnibusque¹⁰ et omnimodis decimis, oblationibus, obventionibus, mortuarijs, alijsque vadijs feodis, proficuis et emolumentis/ Rectoriæ alicui debitis, aut de iure [f. 2b. competentibus dotaverat; Et Coemiterium eiusdem commodè
25 incluserat; Nobisque tandem tam suo nomine quam Rectoris futuri et parochianorum prædictorum supplicari fecit, quatenus Nos autoritate nostra ordinaria et Episcopali dictam Ecclesiam cum Coemeterio, ab vsibus pristinis, communibus et prophanis separandum¹¹ et in vsus sacros et divinos
30 convertendam et¹² dedicandam et conservandam¹³ fore decernere¹⁴ dignaremur: Nos huiusmodi petitioni favorabiliter (vt¹⁵ par est) annuentes et tam pium sanctumque vicecomitis desiderium effectui mandari vehementer cupientes, quoniam in quotidiano famulatio Potentissimi domini nostri Caroli
35 Regis¹⁶ (cui ab gratiorijs¹⁷ sumus per titulum Clerici a Secreto¹⁸ Conclavi) omnino detenti, edem¹⁹ eidem dedicationi et consecrationi cæterisque ad illud negotium necessarijs interesse

¹ Porrecta: H. A.

² Domini: *add.* H. A.

⁵ longè: A.

⁷ scored through.

⁹ perpetuam: H. A.

¹¹ separan: H. A. (*i.e.*, separandam, *the other gerundives being written in full*).

¹² scored through; *om.* H. A.

¹⁴ decernere: H. A.

¹⁶ interlined: H.

¹⁸ S: H.; St.: A.

² *om.*: H. A.

⁴⁻⁴ *om.* H. A.

⁶ Blank space in L. hominum: H. A.

⁸ divini: H. A.

¹⁰ que: *om.* H. A.

¹³ consecrandam: A. consecrand': H.

¹⁵ prout: H. A.

¹⁷ Oratorijs: A. H.

¹⁹ scored through. *Om.* H. A.

non valemus,¹ Reverendæ Paternitati vestræ vices nostras in hac parte summo rogatu commendamus atque committimus, ac plenam in domino tenore præsentium, ad effectum infra-scriptum concedimus potestatem: Ad ²ad eundem² igitur
 5 dictam Ecclesiæ de Dore, eandemque cum coemiterio eiusdem, secundum formam ex Verbo Dei atque liturgia³ Ecclesiæ Anglicanæ/ collectam, quam Reverendæ Paternitati vestræ pariter sic⁴ exhibemus, et⁵ dedicandum et⁶ conservan-
 10 dum,⁷ Necnon in ordinariam Jurisdictionem curam Episco-palem et spiritualement gubernationem nostram et successorum nostrorum Episcoporum Herefordensium recipiendum⁸ et admittendum⁹; eamque et Rectores eiusdem de tempore in tempus, ac Gardianos Clericum, cæterosque Ministros quoscun-
 15 que et vniversos parochianos respectiue Jurisdictioni nostræ prædictæ subijciendum; Ad assignandum insuper et accep-tandum summam competentem soluendam tam Episcopo Herefordensi qui pro tempore fuerit in visitationibus suis Epis-copalibus, et Archiepsi¹⁰ Archiepiscopo Cantuariensi in sua visitatione Metropolitana,¹¹ quam Archidiaconis etiam¹² Here-
 20 fordensibus, nomine Procuratorum; Ad Actus porro in hac parte omnes sigillo vestro Episcopali aut quouis alio sigillo authentico confirmandum et in Registrum Actuum nostrorum Episcopaliū redigi mandandum: Cætera¹³ denique¹⁴ singula in hoc opere necessaria et requisita faciendum et expediendum
 25 in totam¹⁵ amplis modo et forma, prout nos si personaliter præsentibus essemus facere possemus Vestræ Reverendæ Paternitati plenam in Domino concedimus potestatem pariter et auctoritatem per præsentibus.

In Cuius rei testimonium sigillum/ nostrorum¹⁶ Epis- [f. 3b.
 30 copale præsentibus apponi fecimus ¹⁷Datis vicesimo tercio die¹⁷ Martij Anno domini¹⁸ secundum cursum et computationem Ecclesiæ Anglicanæ, 1634¹⁹ nostræque²⁰ Consecrationis Anno Primo.²¹

¹ valemus: H. A.

²—² adeun (= adeundam): A. Ad ad eund': H. *The final e in L. has been changed.*

³ Liturgiæ: A.

⁴ hic: H. A.

⁵ om. H. A.

⁶ thus also H. dedicandam: A.

⁷ consecrand': H.; consecrandam: A.

⁸ recipiend': H. recipiendam: A.

⁹ admittendum: H.; admittendam A.

¹⁰ scored through in L.

¹¹ metropolita: H. A.

¹² interlined: H.

¹³ Cæteraque: H. A.

¹⁴ omnia et: add. H. A.

¹⁵ tam: H. A.

¹⁶ nostrum: H. A.

¹⁷—¹⁷ Date decimo sexto die Mensis: H. A.

¹⁸ iuxta: add. H. erased.

¹⁹ A in words: millesimo sexcentesimo tricesimo quarto.

²⁰ et nostræ: H. A.

²¹ rest of page in L. blank. H. and A. have the following paragraph:

(Quibus die et loco dictis literis commissionis de mandato dicti domini Menevensis Episcopi publice perlectis, Idem Reverendus pater ob honorem

<THE ORDER OF THE CONSECRATION>

/On the day appointed about Eight of the clocke in the [f. 4
morninge (beinge the twoe and twentieth daye of March Anno
domini 1634) the Lord Bishopp of St. David's beinge come
5 to the Church, and haueinge by himselfe first viewed the
Church within and¹ all the preparacion therein, (the ffounder,
the Rector and the Bishopps Chaplain accompanyinge him)
and there the Bishopp puttinge on his Rochett and the Rector
and Chaplain their surplices² and hoods, they come forth³ (if
10 the weather permitt) and goe round about the Church, to take
a viewe of it without alsoe (the Church then remaininge
without anybody in it, and the doers closed :)³ Then returninge
⁴towards the Church doere, the Bishopp saith audibly ;

Right Honourable Lord Viscount Scudamor, your Lord-
15 shipp haueinge made earnest instance in this behalfe to the
Right Reverend ffather in God, my Lord and brother the
Lord Bishopp of this diocese of Hereford, whoe is necessariely
/deteined in the daylie Attendance of the Kings [fo. 4b.
Maiestie in his Royall closett, I am nowe come by sufficient
20 authoritie and deputacion⁵, and uppon the like request made
to me both by your Honour and alsoe by his lordshipp the dio-
cesan : And nowe that wee are all here Assembled, I demaund
of your Lordship what is the cause of this our Assemblinge ?

The Lord Scudamore, with due respect to the Bishopp,
25 reacheth forth a schedule in parchment, which he desireth
maye be reade for answer to the Bishopps question.

The Bishopp receiueth it, and deliuereth it to the Register
⁶of the diocese⁶ comaundinge him to reade it.

The Register readeth it treatably ⁷and with an audible
30 voyce ;⁷

I. A. B. Registrar⁸ to the Lord Bishoppe of⁹ this diocese of⁹
Hereford doe in the name of the Right Honourable the Lord

tanti committentis executionem earundem literarum in se suscepit et pro-
cedendum fore decrevit iuxta vim, formam, tenorem et effectum earundem
modo (scilicet) et formâ sequentibus vizt. Σὺν Θεῷ.

¹ without : *add.* H. *struck through*.

² [If the weather permitt not to walke about and to stand without, then all this
is to be done a little within the Church doere.] : *add.* L. *in m.*

³—³ *om.* : H. A. *But in margin the following appears instead of the note
above :*

[If the weather permit, they goe round about the Church to take a view
of it without alsoe.]

⁴ turning : H. A.

⁵ deputacion : H. A.

⁶—⁶ *om.* H. A.

⁷ *interlined in H.*

⁸ The second *τ* *struck out in L.* ; I Richard Brasier Register : H. A.

⁹—⁹ *om.* : H. A.

Viscount Scudamore of Sligo, the founder and Patrone of the¹ parishe Church and Rectorie of Dore, and in the name of Matthias Turner, the Rector and Incumbent of the said Church, and likewise in the names of² /Inhabitants of the [f. 5
 5 same parish,³ present vnto your Lordship (Right Reverend ffather in God) the state and Condicion that⁴ of⁵ the said parish (videlicet) that the⁶ parish church, beinge soe longe agoe demolished, as that the verie place of it is not⁷ nowe certainly knowne, the parishioners were destitute of a place
 10 for divine service and the worshipp of God; till by private permission they began to Assemble themselues in this place, not evidently knowne whither⁸ ever a consecrated place or noe, but very ruinous and meane howsoever, and in former time before their assemblinge in it, altogether prophaned and
 15 applied to secular and base vses, and in the verie condicion and estate of it wholly become of⁹ a Lay fee. As alsoe¹⁰ there was no endowment for a Minister to performe divine Offices for the said parish, but that which was done, was by such meane and vnable dis¹¹ stipendary Clerks as did much redound
 20 to the dishonor of Almighty God and the contempt of his holy worshipp.

/In a tender consideracion of all which the Right [f. 5b. Honourable the forenamed Viscount Scudamore (Haueinge first by Peticion exhibited to the Kings most Excellent
 25 Maiestie obtayned his Maiesties most gracious Licence vnder the great Seale in this behalfe) Hath reædified¹² and enlarged¹² this place att his owne proper Costs and charges, and hath caused it to be furnished with a Chancell and seates, a Belfrie and Bells, a church yard and all things else requisite to a
 30 parishe church; and hath founded and erected a Rectorie therein for ever, and obteyned Institucion and Induction for a Clerke vnto the same; and hath giuen and graunted the said Church, Chancell, Steeple and church yard, and the said Rectorie with all the tithes, greate and smale, personall,
 35 predicall,¹³ and mixed, not onely of the Inhabitants of the said parish, but alsoe of all his owne Habitation and demeane

¹ this: H. A.

² of John Hoskins serieant at law, Bennett Hoskins Esquire, Christopher Berrow Gentleman and Henry Parry gentleman and other: *add.* H. A.

³ As many of the better sort of the parishioners as can write and sett their names or marks to this schedule are here to be named: *add.* L. in m.; *not in* H. or A.

⁴ scored through.

⁵ said: *add.* H. A.

⁶ whether: H.

⁷ that: *add.* H. A.

⁸—¹² struck out in H. *om.* A.

⁹ written above previous word.

¹⁰ repeated and struck out: H.

¹¹ *om.* H. A.

¹² struck out in L.

¹³ prediall: H. A.

Lands,¹ ✕² together with all oblations, Obventions, Mortuaries, ffees, and Church duties vnto the saide Rector and his successors foreuer, as/ by sundrye deedes and con- [f. 6
veighances, which heere ³I likewise exhibite,³ maye more att
5 large appeare.⁴ And all⁵ with this intente and purpose, that
the said Church and all therevnto⁶ appertaininge maye be
dedicated vnto⁷ the worshipp of god⁴ and that Gods Holy
and euer blessed name maye herein be Honoured and calld
vpon, aswell by the said Viscount Scudamore and his familie,
10 his heires and posteritie, as by the parishioners and Inhabitants
of the parish of Dore for ever: And that God may be
glorified in the service and ministration of the said Rector and
his Successors in the said parish, and in that mayntenance
and livelihood which by this foundation and donation is nowe,
15 in the Name of Almightye God bestowed vpon them.

Wherein He most Humblie beseecheth Almightye God
graciously to accept of this his sincere intent and holy
purpose: And both he and they altogether are humble
Suitors to your Lordshipp as Gods Minister, the Lawfull
20 deputie of the Bishopp and Ordinarie of this diocese, that in
Gods steade you would/ Accept of this his free will [f. 6b.
offeringe, and decree this Church to be severed from all
former prophane and common vses; and nowe indeede to sever
it, and by the word of God and praier and by other religious
25 duties and spirituall benedictions to dedicate and consecrate it
and all therevnto belonginge vnto the sacred and blessed
name of God and to his service and worshipp onely.

To which purpose I in the name of the said Right
Honourable ⁸Lord John⁸ Viscount Scudamore, for himselfe, his
30 heires, Executours and Assignes, And in the name of
Matthias Turner,⁹ clerke the Rector of this parish for himselfe
and his Successors; and in the name of the Parishioners and
inhabitants of the saide parish, for themselues and all ¹⁰after
them, ¹¹ doe here in the sight of Almightye God promise
35 and vowe respectivelie That for ever hereafter they will refuse
and renounce to put this Church, or any parte thereof, to any
private, secular, prophane or common vse whatsoever; but
will indeavour in their severall places and rights, that all

¹ in Doore: *add. H. interlined. A in text.*

² L. only has ✕

³ I also exhibite likewise: A. I <altered> alsoe likewise exhibite: H.

⁴ Blank space in L.

⁵ allsoe: H. A.

⁶ belonging: *add. H. struck through.*

⁷ to: H.

⁸ John Lord: H. A.

⁹ Turnor: *add. interlined, H.*

¹⁰ here three letters in H. struck out.

¹¹ Blank space in L. but not in H. or A.

maye/ be wholly and only reserved and applied to [f. 7 Religious vses, for the glory of God, and the salvation of their soules.

Particularly, that he¹ the said Viscount Scudamore, as
 5 ffounder of the said church and Rectorie, and all after him, as
 the Patrons of the same, shall and will vppon noe title, claime
 or colour and pretense of lawe, resvme pull backe or withhold,
 or cause to be² resvmed pulled backe or withholden any
 parte or porcion of the said Church or Rectorie, and of the said
 10 Tythes and other Ecclesiasticall rights nowe gyven and intended
 to be given to God and to his service. But shall and will
 alwayes be readie to maintaine and defend the same free and
 intire without incumbrance or question, to the holy vses aboue
 mentioned.

15 1. And that the said Rector and his successours shall for
 ever hold the said Church to the publique vses of the parish
 for the worshipp of God therein, accordinge to the rig³ rites of
 the Church of England.

2. And the said Chancell to such holy employements as
 20 by the lawes of⁴ Holy Church are proper for the same.⁵

3. Keepinge the same contynuallie in good/ [f. 7b.
 Reparacions within and without. And the said Rectorie with
 all the Tythes and other Ecclesiasticall rights and profitts
 thereof, without any Alieninge, demisinge or compoundinge,
 25 which maye any way tend to the embesclinge⁶ or empayringe
 of the same.

And that they the parishioners will ever hold this place even
 as gods house, and the Rectorie with all the rytes⁷ thereof, as
 gods owne porcion and will accordingly demeane themselues
 30 in all occasions; And that they will from time to time and
 ever hereafter, as the Least occasion or neede shalbe, provide
 that the said Church and all thereto belonginge shalbe
 repaired and vpheld and decentlye furnished in such sorte as
 a Church ought to be: And that they will for ever refuse and
 35 forbear (by pretense or coulour of any Lawe,⁸ Statute, or
 provision) to burthen the said Rectorie with any charges,
 payements, contributions, or duties whatsoever, otherwise
 then accordinge to the Lawes Ecclesiasticall of this King-
 dome; or to bringe upp any Custome prescripcion or vsage
 40 to the prejudice of the same:/ And that they will yearly [f. 8
 paye to the parishe Clarke whome the Rector shall choose,

¹ om. A.

³ struck out in L.

⁵ There is no fresh paragraph in H., but the lines run on.

⁶ imbezilling; H. A.

⁸ Lawes; A.

² pull: add. H. struck through.

⁴ the: add. H. A.

⁷ Rights: H. A.

such wages as by the Ordinarie shalbe thought sufficient for that service.

And Lastly in the name of them all together I humbly beseech your Lordship as Gods Minister, the authorised
 5 deputie of the Bishopp and Ordinarie of this diocese, That this church and Rectorie maye nowe be receiued and admitted into the ordinarie and diocesan Jurisdiction of the Bishops of Hereford and that it maye be subiected to all the rules Ecclesiasticall as well visitatorie as others, and that the summe
 10 of three shillings and foure pence maye be allotted and accepted for and in the name of Procurations for the said Church to be paid¹ att everie visitacion of the Bishoppes of Hereford, or of the Archbishopp of Canterbury; and the summe of one shillinge . ² . to be paid att the vsuall
 15 times of payement by the rest of the Clergie, to the Archdeacon of Hereford, for and in the name of Procurations of³ the said Archdeacon. And that nowe uppon these Conditions, promises and provisions, wherevnto they haue alsoe in this /Schedule subscribed (Humbly desireinge that the same [f. 8b.
 20 maye be registred and remaine vpon record in the Office of the Lord Bishopp of Hereford) Your Lordship wilbe pleased to proceede in your holy funt function.

Then the Bishopp receiuing the schedule againe from the Register, saieth to the viscount

25 Right Honourable my Lord Viscount Scudamore, ffounder and Patron of this Church and Rectorie, This that hath beene here exhibited and read, as farr as it concerneth⁴ your Lordship⁵ is it that which⁶ you⁷ desire and promise?

To the Rector

30 And you Master Matthias Turner Rector of this parish, ⁸is it⁸ your⁹ desire and promise what hath been read concerninge you?

To the Parishioners

And you the parishioners and Inhabitants of this parishe, doe
 35 you desire and promise accordinge as hath herein beene desired and promised on your behalves?

They are¹⁰ all vppon these demaunds to¹¹ answer. yes.

Then the Bishopp

And I in the name of the Right Reverend ffather in [f. 9

¹ *om.* H. A.

² *so in L, but no interruption in H.*

⁴ *struck out in L.*

⁶—⁶ is that you: H. is it: A.

⁸—⁸ is: H. do: A.

¹⁰ *om.* H. A.

³ to: H. A.

⁵ *Thus also* H. concludeth: A.

⁷ your: A.

⁹ you: A.

¹¹ did: H. A.

God the Lord Bishopp of this diocese, doe accept of all your offers and promises respectively, and by virtue of the Ordinary and Episcopall power and Jurisdiction for this Act committed by him vnto me, I doe ratife and confirme the same in everie
 5 pointe and parcell thereof; ¹And therefore nowe in the name of God.¹

After the deputation is read the Bishopp sayeth;
 Nowe in the name of god lett vs begynn this holie businesse.
 Psalme xxiiiij

10

The Bishopp

1. ²The earth is the Lords, and all that therin is; the compasse of the world, and they that dwell therein.

The Rector and Chaplain

2. ffor he hath founded it vppon the Seas, and prepared it
 15 vppon the ffloods.

The Bishopp

3. Who shall ascend into the Hill of the Lord: or who shall rise vpp in his holy place?

/Answere

[f. 9b.

20 4. Even He that hath cleane Hands and a pure Hart, and that³ hath not lift vpp his minde vnto vanitie, nor sworne ⁴to deceive⁴ his neighbour.

The Bishopp

5. He shall receive the blessings from⁵ the Lord, and
 25 righteousnes from the god of his saluation.

Answere

6. This is the generation of them that seeke him: even of them that seeke thy face ô Jacob.

The Bishopp

30 7. Lift vpp your heads (o yee gates,) and be yee lift vpp yee everlastinge doores, and the Kinge of glorie shall come in.

¹—¹ *struck out.* I thinke meete that the deputation and power to me given by the said Right Reverend ffather, be here published. The Bishopp giveth it to the Registrar [Register: H. A.] to [be: H. A.] read: *add. in m. l.* In H. and A. the words *struck out stand in the text, and are followed by the passage* "I thinke meete...Register to be read." Then follows "After the deputation," etc.

² *The numbering of the verses of the psalm is not found in H. or A.*

³ *Thus H. om. A.*

⁵ of: H. A.

⁴—⁴ *repeated and struck out: H.*

Answer

8. Who is the Kinge of Glorie? It is the Lord stronge and mightie, ¹even the Lord mightie in battell.¹

The Bishopp

5 9. Lift vpp your heads (o yee gates) and be ye Lift vpp yee everlastinge doores, and the Kinge of glorye shall come in.

Answer

Who is the Kinge of glorie? Even the Lord² of Hostes,
10 He is the Kinge of glorie.

/Bishopp

[f. 10

Glorie be to the ffather, and³ to the sonne and to the Holy Ghost.³

Answer

15 As it was in the³ beginynge, is nowe and ever shalbe world without end.³

Then the Bishopp comminge to the verye doore (which is ⁴not till⁴ nowe opened) standeth still there, and saith

I was glad when they said vnto me Wee will goe into the
20 house of the Lord; our feete shall stands⁵ in thy gates, o Hierusalem.

Then entreth the Bishopp, the founder, the Preist and the⁶ Chaplain and noe other.

Att a smale space within the Church doore⁷ is a forme sett
25 at which the Bishop maye conveniently kneele, with the ffounder att⁸ his left hand, and behind the Bishopp his Chaplaine, behind the ffounder the Parish Priest, where they maye be seene and heard of the multitude standinge still without.

30 [⁹But if the whe¹⁰ weather be foule, the multitude maye stand close within att the Lower end, and the place for the Bishopp and founder, with the Preist and Chaplaine, where they shall kneele ¹¹be sett¹¹ (distinctly from the multitude) vpp a little Higher in the Church.]

¹—¹ *interlined in H. with : he is the King of Glory added by H. and A.*

² God : *add. H. A.*

³—³ *etc. H. A.*

⁴—⁴ *struck through in H. and omitted in A.*

⁵ stand : H.

⁶ *om. H. A.*

⁷ within the Church : *add. H. A.*

⁸ on : A.

⁹ *The words within square brackets are in margin in H. and A. opposite the paragraph beginning : At a small space within the Church doore. They are in square brackets also in H.*

¹⁰ *struck out in L.*

¹¹—¹¹ *om. H. A. Between where and they in H. a word or two has been*

/The Bishopp saith

[f. 10b.

Lett us dedicate and offer vpp vnto God this place with the same praier, that Kinge David did offer vpp his dedication vnto the Lord.

5 10.¹ Blessed be thou o Lord our God and the God of our ffathers for ever ²and ever².

11. Thine (O Lord) is greatnesse and power, and glorie and victorie and praise and Maiestie : ffor all that is in Heaven and in earth is thine : Thine is the Kingdome O Lord and
10 thou excellest as Lord over All.

12. Both riches and Honor come of thee, and thou raignest over all, and in thine Hand is power and might, and in thine hand it is to³ make greate and to⁴ give strength vnto all.

15 13. Nowe therefore O Lord Wee thanke thee and praise thie glorious name./

14. But who are Wee, or what is any of vs or of all thie people, that wee should⁵ be able to offer vnto⁶ thee soe willinglic after this sort? ffor, all things come of thee, and of
20 Thine owne haue wee given Thee.

15. ffor Wee are strangers before Thee and sojourners as were all our ffathers, and our wayes on the earth are⁷ as⁸ a shadowe, and there is noe abidinge.

/16. O Lord our God all this store that wee have [f. 11
25 prepared to build thee an House for thine Holy name, is of thyne⁹ owne¹⁰ hand and all is Thine.

17. Wee knowe alsoe our God, that thou triest the harte and hast pleasure in vprightnesse, wee haue offered willinglic¹¹ in the vprightnes of our harts all these things ; and nowe wee
30 Haue seene with ioye thie people, which are present Here to offer willingly vnto thee.

O Lord our God and the God of our ffathers, keepe this for euer in the purpose and thoughts¹² of the Harts¹³ of¹⁴ thy people, and prepare their Harts vnto Thee.

35 Most gracious God, the Heaven is thy Throne, and¹⁵ the

written the first of which looks like a word which has been altered into to. The second appears a mere mark to fill up the line.

¹ These marginal numbers are omitted in H. and A. throughout.

²⁻² om. H. A.

⁴ om. H. A.

⁶ Thus in H. to : A.

⁸ it were : add. H. A.

¹⁰ om. A. H.

¹² thought : H : A.

¹⁴ inserted above line in L.

³ inserted above line in L.

⁵ shall : H. A.

⁷ inserted above line in L.

⁹ Thus in H. thy : A.

¹¹ interlined in H.

¹³ heart : H. A.

¹⁵⁻¹⁵ om. H. A.

earth is Thie footstoole : what House then can be built for thee, or what place is there¹ that thou shouldst rest in?

Howbeit wee are taught² by thie Holy word² that Thie will is not to dwell in the darke cloud³; but that Thy delight
5 Hath beene ever with the sonnes of men : Soe that in any place whatsoeuer, where twoe or three are⁴ gathered together⁵ in Thy Name, Thou art in the midst of them :

/But specially in such places as are sett apart and [f. 116. sanctified to Thy name and the memorie of it, there Thou
10 hast said Thou wilt vouchsafe Thy gracious presence, after a most speciall manner and come⁶ to vs⁶ and blesse vs.

Wherefore in all Ages of the world Thy servants Haue separated certeine places from all prophane and common
vses, and Hollowed⁷ vnto⁸ Thy name⁹ worshipp and service,
15 either by inspiration of Thy blessed Spiritt, or by expresse Commaundement from Thine owne mouth.

By inspiration of thy Holy spiritt, Soe didst Thou put into the Hart of the¹⁰ Holy Patriarch Jacob to erect the Stone in Bethell to be an House to Thee : which Act of his Thou
20 didst call for and Highly allowe of.

By expresse Commaundement from Thine owne moth¹¹ mouth. Soe did Moses make thee the Tabernacle of the Congregation in the desert, which thou didst Honour by Coveringe it with a Cloude, and fillinge it with Thy
25 Glorie.

/And after when it came into the Hart of Thy [f. 12 servant David to thinke It was noe waies fittinge, that Him- selfe should dwell in an House of Cedar, and the Arke of God remaine but in a Tabernacle, Thou didst testifie with Thine
30 owne mouth, that in that David was soe minded to build thee an House for Thy Name it was well done of Him to be soe minded, though he built it not.

4.¹² The materiall furniture for which House though his ffather plenteously prepared, yett Salomon his sonn built and brought to perfeccion : To which House Thou wert pleased
35 visiblie to send fire from Heaven, to consume the sacrifice, and to fill it¹³ with the glorie of thy presence before all the¹³ people.

5. And after when for the sinn of Thy people that

¹ om. H. A.

²⁻² om. H. A.

³ Clouds : H. A.

⁴ be : H.

⁵ om. H. A.

⁶⁻⁶ interlined H.

⁷ hallowed : H. A.

⁸ Thus in H. ; to : A.

⁹ divine : H. A.

¹⁰ thy : H.

¹¹ struck through in L.

¹² These marginal numbers are not in H. or A.

¹³ om. H. A.

Temple was destroyed, Thou didst by Thy Holy Prophetts Aggee and Zacharie (by shewinge Howe inconvenient it was, that they should dwell in sealed¹ Houses, and lett Thy House Lye wast) stirr vpp the spiritt of Zorobabell ²to build³ thee³
 5 the second Temple anewe: Which second House likewise by the fulnesse of the glorie of Thy presence Thou didst shew thy selfe to like and allowe of.

/6. Neither wert thou only well pleased with such as [f. 12b. did build Thee these temples, but even with such of the people
 10 afterwards as being moved with zeale added vnto the Temple their⁴ mother church Lesser places of praier by the name of Sinagogues in every Towne through the land, for the Tribes⁵ to ascend vpp to worshipp Thee, to Learne Thy blessed will and to⁶ doe it. Which verie Act of the Centurion in buildinge
 15 Thie people a Synagogue Thou didst well approve and commend in the Gospell.

7. And by the bodily presence of Thy blessed sonne our Saviour att the ffeast of Dedication testified by Saint John, didst really well allowe of and doe Honour to such devout
 20 religious services as wee ⁷nowe are⁷ about to performe.

8. Which alsoe by Thy Holie word hadst⁸ taught us. That Thyne Appostles themselues and the Christians in their time, as they had houses to eat and drink in, soe had they alsoe where the whole Congregation of the faithfull came together
 25 in one place, which they expresly /called Gods Church [f. 13 and would not Haue it despised or abused, nor eaten nor⁹ drunke in, but Had it¹⁰ in great reverence the verie place of their Holie Assemblies.

9. By whose Godly examples the Christians in all Ages
 30 successivelie Haue erected and consecrated sundry godly Houses vnto Thee for the celebration of divine service and worship (monuments of their pietie and devotion) as our eyes see this daye.

10.¹¹ Wee then as fellowe Cittizens with the Saintes and of
 35 the Houshold of God, beinge built vppon the foundation of the Apostles and Prophets Jesus Christ Himselfe beinge the Head corner stone, walkinge in the stepps of their most Holy faith and ensueinge the examples of These thy Patriarchs¹², Prophetts, and Apostles, Haue together with them done the
 40 same worke (I saye) in buildinge and dedicatinge this House

¹ cieled: H. A.

⁴ om. A.

⁶ om. H. A.

⁸ hast: H. A.

¹⁰ om. H. A.

¹¹ om. H. A.

²⁻³ interlined H.

³ om. A.

⁵ Scribes: H. A.

⁷⁻⁷ are now: A.

⁹ Thus H. or: A.

¹² and: add. H. A.

as an Habitation for Thee, and a place for vs to assemble and meete together in, ¹for the observation of Thy divine worship, invocation of Thie greate name, readinge, preachinge/ [f. 13*b*. And hearinge of Thy Heavenlie word, administringe Thy most
5 Holy Sacraments, and aboue all in this² Holie place the verie Gate of Heaven upon earth, as Jacob named it, to doe the worke of Heaven, to sett forth Thie most worthie praise, to Laud and magnifie Thy most glorious maiestie, for all Thie goodnesse to all men, and speciallie to vs that are of the
10 Houshold of ffaith.

Accept then wee beseech Thee (most gracious ffather) of this our bounden dutie and service: Accept this for Thine house; and because Holinesse becometh Thine House for ever, sanctifie this House with Thie gracious presence, which
15 is erected to the Honour of Thie Glorious Name.

Nowe therefore arise Ô Lord and come into this place of thy rest. Lett Thine eies be open towards this House night and daye: ³Lett Thine cares be readie towards the praiers of Thy Children which they shall make to thee in this place, and
20 lett Thine Hart delight to dwell here perpetually.

/And whensoever Thie servants shall make their [f. 14 Petitions vnto thee in this House, either to bestowe Thy good graces and blessings vpon them, or to remove thie punishments and iudgments from them; Heare them⁴ from Heaven Thie
25 dwellinge place, the Throne of the glorie of Thy Kingdon[†], and when Thou Hearest Haue mercie⁵; and graunt Ô Lord wee beseech Thee, that here and elsewhere Thy Priests maye be clothed with righteousnes, and that all Thie saintes maye raigne⁶ in Thy saluation.

30 And whereas both in the Old and Newe Testament⁷, Thou hast consecrated the measuringe out⁸ and buildinge of a materiall Church to such an excellent misterie, that in it is signified and represented the fruition of the ioye of Thy⁹ Heavenly Kingdome: We beseech Thee that in this materiall
35 Temple made with Hands wee maye soe serue and please thee in all Holie exercises of godlinesse and Christian religion, that in the end wee maye come to that Thy Temple on Hihg, even to the Holie places made without Hands: Soe as/ [f. 14*b*. when wee shall cease to praye to Thee Here on earth, Wee
40 maye with all those that Haue in the same manner erected like places to Thy name, and with all Thy saintes eternallie

¹ and : *add.* A.

² and : *pr.* H. A.

³ *interlined* H.

⁴ Testaments : A.

⁵ holy kingdome : *add.* H. *struck out.*

⁶ most : *add.* H. A.

⁷ *om.* H. A.

⁸ reioyce : H. A.

⁹ *om.* H. A.

praise Thee in the Highest Heavens, for all Thy goodnes
 vouchsafed vs for a time Here on earth, and Laid vpp¹ for us
 there in Thic Kingdome for ever and euer. And that for
 Thy deare sonns sake our blessed saviour Jesus Christ, To
 5 whom etc.²

Blessed ffather³ who hast promised in Thy Holie Lawe,
 that in⁴ everie place where the remembrance of Thy name
 shalbe putt, Thou wilt come vnto vs and blesse vs : According
 to that Thy promise come vnto vs and blesse vs, who putt nowe
 10 vppon this place the memoriall of thy Name, by dedicatinge⁵
 wholly and onlie to Thy service and worship.

Blessed Saviour who in the Gospell, with Thy bodilie
 presence didst Honour and adorne the ffeast of the dedication
 of the Temple :⁶ att this dedication of this⁷ temple
 15 vnto⁸ thee, be present alsoe, and accept (good Lord) and
 prosper the worke of our Hands.

/Blessed Spiritt, without whome nothings is Holie, noe [f. 15
 person nor place can be sanctified aright ; Send downe vpon
 this place Thy sanctifieinge power and grace ; Hallowe it
 20 and make it to thee an Holie Habitation for ever.

Blessed and Glorious Trinitie by whose power, wisdom
 and Love all things are purged, Lightned and made perfect ;
 enable vs with Thye power, enlighten vs with Thy trueth
 perfect vs with Thy grace, that both here and elsewhere wee
 25 acknowledginge the glorie of the eternall Trinitie, and in the
 power of Thy divine Maiestie, worshippinge the vnitie wee
 maye attaine to the fruition of the Glorious Godhead, Trinitie
 in vnitie, and vnitie in Trinitie to be adored for ever.

God⁹ the ffather, God the Sonne, God the Holy Ghost
 30 accept, sanctifie and blesse this place to the end wherevnto
 accordinge to his owne ordinance wee haue ordained it, to be
 a sanctuarie for the most High and a Church for the liveinge
 God. The Lord with His favour¹⁰ ever mercifully¹¹ behold it,
 and soe send downe vpon it His spirituall benediction and
 35 grace, that it maye be the House of God to him, and to vs the
 Gate of Heaven.

/After that praier, the Bishop (with the other [f. 15b.
 three followinge him) goeth to the ffont (which must be filled
 with pure water) and Layeing his hand thereon, saith.

¹ om. H. A.

² be etc. : A.

³ *Interlined H. over Savior struck through.*

⁴ om. A.

⁵ it : add. H. A.

⁶ *Space in L for six letters.*

⁷ the : A. *reading of H. is doubtful.*

⁸ *H. probably reads vnto, but the first two letters are blotted.*

⁹ Here the Bishop alone [above : H. A.] standinge vp [*interlined* : H.] pro-
 nounceth this blessinge : *add. in m. L. H. A.*

¹⁰ *mercie* : H. A.

¹¹ *favourably* : H. A.

Regard ô Lord the supplications of Thy servants; and graunt that those children, that shalbe baptized in this Laver of the newe birth maye be sanctified and washed with the Holie Ghost, deliuered from thy wrath, received into the Arke
5 of Christ¹ Church, receive herein the fulnesse of grace and ever remaine in the nvmber² of Thy faithfull and elect Children.

Then goeth He and they to the Pulpit and He touchinge it,³ saith.

Graunt that thy Holie word alone (and not the vaine
10 conceite of man) maye from this place ever be preched⁴ preached, that it maye be the savour of Life vnto Life, and as good seed take roote and fructifie in the Hart⁵ of all such as shall Heare it.

Then to⁶ the Readinge Deske, wheron he laieth⁷ Hand
15 and saith

/Graun⁸ that by Thy Holie word which here shalbe [f. 16 read, the hearers maye both perceiue and knowe what things they ought to doe, and alsoe maye haue grace and power, reverently to attend and heare and faithfullie to fulfill the
20 same.

Then standinge in the middle of the Church before he entreth the Chancell, He saieth

Graunt that such persons as shall here be ioyned in the holie estate of Matrimonic by the covenant of God maye live
25 comfortably together in Holie love vnto their lives end

Then goeth he vpp to the Commvniõ table (which is to stand att the East end⁹ of the Chancell, decentlie covered with a faire linnen cloth over the carpet) on which imposinge his hands, he saith

Graunt that all they that shall att any time partake att
30 this table the Highest blessinge of all, Thy Holie¹⁰ Commvniõ; maye be filled with thy grace and Heavenly benediction, and maye to their great and endles comfort obtaine remission of their sinnes and all other benefitts of thy most precious death
35 and passion.

/Then the¹¹ Bishopp compasseth about the whole [f. 16b. Church and Chancell within (as much as for the seates and desks he maye) singinge¹² it with the crossinge of

¹ Christs: H. A.

² sayeth: *add. H. struck through.*

³ hearts: H. A.

⁴ his: *add. H. A.*

⁵ inserted above line in L.

⁶ inserted above line in L.

⁷ member: H.

⁸ struck through in L.

⁹ repeated: H.

¹⁰ Graunt: H.

¹¹ om. H. A.

¹² signeing: H.

his hands as he goeth and att the last standinge a little within the Church¹ Chancell doer with his face Westward he saieth.

Grant to all such bodies as shalbe here interred, that they
5 with vs and wee with them, and with all thy saints which nowe rest in Thy peace, maye haue our perfect consummation and blisse both in bodie and soule in Thy² everlastinge kingdome.

Then turninge about and there kneelinge Eastward
10 (vpon a pesse) before the Table (the ffounder on his Left hand, the other twoe behind him³) He saith (All the people in the meanwhile entringe softlie and without any disturbance, stand there till the Bishopp hath finished his Last praier)

15 Grant that this place⁴ which is here dedicated vnto Thee by our office and ministrie may also be hallowed by the sanctifieinge power of Thy Holy Spiritt, and soe for ever continewe through Thy mercie, o Lord, who dost live and governe all things world without end. Responsory. Amen.

20 /Graunt that as this Church is wholly seperated [f. 17 from all former common and prophane vses, and dedicated to those that be sacred only soe may all they be that enter into⁵ it. Responsory. Amen.

Graunt⁶ that all wanderinge thoughts, all carnall and
25 worldly imaginations maye be farr from them, and all godlie and spirituall meditations may come in their place, and may daylie be renewed and growe in them. Responsory. Amen.

Graunt that⁷ those Thy servants which shall come into this Thy Holy⁸ Temple maye themselves be temples of the
30 Holy Ghost, eschewinge all things contrarie to their profession, and followinge all such things as be agreeable vnto the same. Responsory. Amen.

When they praye, that their praiers may ascend vp into Heaven into Thy presence as the⁹ incense, and the Liftinge
35 vp of their hands be as the Eveninge sacrifice. Purifie their harts and graunt them their harts desire: sanctifie their minde and fulfill all¹⁰ their minde, that what they faithfully aske, they may effectuallie obtaine the same. ¹¹Responsory. Amen.¹¹

¹ Struck out in L. ; H. has doore struck out, in this place.

² euery: add. H. struck out.

³ them: H. A.

⁴ interlined over people struck out in L.

⁵ in: H. A.

⁶ Graunting: H.

⁷ all: add. H. struck out.

⁸ holie: H. interlined.

⁹ struck out in H. om. in A.

¹⁰ dots underneath in L as sign of deletion.

^{11, 11} om. H. A.

When they offer, that their oblations and Almes may come vp as a memoriall before thee. And they find and feele that with such sacrifices Thou art well pleased.

¹Responsory. Amen.¹

5 /When they singe, That they² maye be satisfied [f. 17b. as it were with marrowe and fatnesse when their mouth praiseth thee with ioyefull lipps.

When they heare, That they maye heare not as the word of man, but,³ as indeed it is the word of God; and⁴ not be
10 idle hearers but doers of the same, Through Jesus Christ our Lord. Amen.

After this the Bishopp beckoneth to the people to take their seates, and placinge the ffounder⁵ (if soe he please)⁶ in the Chancell with himselfe, ⁶or els, where he chooseth to sitt,⁶
15 and the Parish Priest in the Readinge deske; the Bishops Chaplaine commeth forth, and kneelinge in the midst of the Chancell Eastward, he begynneth, audible

If wee saye that⁷ wee haue noe sinn etc.

Dearely beloved brethren, the scripture moveth etc.⁸

20 Almightye and most mercifull ffather etc.

The Chaplain still kneeleth there till the Lords praier be ended: But the Priest standinge⁹ in the Reading deske saith the Absolution.

Almightye God, the ffather of our Lord Jesus etc.¹⁰

25 Our ffather which art in Heaven etc.

The Chaplain then taketh some convenient scate where to be seene and heard, and they proceede.

/Preist.

[f. 18

O Lord open Thou our Lipps:

30 Chaplain with the people.

And our mouth shall shewe forth Thy praise.

Preist.

O God make speede to save vs:

Chaplain etc.

35 O Lord make hast to help vs.

¹—¹ om. H. A.

² their soules: H. A.

³ indeed: add. H. struck out.

⁴ but: H. A.

⁵—⁵ In H. this is struck out, and A. omits this parenthesis.

⁶—⁶ struck out in H. A. omits.

⁷ om. A.

⁸ us in sundry, etc. add. A.

⁹ up: add. H. A.

¹⁰ Christ etc.: add. A.

Priest.

Glorie be to the ffather and to the sonn¹ etc.

Chaplain.²

As it was in the beginninge, etc.³

5 Praise yee the Lord.

Then read ye⁴ they the Psalmes by course the Priests⁵ alone reads one verse, the Chaplain and the rest which can read another, with glorie be to the ffather etc. att the end of euerie psalme ./.

10 The ffirst Psalme is the 95 O come Lett vs singe⁶ etc.

The rest are proper for the occasion.

/Psalm. 84. O Howe Amiable are thy dwellings etc. [f. 18b.

Psalm. 122. I was glad when they said etc.

Psalm. 132. Lord remember David etc.

15 Then the ffirst Lesson is the 28th Chapter of Genesis, beginning att the .10. verse, And Jacob went out etc.

Then Wee Praise thee o God etc. the Preist reading one verse, the people another.

20 The Second Lesson is taken out of the 7th second Chapter of the⁷ Holy Gospell by St. John⁸ beginning att the .13.⁹ verse.

If¹⁰ there be any child to be baptized in the parishe, heer the Priest goeth to the ffont and ffirst asketh, whither the child be yett baptized or noe. If they answer No: Then he
25 saith Dearly beloved,¹¹ for asmuch as all men etc. as in the service of Baptisme: and att the end he shall require that the child be brought to the Bishop to be confirmed as soon as it is instructed in the Catechisme./.

30 Then ¹²returneth he to his deske and¹² saith¹³ Blessed be the Lord God of Israel etc.

Then all stand vp, and turninge Eastward saye.

/I beleeeve in God the father Almightye maker of [f. 19 Heaven and earth, and in Jesus¹⁴ etc. (makinge due and lowly reverence att the Lords name).

35 The Lord be with you.

¹ om. A.

³ is now etc. : add. A.

⁵ Priest : H. A.

⁷ om. A. but H. as in text, omitting holy.

⁸ Chap. 2^d : add. A.

¹⁰ There was not any chyld bapized : H. in m.

¹¹ etc. : add. H. A.

¹³ he : pr. H. interlined.

² etc. : add. H. A.

⁴ struck out in L.

⁶ om. A.

⁹ 3 : H. A.

¹² struck out in H. and omitted in A.

¹⁴ Christ : add. A.

Responsory.

And with thy Spiritt.

Priest.

Lett vs praye etc.

5 Our ffather which art in Heaven etc.

The Preist stands vpp and saith

O Lord shewe thy mercie vpon vs

Responsory.

And graunt vs etc. to the end of the Responsories.

10 The three ordinarie Collects (on¹ for the daye, the other for Peace, and² the third for Grace) follow, and after them this

O Lord God mightie and glorious and of incomprehensible Maiestie, Thou fillest Heaven and earth with the glorie of thy
 15 presence and canst not be contained within any the Largest compasse, much lesse within the narrowe walls of this roome; yet forasmuch as thou hast beene pleased to commaund in thy holy³ Lawe, that wee/ should put the remembrance [f. 196. of thy⁴ Name vpon places, and in everie such place Thou wilt
 20 come vnto vs and blesse vs; wee are nowe here assembled to put thie name vpon⁵ this place and the memoriall of it, to make it Thy House, to devote and dedicate it for ever vnto Thee, vtterly seperatinge it from all former vses common and prophane, and wholly and only to consecrate it to the
 25 invocation of thy glorious Name, wherein supplications, praiers, intercessions maye be made for all men; Thy sacred word may be read preached and heard; the Holy Sacraments (the Laver⁶ of Regeneration, the Commemoration of the precious death of Thy deare Son) maye be administred; Thy praises
 30 celebrated and sounded forth, Thy people blessed by puttinge Thy name vpon them: Wee (poor and miserable creatures as wee are) be altogether vnfitt and vtterly vnworthy to appoint any earthly thinge to soe greate a God And I the least of all Thie⁷ servants no wayes meete to appeare before thee in soe
 35 Honorable a service: yett seeing Thou hast oft heretofore been pleased to accept such poor offerings from sinfull men; Most Humblie wee beseech Thee forgiuinge our manifold sinns, and making vs worthe by countinge vs soe, to vouchsafe vs, to be present here amonge vs in this religious action:
 40 /And what wee sincerely offer, graciously to accept att [f. 20

¹ one: H. A.

² om. H. A.

³ holy in H. repeated and struck through.

⁴ holy: add. H. A.

⁵ altered in H.

⁶ Thus interlined in H. over word altered and struck out.

⁷ people: add. H. struck out.

our hands ; to receiue the praier of vs and of all others, who either nowe or hereafter entringe into this place by vs Hallowed,¹ shall call vpon thee ; And giue vs all grace, when wee shall come into the house of God, wee maye looke to our
 5 feete, knowinge that the place wee stand on is holy ground ; bringing hither cleane thoughts and bodies vndefiled ; that wee maye wash both our harts and hands in innocence² and soe come vnto³ Thine Alter. Through Jesus Christ our Lord. Amen.

10 That Collect beinge ended, the Chaplin comes forth againe, and (kneeling in the midst att the entrance of the Chancell) he saith the Letanie vntill he cometh to the Lords Praier ; which Praier the Priest pronounceth, and then the Chaplain returneth to his seate, and the Priest
 15 goeth on with the rest of the Letanie, and after the Collect for the Bishops⁴ he addeth this

O Lord God, who dwellest not in Temples made with hands, as saith the Prophet, yett/ Hast euer vouchsafed to [f. 20b. accept the devout indeavours of Thy poor servants, allottinge
 20 speciall places for Thy divine worshipp, promisinge even⁵ then⁶ to heare and graunt their requests: Wee Humblie beseech Thee to accept of this⁷ dutie and service of dedicating⁸ this Church to thy great and glorious Name. ffullfill O Lord wee praie thee, Thy gracious promisses that whatsoeuer Praiers in this
 25 Sacred place shalbe made accordinge to Thy will, maye be accepted with Thy gracious favour and returned with their desired successe to Thy glorie and our comfort. Through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ⁹ etc.

30 Here¹⁰ if any be¹¹ to be married, the solemnization must beginn, first in the bodie of the Church as the Rubrique directs ; and after¹² the blessinge therein (God the ffather, God the Sonn etc.) The Priest and the Chaplain go vp to the Table, the married Couple kneeling in the midst of the Chancell before
 35 the Table, till the rest of that¹³ service be¹⁴ ended, accordinge as¹⁵ is sett downe in the service booke./

Alsoe¹⁶ if any woman be to be Churched, the married

¹ allowed : A. In H. a later h has been prefixed.

² innocencie : H. A.

³ In H. un of this word has been prefixed, interlined.

⁴ In H. the final s has been added in different ink.

⁵ ever : A.

⁶ there : H. A.

⁷ Dayes : add. H. A.

⁸ of : A.

⁹ bee : add. A.

¹⁰ There was noe marriadge : H. A. add. in m.

¹¹ are : interlined in H. are : A.

¹² offer : H. A.

¹³ the : H. A.

¹⁴ om. H. A.

¹⁵ it : add. A.

¹⁶ there were none of these : add. H. in m.

couple beinge removed, shee¹ shall kneele where they did till the² thanksgiunge be ended likewise.

/After these, or if there be none of these³, immediately⁴ [f. 21 after the first service the Priest and the Chaplain going vp to
5 the Table the Communion service beginns the Priest standing vp and sayeing

Our ffather which art in Heaven etc.
Almightie God, to whom all Harts be open etc.
Then the Commaundements ;
10 the Collect for the daye again ;
the Collect for the king ; and
this Collect followinge.

Most blessed Saviour, who by thy bodilie presence att the
ffeast of dedication, didst Honor and approve such devout
15 and religious services as wee haue nowe in hand ; Be thou present att this time alsoe with vs, and consecrate vs into an Holy temple, vnto Thine owne self, that Thou dwelling in our harts by faith, wee may be cleansed⁵ ⁶from all carnall⁶ affections and devoutly giuen to serve Thee in all good works,
20 who livest and raigest with the ffather and the Holy Ghost ever on⁷ God world without end. Amen.

Then the Chaplain cometh forth, and makege a lowe obeisanca,⁸ turnes and stands before the Table and
25 reades⁹ the Epistle .i. Corinthians .3.¹⁰ from the sixteenth verse to the end.

/That done, the Priest likewise cometh and readeth [f. 21^b. the holie ¹¹Gospell taken out of the tenth Chapter of St. John begining att ¹²22th verse, to the end thereof.¹³

Glorie be to thee O God.¹³

30 Then goeth he to the Table againe, and pronounceth the Nicene Creed.

¹⁴Then he that is to preach goeth vp to the Pulpitt to

¹ she is struck out in H. and is again written over.

² her : A.

³ There was noe marriadge : HA. add. in m.

⁴ In H. Immediately is repeated, being added in later hand.

⁵ in our : add. H. interlined.

⁶⁻⁶ om. H. in our : A.

⁷ one : H. A.

⁸ thus : obeysance : H.

⁹ read : H.

¹⁰ Chap : add. A.

¹¹ two letters struck out in L.

¹²⁻¹³ the 22nd chap. [struck out] verse : H.

¹³ etc. : add. H. A.

¹⁴⁻¹⁴ Instead H. and A. have : Mr. Turner the Rector preached.

Egit Theologicè de Omni-præsentia Dei.

Before his Sermon he had noe sforme of prayer, but according to the Canon, and he [shall : add. H. struck out] concluded with the ordinarie forme of, Glory be to God, etc. ; vizt. to whom with the Sonne and the holy Ghost, etc. But then he used noe kinde of prayer, nor gave any Blessing there.

the sermon ; before which (if the time permitt) they may singe the .100. Psalme, or remitt the singinge as the time shall require.

5 The Preacher,¹ Before his sermon, shall haue noe form of praier, but accordinge to the Canon ; and he shall conclude with the ordinarie forme of glorie to God, (videlicet) To whome with the Sonn and the Holy Ghost etc. But then he is to vse noe kinde of praier, nor giue any blessinge there.¹⁴

10 As soone as the sermon is finished, the Bishop comeinge from his seate, kneeleth downe againe before the Table there where he kneeled before, and saieth.

Lett vs praye the praier of Kinge Salomon which he raied in the daye of the dedication of his Temple, the first
15 temple that ever was.

¹²Is it² true indeed, and will God dwell with man vpon [f. 22 earth? Behold, Heaven and the Heaven of Heavens cannot containe Thee, howmuch lesse this house which wee haue built?

20 Haue respect therefore to the praier³ of thy servants, and to their supplications O Lord our god, to⁴ harken vnto⁵ the crye and to the praier which Thy servants praye before Thee.

That Thine eyes may⁶ be opened toward⁷ this house night
25 and daye ; even towards the place where thou hadst⁸ said, that thou⁹ wouldst putt thie Name there, that Thou maist harken to the praier which Thy servants praye in this place.

Heare Thou therefore the supplications of Thie servants and of Thy people, which They praie in this place : Heare
30 Thou from Thie dwellinge place even from Heaven, and when Thou Hearest be mercifull and forgiue.

And when Thy people shalbe overthrowne before the enemye, because They haue sinned against Thee, and shall return and confesse Thie name and praye and make supplica-
35 tion before Thee in this house.

Then heare Thou from the heavens and forgiue the sinne of Thie people, and bring them againe into the land, which Thou gauest¹⁰ to¹¹ them and to their ffathers.

¹ These two words in margin of L.

² It is : H. A.

³ The s written over an original e ; Prayer. H. A.

⁴ interlined in H. om. A.

⁵ to : H. A.

⁶ om. H.

⁷ towards : A.

⁸ The d blotted as though to cancel it : A hast : H. A.

⁹ inserted above line in L.

¹⁰ them : add. H. struck out.

¹¹ vnto : H. A.

/When the Heaven is shutt vpp and there is no [f. 22b.
raine, because they haue sinned against thee: if They praie
in this place and confesse Thy Name and turn from their
sinn, when Thou dost afflict them:

5 Then heare Thou from Heaven and forgiue thou the
sinns of Thy servants and of Thy people when Thou hast
taught the good waye wherein they should walke, and send
raig¹ raine vpon the earth which Thou hast giuen Thie people
for an inheritance.

10 If there be a dearth in² the land, if there be a³ pestilence,
mildew, blastinge, grashoppers, or catterpillers: If their⁴
enemies besiege them in ⁵their Land⁵ the Citties of their
Land, or any plague⁶ or sicknesse.

Then what praier or supplication soever shalbe made of
15 any man or of all thy people, when everie one shall knowe
his own greife and his owne decease,⁷ and shall spread forth
his hands in this House.

Then Heare Thou from Heaven Thie dwellinge place and
forgiue and render vnto⁸ everie man accordinge to his waies,
20 as Thou dost knowe his hart: ffor Thou onely knowest the
harts⁹ of the Children of men.

That they maie fear thee and walke in Thy waies soe
longe as they live in this land which Thou hast giuen to our
ffathers.

25 /Moreover as touchinge the stranger which is not of [f. 23
this people, but is come from another place, if they come and
praie in this house,

Then heare Thou¹⁰ from heaven Thie dwellinge place, and
doe¹¹ accordinge to all the stranger praith for, that all the
30 people of the earth maye knowe thee¹² Thy Name and feare
Thee; and knowe that this house which wee haue built is
called by thy Name.

If Thy people go out to warr against their enemies by the
waye that Thou shalt send them, and they praie vnto Thee in
35 this place that Thou hast chosen and this house that¹³ wee
haue built for Thy name.

Then heare Thou¹⁴ from Heaven and maintaine their right.

¹ struck out in L.

² vpon: H. with up struck out and on altered to in.

³ om. H. A.

⁴ the: A.

⁵⁻⁵ struck out in L.

⁶ written above line in L. over plague struck out.

⁷ disease: H. A.

⁸ Thus also in H. to: A.

⁹ Heart: H. A.

¹⁰ y^a: H. in later hand.

¹¹ all: add. H. struck out.

¹² struck out in L. om. H. A.

¹³ which: H. A.

¹⁴ interlined in H.

If they sinn against thee (ffor there is no man that sinneth not) and Thou be angrie with them : yett if they bethinke themselves, and turne and praie vnto Thee, sayeing Wee haue don amisse and dealt wickedly :

- 5 If they returne to¹ thee with all their harts and soule² in this place which Thou hast chosen, and which wee haue built for Thy Name ;

- Then heare Thou from heaven, even from thy dwellinge place, their praiers and supplications and be mercifull unto³
 10 Thy people, and forgiue the sinns which They haue sinned against thee.

/Nowe my God, Lett (I beseech thee)⁴ Thine eies be [f. 23*b*. open and thine eares attentive⁵ vnto the praiers of this place.

- Nowe therefore arise o God into Thy restinge place :
 15 O Lord God, Let thy Priests be clothed with thy saving health.

O Lord turne not Thy face away, nor the face of Thine Anointed : but remember the Covenant and mercie which Thou hast promised to Thy people.

- 20 Thus praied King Salomon : and the Lord appeared vnto him and⁶ said vnto him, I haue heard Thie praier, and haue chosen this place for my selfe to be an house of sacrifice.

- If I shutt the heaven that there be no raine, or if I commaund the grashopper to deuoure the land ; or⁷ if I send
 25 pestilence amonge my people ;

If my people, amonge whom⁸ my Name is called vppon shall humble themselues, and praye and seeke my face, and turne from their wicked waies ;

- Then will I heare in heaven and be mercifull vnto their
 30 sinnes, and will heale their Land ; ffor mine⁹ eyes shalbe open and mine¹⁰ cares attent unto the praier of this place

/ffor, nowe haue I chossen and sanctified this house, [f. 24 that my Name may be there for euer, and myne⁹ eyes and mine¹⁰ hart shalbe open¹¹ vnto¹² it¹³ perpetuallie.

- 35 This did God answer.

Wee haue praied with Salomon, Answer¹⁴ vs (o Lord) and our praier, as Thou didst him and his.

¹ vnto : H. A.

² soules : A.

⁴ let : *add.* H. A.

⁶ answered him and : *add.* H. A.

⁸ I am called : *add.* H. *struck out.*

¹⁰ my : H. A.

¹¹ *In H. probably open at first but altered to vppon. A. has upon.*

¹² om. A.

¹⁴ *altered in H. from Answer.*

³ to : H. A.

⁵ attent : H. A.

⁷ *inserted above line in L.*

⁹ *Thus in H. my : A.*

¹³ for : *add.* H. *struck out.*

Behold the face of Thine Anointed even Christ our Saviour and for his sake graunt¹ our requests. Amen.

Then ²there must be² sett before the Table (not full in the middle, but towards the north end and att a convenient distance from it³) a chaire with a stoole on either side thereof; and⁴ the Bishop seating himselfe in the chaire, calleth to him the Chancellor and setteth him att his right hand, and ⁵the Archdeacon⁵ att⁶ his Left hand:

And the Registrar⁷ deliueringe vnto⁸ his Lordship an Act in parchment the Bishop putteth on his cap, and readeth⁹

/In DEI Nomine Amen. [f. 24b.

Cum Honoratissimus vir, Dominus Joanes vicecomes Scudamor de Sligo pia et religiosa devotione ductus, sanctoque Dei spiritu inspiratus Ecclesiam hanc in solo suo proprio infra parochiam de Dore, continentem infra muros eiusdem, in Longitudine ab oriente ad occidentem Centum pedes et duos aut circiter, In Latitudine verò ab Aquilone Austrum versus 119¹⁰ pedes et¹¹ aut¹² aut circiter, magnis suis sumptibus ædificaverit, exerit et construxerit, eandemque ecclesiam cancellis ligneis et gradibus Lapideis apte distinxerit, sacra Mensâ Lapidea in formam Altaris decenter instructa, Baptisterio, Pulpito, sedibusque, convenientibus [¹³tam infra super solum, quam supra in modum Galleriæ] Campanili etiam¹⁴ et campanis, alijsque ad cultus Divini profectum¹⁵ requisitis, sufficienter et commodo¹⁶ ornaverit; eamque in ecclesiam parochialem et in perpetuam Rectoriam (Regiæ Maiestatis Licentia per ipsum prius obtenta) destinaverit,¹⁷ quantumque in ipso est confirmaverit¹⁸; omnibusque et /omnimodis [f. 25

¹ us: *add.* H. A.

²—² was there: A. H. *was once as follows*: Then must there be sett: much the same reading as in L. *By a later hand must has been altered into was, and be has been struck out; so that it runs*: Then was there sett.

³ that: H. A.

⁴ Thus in H. the being inserted: *om.* A.

⁵—⁵ Mr. Thomas Manfield Clerke Mr. of Arts in the absence of Mr. Archdeacon: A. *This also is in H. but in the absence of Mr. Archdeacon is interlined over Manfield.*

⁶ on: H. A.

⁷ Register: II. A.

⁸ to: H. A.

⁹ at: H. it: A.

¹⁰ struck out in II. followed by centum et novemdecem. A. *has only* centum et novemdecem.

¹¹ *om.* H. A.

¹² struck out in L.

¹³ if there be no kinde of gallerie Leave this lyne out: *add.* in m. L. *Neither marginal note nor words within square brackets appear in H. or A.*

¹⁴ in L. the first i struck out; etiam: H.

¹⁵ profectum: H. A.

¹⁶ commodè: H. A.

¹⁷ destinaverat: H. A.

¹⁸ confirmaverat: H. A.

decimis Maioribus atque minoribus, personalibus, praedialibus et mistis, ¹oblationibus etiam, obventionibus, mortuarijs, alijsque vadijs, feodis, proficuis et emolumentis Rectoriae alicui debitis aut de iure competentibus dotaverit: Nobis ⁵denique supplicauerit, tam suo nomine quam Rectoris quoque² parochiam de Dore, quatenus³ Autoritate Ordinaria et Episcopali dictam ecclesiam atque Rectoriam ab vsibus pristinis, communibus et prophanis quibuscunque separare, Et in vsus sacros et divinos convertere, dedicare et consecrare ¹⁰dignemur: Nos Theophilus permissione divina Menevensis Episcopus pio huic nobilissimi⁴ vicecomitis zelo et religioso tam ipsius quam Rectoris et parochianorum desiderio in hac parte favorabiliter Anuentes⁵ sanctisque votis et promissis fidem omnino adhibentes, quae illi respectuè pro se et ¹⁵posteris suis coram Deo praestiterunt, de non temerando prophanando alienando aut quoquo modo violando eandem Ecclesiam et Rectoriam aut aliquam particulam earundem, dotisve⁶ et iurium ad easdem⁷ pertinentium, Ad consecrationem Ecclesiae huius de novo sit⁸ (vt praefertur) erecto⁹ ornatae, ²⁰atque dotatae, Autoritate nobis commissa ordinaria et Episcopali procedentes, eandem ecclesiam/ ab omni [f. 25b. seculari, communi¹⁰ prophano vsu in perpetuum separamus, et soli divino cultui atque divinorum celebratini† in perpetuum addicimus, dicamus et dedicamus Ac insuper eadem Authori- ²⁵tate, quâ in praesentiarum fungimur, pro nobis proque Reverendo in Christo Patre et fratre nostro Domino Matthaeo Episcopo huius dioeceseos Herefordiensis proque¹¹ successoribus suis, Licentiam pariter et facultatem in domino concedimus ad rem divinam inibi faciendam, nempe ad preces ³⁰publicas et sacram Liturgiam Ecclesiae Anglicana ritu solenni recitandum et celebrandum, ad verbum Dei sincerè proponendum et praedicandum, ad¹² sacramentum¹³ SS.¹⁴ Eucharistiae atque Baptismatis in eadem administrandum ad matrimonia solemnizandum, ad rudiores in fide Christiana ³⁵Catechizandum, ad mulieres post puerperium in publica gratiarum actione recipiendum et adiurandum; ad confes-

¹ domo insuper mansionali pro habitatione Rectoris et familiae ipsius]
if there be a house: *add. in m. L. om. H. A.*

² et parochianorum inhabitantium infra hanc: *add. H. A.*

³ nos.: *add. H. A. Hereafter, diphthongs in MS. are opened.*

⁴ The final letter of H. has been altered. A. has mo.

⁵ Thus H. annuents: A.

⁶ dotisque: H. A.

⁷ eandem: H. A.

⁸ sic: H. A.

⁹ erectae H. A.

¹⁰ et: *add. H. A.*

¹¹ In H. que has been added.

¹² SS. *added above line*: H. SS. A.

¹³ sacramenta: H. A.

¹⁴ H. has a smudged SS. in margin immediately before Eucharistiae.

siones (si quis pie poposserit)¹ audiendum, et consilio spirituali conscientiarum onera sublevandum, ad mortuos sepeliendum; adque² caetera quocumque peragendum, quae in Ecclesijs Christi communiter Licite fieri possunt et solent: Ac tam
 5 Rectori qui nunc est, eiusque successoribus, preces divinas (vt praefertur) dicendi/ caeteraque praemissa³ [f. 26 percipiendi, plenam in Domino potestatem facimus: Eandemque ecclesiam quantum in nobis est, et quantum de iure divino, Canonibus sanctae ecclesiae et statutis
 10 huius Regni Angliae fieri potest, in honorem Dei omnipotentis, et sacros parochianorum vsus nunc et in futurum consecramus per nonem⁴ ⁵Ecclesiae parochialis⁵ SS. et individuae Trinitatis de Dore, Et sic consecratum⁶ fuisse et esse, et⁷ in⁸ ⁹futuris perpetuis⁹ temporibus remanere debere,
 15 palam et publice pronuntiamus decernimus et declaramus,¹⁰ et per nomen Ecclesiae¹¹ Sanctae¹² Trinitatis nominamus et appellamus, et¹³ appellandum¹⁴ fore decernimus: Privilegijs insuper omnibus et singulis in hac parochia aliquando vsitatis, aut Ecclesijs ab antiquo fundatis de iure competentibus
 20 Ecclesiam Hanc Sanctae¹⁵ Trinitatis praedictam¹⁶ ad omnem iuris effectam¹⁷ et stabilitam esse volumus, et quantum in nobis est, et de iure possumus sic munimus et stabilimus per praesentes. Autoritate porro¹⁸ antedicta recipimus atque admittimus hanc Ecclesiam atque Rectoriam de Dore in
 25 ordinariam Iurisdictionem, curam Episcopalem et spirituaalem gubernationem Episcopi Herefordiensis,¹⁹ qui nunc est, et /successorem²⁰ in eadem sede in perpetuum; eidemque [f. 26b. Jurisdictioni tam Ecclesiam hanc, quam Rectores eiusdem de tempore in tempus, Gardianos etiam et Clericum, caeterosque
 30 Ministros quoscumque et²¹ denique vniversos parochianos de Dore respectiue subijcimus, et subiectos fuisse ac esse decernimus: Assignamus etiam atque acceptamus summam decem drachmarum soluendam Episcopo Herefordensi qui pro tempore fuerit, in visitatione sua Episcopali quoties dioecesin

¹ poposcerit : H.

² atque : H. A.

³ faciendi qm [quantum? quidem? quam?] dicto Honoratissimo Vicecomiti et Posteris eius reliquisque omnibus in dicta parochia inhabitantibus preces divinas audiendi, caeteraque praemissa : *add.* H. A.

⁴ Thus for nomen. nomen : H. A.

⁵⁻⁵ in later hand over line : H.

⁶ consecratam : A.

⁷ om. A.

⁸ interlined in H.

⁹⁻⁹ perpetuis futuris : H. A.

¹⁰ declaramus : H. A.

¹¹ interlined in H.

¹² S. S. : H.

¹³ sic perpetuis futuris temporibus : *add.* H. A.

¹⁴ appelland : H. A.

¹⁵ SS^{ce} : H.

¹⁶ last vowel struck out, and a written above line in L.

¹⁷ effectum munitam : H. A.

¹⁸ predicta : *add.* H. struck out.

¹⁹ Herefordensis : H. A.

²⁰ successorum : H. A.

²¹ interlined : H.

hanc visitare contigerit, nomine procurationum : Archiepiscopo quoque Cantuariensi in Metropolitica sua visitatione tantundem ; Et Archidiacono Herefordensi qui pro tempore fuerit, summam vnus solidi eidem soluendam nomine procurationum, 5 quo tempore procurationes eidem solui solent et debent a reliquo clero illius Archidiaconatus : summasque istas seu Procurationes respectivè de tempore in tempus deberi atque solui oportere (vt praeferitur,) deque dicta Rectoria exigì et levari posse, atque exigendas et Levandas esse per Censuras 10 Ecclesiasticas caeteraque Juris remedia in hac parte vsitata in alijs Ecclesijs et Rectorijs, statuimus per praesentes adiudicamus atque decernimus./ Reservamus denique Episcopo [f. 27 Herefordensi qui nunc est et successoribus eius plenam potestatem, tam per se, quam per vicarios Commissarios et 15 substitutos suos visitandi hanc Ecclesiam, omnemque iurisdictionem vsurpandi ¹et exercendi¹ in eandem et² Rectores aliosque Ministros singulos et parochianos <e>iusdem de tempore in tempus, prout alias Ecclesias in dioecesi sua visitare solet et potest Et prout Iurisdictionem suam in alios 20 Rectores, et Ecclesiarum Ministros atque parochianos exercere solet et potest, Quae omnia et singula sic reservamus. Quoad caetera verò praemissa, quatenus in nobis est et de iure atque autoritate qua fungimur, possumus,³ ea singula pro Episcopo Herefordensi qui nunc est, proque successoribus eius in 25 perpetuum decernimus stabilimus et ratificamus per praesentes. Amen.⁴

As soon as this Act is pronounced ⁵the Bishop signeth it, and commaundeth the Registrar to make an Act of this his diffinitive sentence Then⁵ the Chancellor and 30 ⁶the Archdeacon⁶ returne to their former⁷ seates : But the Bishopp Kneelinge downe Eastward saith

/Blessed be Thy Name O Lord God, for that it pleased [f. 27b. Thee to haue Thy habitation among the sonnes of men, and to dwell in the midst of Thie⁸ Assemblie of Thy Saintes on 35 earth, Blesse (Wee beseech Thee) this daies Action vnto this people ; Prosper thou the works of our hands vnto vs, yea prosper Thou our handy works.⁹

Then the Bishop alsoe returneth vnto¹⁰ his¹¹ seate, and

¹—¹ *interlined in H.*

² et in : A.

³ possumus : H. A.

⁴ Lecta per nos, Martij 22^o 1634^o Theophili : Menevefi : *add.* H. A.

⁵—⁵ *om.* H. A.

⁶—⁶ Mr. Thomas Manfield : H. A.

⁷ *om.* H. A.

⁸ *This letter i struck out.* the : H. A.

⁹ worke : H. A.

¹⁰ to : A.

¹¹ the : H. A.

the Clark signifieth to the people that such as desire to communicate, are to come vp to the holy oblation or offeringe.

5 The Preist and the Chaplain (with due reverence) goe againe, one to the North part and the other to the South part of the Table, and the¹ Priest with a lowd voyce pronounceth

Lett your light soe shine before men, That they etc.

10 Then the² commeth the Bishop and worshippinge before the Table, offers vpp³ and layes vpon the Table, first this his Act of consecration; then the Priest receiueth of the Lord viscount Scudamor such Acts or⁴ Conveyances in lawe as he⁵ hath made for the erection and dotacion of the said Church and Rectorie, /Togeither with the [f. 28
15 kings broad seale of Licence, Alsoe⁶ which he bringeth to the Bishop still kneeling there, who likewise layeth them on the Table: Then the Chaplain reacheth the bread for the Commvni⁷ (which⁸ was to stand⁹ readie att the South side of the Chancell) and the wine after it,
20 and deliuiers them into⁹ the Bishops¹⁰ hands¹¹ who offereth them alsoe. Lastly (the Priest settinge the bason¹² if they haue¹² one,¹³ or the Paten of the Chalice,¹⁴ or for want of these Layinge a napkin before the Bishop) his Lordship offereth for himself as he thinks
25 good,¹⁴ and soe returneth to his seat againe.

The Priest¹⁵ proceeds treatable¹⁵ to read other of the sentences especiallie those that are for the oblations and not for Almes videlicet the .ii. the¹⁶ .vi. the .vii. the .viii. the .ix.th.
30 the .x.th.¹⁷ and¹⁸ if the offering be not yett don he maye Add the .iii. the .iiii. the .xi. the .xii.th. the .xiii.th. and the xiiii.th.¹⁸

All this while the Chaplain standeth¹⁹ standeth before the Table and receiveth the oblations of all that offer. which that they/ maye²⁰ doe with due reverence and sub- [f. 28b. mission, he causeth (att the begininge) a cushion or pesse to

¹ inserted above line in L.

³ om. H. A.

⁵ The repetition not in H. or A.

⁶ The oe scored through in L. all: H. A.

⁷ with due Reverence: add. H. struck through.

⁸ standeth: H. A.

¹⁰ Bishop: H. A.

¹²⁻¹³ add. H. and struck out.

¹⁴⁻¹⁴ the Bishop for himself: H. A. struck out.

¹⁶ A. adds "etc."

¹⁸⁻¹⁸ Etc.: H. A. H. adds, struck out, of the offering.

¹⁹ struck out in L.

² struck out in L.

⁴ and: H. A.

⁹ into altered to vnto: H. vnto A.

¹¹ om. H. A.

¹³ om. H. A.

In H. the Bishop is written over words

¹⁵⁻¹⁵ treatably proceeds: H. A.

¹⁷ om. H.

²⁰ might: H. A.

be laid before him, on which they may¹ kneele, when they offer.

The oblation² being³ ended the Chaplain turneth about, and with due reverence puts it vpon the Table
 5 himselfe kneelinge. which don he ariseth ⁴with like reverence⁴ and then goeth to the South end of the Table again. And the Priest saith

Lett vs praie for the whole estate⁵ etc.

Almightie and everliuing⁶ God, which by Thy Holie
 10 Apostle hast taught vs to make praier and supplications, and to giue thanks for all men, Wee Humblie beseech Thee most mercifully to *accept our oblations*,⁷ and to receiue these our praier, which wee offer to Thy⁸ etc.

Then followeth the Exhortacion

15 Dearly beloued ⁹in the Lord,⁹ yea¹⁰ that mind to come to the Holie Communion etc.

/Then cometh the Bishop vnto the Table in the [f. 29
 Priests place (who is now to kneele behind the Bishop)
 and he saith

20 You that doe truelie and earnestlie repent you of your¹¹ sinnes etc.

Then the¹² Chaplain goeing from the Tables end, kneeleth downe in the middle (at a convenient distance from the Table) and maketh the Confession, all the
 25 people saieing after him

Almightie God ¹³ffather of our Lord Jesus Christ ¹³
 maker of all things¹³ Iudg of all men etc.

After the Confession¹⁴ is ended,¹⁴ he there kneeleth still to receiue the absolution, till the Bishop commeth¹⁵
 30 [Lift vp your Hartes]. And then risinge with due reverence, he goeth and kneeleth by the Priest by¹⁶ behind the Bishop.

¹ om. H. A.

² this oblation the Bishop is desired to cause to be kept, that it may be applied to a Chalice or some other necessarie provision for the table att the appointment of the diocesan: add. L. in m. omit this marginal note: H. A.

³ interlined in H.

⁵ of: add. A.

⁴⁻⁴ interlined in H.

⁶ everlasting: H. A.

⁷⁻⁷ underlined in L. Not underlined in H. A.

⁸ thee: H. A.

⁹⁻⁹ interlined in H. over brethren struck out.

¹⁰ yee: H. A.

¹¹ former: add. H. A. In A. added above line.

¹² inserted above line in L.

¹³ spaced thus in L., but not in H. or A.

¹⁴⁻¹⁴ interlined in H.

¹⁵ add. H. A. No brackets in H. or A.

¹⁶ struck out in L.

The Bishopp pronounceth the Absolution standinge towards the people.

Almightie God our Heavenlie ffather, who of his great etc.
/Then he alsoe saieth [f. 29b.]

5 Heare what¹ words our Saviour etc.

²Lift vpp your Harts etc.³

Then the Bishop kneeling downe⁴ att the Table ⁵(a little before it)⁵ saieth⁴

Wee doe not presume to come to⁶ Thy Table, o⁷ most etc.

10 Then the Bishop standeth vp, and sitteth⁸ readie to his hand, the bread and wyne with the Patten and Chalice. But first ⁹(if he pleaseth)⁹ he¹⁰ washeth his fingers with the end of the Napkin besprinkled with water. then laieth he the bread on the Paten and powreth of the Wyne into
15 the Chalice and a little water into it, and standinge with his face to the Table (about the midst of it) he saith the Collect of Consecration,

Almightie God our Heavenly ffather which of Thy tender etc.

20 Then the Bishop (there¹¹ kneelinge downe) ffirst receiveth in both kinds himself. Then giueth he both kinds, first to the ffounder and after him to the Priest and ¹²Chaplain.¹³ Which¹⁴ done (if he so pleaseth) he apointeth the Priest to take the bread, and the Chaplain the wine,
25 and soe deliuer to all the rest, he himself staying att the end of the Table.

/And if the Wine in the Chalice suffice not, when [f. 30 the Chaplain returneth, and as oft as he returneth for more Wine, the Bishop taketh the Challice and filleth it with
30 wine out of the flagon, mixinge a Little water, and repeateth the words of the Consecration: Likewise after Supper he took the Cup etc. and then he deliuereth it to¹⁵

¹ comfortable: *add.* H. A.

² here the Chaplain riseth from the place where he made the Confession (vt supra): *add. in m. L. omit this marginal note*: H. and A.

³ Therefore with Angells and Archangells, etc.: *add.* H. A.

⁴—⁵ a little before at the table saieth: H.

⁶—⁵ *om.* A.

⁷ *interlined in* H.

⁹ setteth: H. A.

¹¹ *om.* A.

¹³ and many other: *add.* H. A. *interlined in* H.

¹⁴ *Instead of the following paragraphs in L.: H. A. have: and the priest [interlined] to the rest communicating.*

¹⁵ *inserted above line in* L.

⁸ this: *add.* H. A.

⁸ *om.*: H. A.

¹⁰ *om.* H. A.

¹² *blotted letter C in* L.

the Chaplain, who with due Reverence taketh it, and goeth on in deliueringe it to the people.

- ¹As soone as the Priest² hath³ deliuered the bread⁴ to all the companie,⁵ he⁶ returneth to the Table,⁷ and
 5 humblie deliuereth the Paten to the Bishop who taketh it with the bread that is left on the Table and covereth it with the Corporall or napkin,⁸ and so the Priest after obeisance goeth to the North end of the Table behind the Bishop. The Like is don with the Chalice when the
 10 Wine is administred to all, and⁹ the Chaplain goeth alsoe behind the Bishopp.

Then the Bishopp¹⁰ kneelinge beginneth the Lords praier, the people repeateinge euerie Petition.

- /Then, o Lord and Heavenlie ffather, wee Thie [f. 30b.
 15 Humble servants etc.

Then, Glorie be to God on high, and in earth⁹ etc.

Then the Bishopp addeth this conclusion

- Blessed¹¹ be Thie Name (o Lord) that it hath pleased thee to put into the hart of this Thy servant, to erect and applie
 20 this House, to Thie worshipp and publike service by whose industrie and bountie this¹² worke was begvn and now is¹³ finished, the endowment of the Church settled, and this place consecrated vnto¹⁴ Thee.¹⁵

- O¹⁶ Holie blessed and glorious Trinitie to whose name
 25 this dedication is made, blesse him and this¹⁷ his substance and accept the worke of his hands: Remember him (our¹⁸ God) concerning this blessed deed, and wipe not out this kindnes of his, which in great pietie to Thee and Charitie to his neighbours he hath shewed for his¹⁹ house of his God and
 30 for the service thereof. Lord returne it seavenfold into his bosom, and vnto his seed after him: Blesse him and them

¹ Here H. and A. resume. The paragraph in H. is much confused with interlineations and alterations, and I have not attempted to restore it.

² Bishop and Priest: A. H. ³ om. A.

⁴ Bread and Wine: A.

⁵ company of Communicants: A.

⁶ ye Priest: A.

⁷ North end of ye Table behinde the Bishop: A.

⁸ A. adds "the like is done with the Chalice when ye Wine is administred to all:" instead of "and so the Priest . . . to all."

⁹ om. A.

¹⁰ with the Priest and Chaplaine behinde him: add. H. A.

¹¹ in L. this word is written larger than the rest.

¹² holy: add. H.

¹³ om. H. A.

¹⁴ to: A.

¹⁵ space in L.

¹⁶ om. H. A.

¹⁷ struck out in L. om. H. A.

¹⁸ ô: pr. H. A.

¹⁹ the: H. A.

aswell in spirituall things as in temporall, and¹ lett his
memorie be blessed for euermore. And all those/ all² [f. 31
that shall enioye the benefitt thereof, Lord make them trulie
thankfull to Thee for it, and what is by him soe well intended,
5 giue them grace ever rightly to vse it, which wilbe the best
fruit, and to Thee (O Lord) most acceptable, who livest and
raignest ever one God world without end. Amen.

Then standing vpp³ turninge to the people, he⁴ letts
them depart, with

10 The Peace of God⁵ which passeth etc.

⁶If there be anie of the Bread Left upon the Paten, or of
the Wine in the Chalice, the Priest seeth that it be reverently
eaten and drunken by such alone as did receive.

As the people goe forth the Churchwardens stand att the
15 Church doer, and make a Collection of Almes for the poore.⁶

<CONSECRATION OF CHURCHYARD.>

/About twoe of the Clock after noone the Congre- [f. 32
gation beinge againe assembled in the Church, and the
Bishop with the ffounder entringe in⁷ and seating
20 themselues, the Priest and the Chaplain being in their
surplyces the Priest begineth the Lords Praier
Our ffather which art in Heaven etc.

Priest.

O Lord open thou our Lipps

25 Answer.

And our mouth shall shew forth thy praise etc.⁷

Proper Psalmes.

The xvi Psalmes.

The⁸ xc Psalmes

30 With glorie be to the ffather etc.

Then goe they all forth⁹ (the Bishop and the ffounder

¹ MS. : add. H. struck out.

² struck out in L.

³ and : add. H. A.

⁴ interlined H.

⁵⁻⁵ The Remainder of the Bread and Wine the Priest gave to some of those
that did receive, who reverently did eat and drinke the same : H. A. The rest of
this page and all the next (f. 31 b.) is left blank in L.

⁶⁻⁸ om. H. A.

⁷ om. H. A.

⁸ and : A.

⁹ [If the weather be foule it will be needfull that att the east part of the
Church yard a tent or booth or som other covering over head be made for the
Bishop the ffounder and the Priests to Keepe them, their vestements and books
drie] add. in m. of in L. omitted in A.

leading, the Priest and Chaplain following next them) and when they come to the East end of the Church yard [where a short forme or twoe are¹ sett, and some Cushions ²and pesses³ lye readie³]

5 The Bishop saieth

Right Honorable Lord viscount Scudamore for what cause hath your Lordship brought vs againe hither ?

/The viscount (as before) deliuereth a schedule [f. 32b.
to the Bishop, which the Bishop giueth to the Registrar,⁴
10 and he readet⁵ it.

In the name of the Right Honorable John Lord⁶
viscount Scudamore of Sligo, the ffounder and Patron of this
parishe Church and Rectorie of Dore, and in the name of
Matthias Turner, the Rector and incumbent of the said
15 Church, and likewise in the names⁷ of⁸

Inhabitants of the said parish (Right Reuerend ffather in
God) I ⁹A B⁹ Registrar¹⁰ to the Lord Bishop of this¹¹ diocese
of Hereford, doe humblie present vnto your Lordship the state
of the parish of Dore, That the auntient parish Church being
20 longe since quite demolished, soe¹² that the place therof was not
nowe certainly known, consequently the Cœmtery or place of
buriall thervnto belonging was¹³ as vncertaine alsoe. Where-
vpon the Right Honorable Lord viscount Scudamore, of his
singular charitie and pietie, haueing obtained leaue of the
25 Kings most Excellent Maiestie vnder the great seale of
England, to the Rectorie and parish Church of Dore
by/ His Lordship erected and endowed, to giue and [f. 33
graunt alsoe a Church yard, or a certaine portion of ground
ior a place of Christian buriall, This place wherein your
30 Lordship nowe standeth, beinge parcell of the proper
demeanes of the said viscount and¹⁴ adioyninge vnto the said
parish Church, is by him allotted and sett forth to that godly

¹ were : H. much altered, apparently from are. were : A.

²⁻³ om. H. A.

⁸ inserted above line in L.

⁴ Register : H. A.

⁵ readeth : H. A.

⁶ om. H. A.

⁷ John Hoskins Serieant at Law, Bennett Hoskins, Esqr. Christopher Berrow
gent. Henry Parry, gent. James Berrow [Gent. add. A.], Charles Morgan,
Gent. add. H. A.

⁸ as in the former schedule : add. L. in m. Not in A.

⁹⁻¹⁰ Richard Brasier : H. A.

¹⁰ Register : H. A.

¹¹ the : H. A.

¹² This document has not been collated with H. beyond this point.

¹³ om. A.

¹⁴ om. A.

vse, and for that purpose as¹ inclosed with a convenient fence of a² stone wall of the onlie gift and bountie of the said viscount with³ intent and purpose that the whole or such parte thereof as your Lordship shall appoint, might be
5 dedicated and consecrated to a⁴ ceymiterie⁵ Coemitarie⁶ or place of buriall for his servants and Tenants, and for the rest of the inhabitants of this parish :

Wherefore I in the name of them all beforesaid, respectively doe vowe and promise before Almighty God,
10 hereafter to refuse and renounce to put this ground or any parte thereof to any prophane or⁷ secular vse whatsoeuer, or to any other vse then as shalbe thought fitting by your Lordship nowe, and hereafter by the⁸ Bishops of Hereford the Ordinaries of this parish and diocese. And in the behalfe of
15 them all I most Humblie desire that the foresaid ground, or such a portion thereof as your Lordship shall iudge⁹ for the present⁹ to be expedient, may be dedicated/ and con- [f. 33b. secrated only and wholly for the burin¹⁰ buryeing and interr- inge of the bodies of such Christians as from time to time
20 shalbe of this Church and parish.

In which respect the said Lord viscount Humblie be- seecheth Almighty God to accept of¹¹ this his sincere intent and Christian purpose, and he together with the said Rector and inhabitants are all humble suitors to your Lordship the
25 lawfull deputie of the Bishop and Ordinarie of this diocese, as Gods Minister and in Gods steed, to Accept of this his free- will offeringe, and to decree the¹² ground to be seuered from all former prophane and secular vses and soe indeed nowe to sever it, and by the word of God and Prier¹³ praier¹⁴ and other
30 spirituall duties¹³ benedictions and Religious duties to dedit¹³ dedicate and consecrate it, to be a Caemiterie¹⁵ Caemiterie¹⁴ or place of layeing¹⁶ and reposing of¹⁷ the dead bodies of Christians here deccased, vntill the daye of the Lord att the generall Resurrection. Promisinge and in the presence of
35 God vowinge, that they will ever soc hold it for Holie and consecrate¹⁵ ground, and will vse it accordingly, and them- selues in it for ever, applyeing it to noc other vse but that onely

¹ is : A.

³ the : add. A.

⁵ struck out in L.

⁷ and : A.

⁹ —⁹ om. A.

¹¹ om. A.

¹³ struck out in L.

¹⁵ struck out, letters blotted, hence barely legible in the case of aee and i.

¹⁶ up : add A.

¹⁸ consecrated : A.

² inserted above line in L.

⁴ the : A.

⁶ above line in L.

⁸ Lords the : add. A.

¹⁰ struck out in L.

¹² this : A.

¹⁴ above line in L.

¹⁷ om. A.

to which by your Lordship it shalbe assigned, and that they will from time to time and¹ ever hereafter,/ As need [f. 34 shalbe, prouide, that it shalbe conveniently repayred and fenced, in such sort as it ought to be, and as to the Ordinarie
5 shalbe thought fittinge.

The Bishop takeing the schedule againe demandeth
Right Honorable Lord viscount Scudamore, and you Master Turner, the Rector of this parish, and you the Parish-
ioners and inhabitants herein, this that hath been reade in
10 your names, as farr it² as it severallie concerneth you, is that which you and eucrie³ of you respectively doe promise and desire?

They ⁴all Answer⁴, it is, as by their subscription appeareth, which they alsoe ⁵desire maye⁵ be recorded in
15 the office.

Then the Bishopp

In the name of God² the Holy blessed and glorious Trinitie, God the ffather, God the Sonn and God the Holy Ghost, I decree to procéde accordinge to your desire.

20 The Bishop and the viscount sitt downe.

The Chaplain readeth the ffirst Lesson being the xxiiijth[†] Chapter of Genesis.

Then all standinge the Magnificat is said, one verse by the Priest and another by the Gon⁶ Congregation.

25 /⁷The second Lesson is read by the Priest beinge [f. 34^b. taken out of the ffirst of the Corinthians the .xvth. begining att the .xij. verse to the end.

Then the Bishop there kneelinge⁸ downe Eastward, and the ffounder by him, saith

30 O Lord God Thou hast beene pleased to teach vs in thie holy word, and⁹ to put a difference betweene the soules¹⁰ of the beasts¹¹ and the spiritt of man, for, the soules¹⁰ of the beasts¹¹ goes downward to the earth whence it is, and the spiritt of man returneth vnto¹² God that gave it: So, to
35 make a divers account of the bodies of mankind, and the bodies of other Lyveinge creatures, in asmuch as the body of Adam¹³ solemnely resolved on,¹⁴ and was afterwards the

¹ om. A.

² struck out in L.

³ one: add. H. A.

⁴—⁴ answered all: H. A.

⁵—⁵ desired might: H. A.

⁶ struck out in L.

⁷ It shalbe omitted if there be a buriall that afternoone: add L. in m. omittea in H. and A.

⁸ kneeleth: A.

⁹ as: H. A.

¹⁰ soule: H. A.

¹¹ Beast: H. A.

¹² to: A.

¹³ was: add. H. A.

¹⁴ upon: A.

workmanship of thine¹ owne² hand,³ and indued with a soule
from Thine owne breath,⁴ but much more since the second
Adam Thy blessed sonne, by taking on him our nature,
exalted this flesh of ours to be flesh of his flesh, whose flesh
5 thou sufferest⁵ not to see corruption, soe that though the
bodie retournes vnto⁶ the earth, and the spiritt vnto God that
gave it, it shall ⁷from thence retorne⁷ againe: it is but a rest
as⁸ a rest in hope /as saith the Psalme, Moreover [f. 35
alsoe my fflesh shall rest in hope: ffor, it is a rigtes⁹ righteous
10 thing with God that the bodie which was partaker with the
soule both in doeinge and suffering, should be raised againe
from the earth to be partaker alsoe together with the soule
of the reward or punishment, which God in mercie or justice
shall award not to either of them alone, but ioynly to them
15 both.

There being then soe great difference, it is not thy will
(o Lord) that our bodies should be cast out as the bodies of
beasts, to become dunge for the earth, or our bones Lye
scattered abroad to the sight of the svnn; But when Thy
20 servants are gathered to their ffathers, their bodies should be
decently and seemely laid vpp in the bosome of the earth,
from whence they were taken.

Neither is it Thy pleasure (o Lord), that they should be
buried as an Asse is buried in the Common feilds, but in a
25 place chosen and sett apart for that purpose.

ffor even soe from the begininge wee finde it, that the
holy Patriach¹⁰ Patriarch¹¹ Abraham¹² the father of the
faithfull /would not burie his dead in the Common [f. 35b.
feilds, naye nor amonge the bodies of the Hethites whoe
30 were heathen men; but purchased a buriall place by himsele,
from them in the plaine of Mamre, which became as it were
in¹⁰ the Church yard¹³ of the Patriarchs; ffor therin they laid
the dead bodie¹⁴ of Sarah his wife, and he dyeinge was him-
selfe laid by her: therin alsoe Isaac and Rebecca after, and
35 ¹⁵after them Jacob and¹⁵ Leah were buried.

After this Manner in the old time did the Holie Patriarchs
(who trusted in God) sever themselues places for buriall,

¹ thy: A.

² om. H. A.

⁴ breath: H. *over word struck out.*

⁶ to: A.

⁸ *struck out in L. with and written over.*

⁹ *struck out in L.*

¹⁰ *struck out in L.*

¹² abram: A.

¹⁴ bodies: H. A.

¹⁵—¹⁵ *intertined: H.*

³ hands: H. A.

⁵ sufferedst: A.

⁷—⁷ *retorne from thence: A.*

¹¹ *inserted in margin of L.*

¹³ om. H. A.

whose Children wee are¹ are soe longe as² wee doe³ their works, and walke in the stepps of their most Holy ffaith.

Ensuenge then the stepps of the faith of our ffather Abraham, we for the same purpose haue made choise of this
 5 same place wherein we nowe are, that it maye be as the Cave of Mamre, even Gods⁴ storehouse for the bodies of such our brethren and sisters to be laid vpp in, as he shall ordaine hither, there to be interred, there to rest in the sleepe/ [f. 36 of peace till the last Trump shall awake them: for they shall
 10 awake and, rise vpp that sleepe in the dust. for, thy dewe shalbe as the dewe of Herbes, and the earth shall yeeld forth her dead.

Wee beseech Thee (Good Lord) to accept this worke of ours in sheweinge mercie to the dead; and mercifully graunt,
 15 that they whose bodies shalbe here bestowed, and wee all, maye never forgett the daye of the puttinge of⁵ the Tabernacle of this flesh: But that, lyveinge wee maye thinke vpon death, and dyeinge wee maie apprehend life, and risinge from the death of sinne to⁶ the life of righteousness, which is the
 20 first risinge of grace, wee maye haue our parts in the second, which is the risinge to glorie, by thy mercie (o blessed Lord) who dost live and governe all things world without end. Amen.

This Praier ended, the Bishopp sitteth and covereth
 25 his head, The Chancellor and Archdeacon⁷ sitting⁸ with him (as in the morninge⁸) and he readeth his Episcopale Act as followeth.

/In⁹ Dei Nomine Amen. Nos Theophilus, per- [f. 36b. missione divina Menevensis Episcopus, autoritate sufficienti
 30 per Reverendum in Christo Patrem ac fratrem dominum Mathæum eadem divinâ permissione Herefordensem Episcopum legitime hac in parte muniti¹⁰ hunc locum iacentem in circuitu Ecclesiæ parochialis de Dore, in solo proprio Honoratissimi Domini Joannis vicecomitis Scudamore, atque ab
 35 eodem proprijs suis sumptibus inclusum, et muro lapideo commodè circumdatum, continentem ab oriente ad occidentem trecentos pedes aut¹¹ aut circiter¹² in toto nimirum circuitu . 933 pedes aut circiter, perque antedictum Honoratissimum

¹ struck out in L.

³ but: add. H. A.

⁵ off: H.

⁷ the said Mr. Manfield: H. A.

⁹ This document has not been collated with H.

¹⁰ munitum: A.

¹² ab Austro vero ad Aquilonem 304 pedes aut circiter: add. in m. A has this in text.

² Letter struck out in L.

⁴ house: add. H. struck out.

⁶ vnto: H. A.

⁸⁻⁸ as before: H. A. H. interlined.

¹¹ struck out in L.

vicecomitem Rectori huius Ecclesiæ et eius successoribus,
Regiæ Maiestatis¹ Licentiâ primitus per ipsum obtentâ) con-
cessum et confirmatum Ad² Admittimus, et quantum in nobis
est, quantumque de iure et per leges huius Regni possumus,
5 recipimus in feodum simplex in³ iure Ecclesie, eoque respectu
à pristinis et alijs quibuscunque vsibus communibus atque
prophanis et titulis Laicis in vsus/ sacros atque merè [f. 37
Ecclesiasticos seperandum⁴ fore decernimus, et sic per pre-
sentes in perpetuum seperamus⁵: Dictumque locum vniversum
10 *(Excepto in parte⁶ (i) eiusdem (i) pedibus in longitudine,
et (i) pedibus in latitudine spatio quod pro domo mancionali
ibidem ædificanda (si deus dederit) in Rectoris eiusque succes-
sorum habitationem perpetuum,† aut in alios vsus Ecclesiasticos
per Episcopi Herefordensis qui pro tempore fuerit auctoritatem*
15 *atque licentiam assignatam sub sigillo Episcopali, reservandum
esse decernimus, atque omnino reservamus:* In cœmeterium
siue locum sepulturæ pro corporibus in ista parochia denatorum
Christiano ritu humandis assignamus, ac per nomen cœmeterij
Ecclesiæ parochialis sanctæ Trinitatis de Dore dedicamus, et
20 in vsum prædictum solummodo consecramus, atque sic
assignatum, dedicatum et consecratum fuisse et esse, et in
futurum⁸ perpetuis temporibus sic remanere debere palam et
publice diffinimus et declaramus,⁹ ac cœmeterium Ecclesiæ
sanctæ Trinitatis de Dore deinceps in perpetuum nuncu-
25 pandum et appellandum fore decernimus: Privilegijs insuper
omnibus et singulis, quæ cœmeterijs /et locis sepulturæ [f. 37b.
ab antiquo consecratis et dedicatis competunt, vel de iure
competere possunt et debent, Cœmeterium istud siue locum¹⁰
sepulturæ ad omnem iuris effectum munitum esse volumus,
30 et quantum in nobis est, atque de iure et Canonibus
Ecclesiasticis, ac de legibus et statutis huius Regni Angliæ
possumus, sic munimus et stabilimus per præsentis. Proviso
tamen semper quod Parochiani atque inhabitantes infra
præcinctum huius villæ et parochiæ de Dore, proprijs suis
35 sumptibus, dictum cœmeterium de tempore in tempus in
decenti statu conservabunt, et clausuras eius quoties opus
fuerit sufficienter et convenientur† reparabunt atque resarcient

¹ the e of Maties, scored through in L. ² struck out in L.

³ de: A. ⁴ speramus: A.

⁵ orientali occidentali Australi Aquilonari: add. in m.

⁶ If there be noe such intention of setting any house there then this Excepcion
comprised in the Parenthesis† is to be left out: add. L. in m.

The words in italics are underlined in L. A. omits the marginal note "If
there be noe," etc., and also the passage Excepto in parte...omnino reservamus.

⁷ blank in MS.

⁸ futur <i.e. futuris.> A.

⁹ declaramus: A.

¹⁰ hunc: add. A.

prout ordinario Loci videbitur expedire. Cui potestatem omnino reservamus visitandi dictum cœmeterium de tempore in tempus, et inquirendi¹ sufficienter reparatum fuerit in clausuris, et² in omnia ibi desenter³ atque Canonice et secundum ordinem
 5 5 fiant, et si minus fiant, eadem per Censuras Ecclesiasticas corrigendi.⁴

/After the recitall of this Act, the Bishop haueinge [f. 38 commanded this his definitive sentence to be Registered kneeleth downe Eastward and praieth.⁵

10 Lord God of Abraham, Isaac, and Jacob, Who, because Thou art the God not of the dead but of the liveing, sheweth⁶ hereby that they are living and not dead, and that with Thee doe live the spirits of them that depart hence in the Lord, and in whom the soules of them that are elect, after they are
 15 deliuered from the burden of the flesh, be in ioye and felicitie: Thou hast said, that Thou wilt turne men into smale dust, and after that Thou wilt again saye, Returne again you Children of men: Thou art the God of trueth and thou⁷ hast said it; and thou art the lord of power and might, and
 20 haueing said it, wilt doe it through thy mighty power, whereby what Thy mouth⁸ doth speake⁸ Thy hand doth fulfill; for with thee nothinge shalbe impossible.

Lord Jesu Christ, who art the Resurrection and the life, in whome if wee beleewe, though wee are dead, yett shall wee
 25 live; who by thy death hast overcome death, and by thy risinge⁹ hast opened vnto¹⁰ /vs the gate of everlastinge [f. 38b. life; who shall send Thyne¹¹ Angells and gather the bodies of thine elect from all the ends of the earth, and specially those who by a misticall vnion are flesh of thy flesh, and in
 30 whose harts Thou hast dwelt by faith: Wee humblie beseech¹² Thee for them whose bodies¹³ shall in this place be gathered¹³ to their ffathers, that they may rest in this hope, the hope of resurrection to eternall life, through Thee (o blessed Lord) who shall change their vile bodie,¹⁴ that it maye be like vnto¹⁵
 35 his glorious bodie, according to the mightie workinge, wherby he is able to bringe all things, even death and all, into subiection to himselfe.

Holy and blessed Spirit, the Lord and¹⁶ gyver of life, whose

¹ an: *ada.* A.

³ decenter: A.

⁴ Lecta per nos, Martij 22° 1634°. Theophilum Menevensen: *add.* H. A.

⁵ saith: A.

⁷ *struck out in L.*

⁹ againe: *add.* H. A.

¹¹ thy: A.

¹³—¹³ in this place shalbe gathered: H. A.

¹⁵ *om.* A.

² an: A.

⁶ shewest: H. A.

⁸—⁸ speakes: H. A.

¹⁰ to: A.

¹² *in margin of L.*

¹⁴ bodies: H. A.

¹⁶ *om.* H.

Temples the bodies of Thie servants are, by Thy sanctifieinge
 grace dwellinge in them ; Wee verilie trust that those¹ bodies,
 which haue beene the Temples of Thee and those harts in
 which Christ hath dwelt by faith, shall no² not for ever
 5 dwell in corruption. But as by Thy sendinge forth Thy
 breath att first, wee received our beinge, motion and life in
 the begining/ of the Creation ; So att the last by the [f. 39
 same spirit sendinge forth the same breath in the end of the
 Consumption³ Consummation, life beinge and⁴ moveinge
 10 shalbe restored vnto vs againe: soe that after our dissolution
 (as thou didst⁵ shewe Thy holy Prophetts⁶) the drye bones
 shall come againe⁷ together againe, bone to his bone, and
 synewes and flesh shall come vppon them, and thou⁸ shalt
 cause thy breath to enter into them, and wee shall live, and
 15 this corruption shall put on incorruption, and this mortall
 shalbe clothed with immortallitie.

God the ffather, God the sonn, and God the Holy Ghost,
 accept, sanctifie and blesse this place to that end, whervnto
 accordinge to Thine ordinance wee haue ordained it, even to
 20 bestowe the bodies of Thine⁹ servants in, till the nvmber of
 Thine elect being¹⁰ accomplished, they with vs and wee with
 them, and with all other departed in the true faith of Thy
 Holie name, shall haue our perfect Consummation and blisse
 both in bodie and soule in Thine Eternall and everlastinge
 25 Glorie.¹¹

¹²Blessed Saviour that didst for this end die and rise [f. 39b.
 againe,¹² ¹³that Thou mightst be Lord both of the liveinge and
 dead, whither¹⁴ wee live or die, Thou art our Lord, and wee are
 Thine liveinge or dieinge we commend our selues to¹⁵ Thee.
 30 Haue mercie vppon vs and keepe¹⁶ Thine for evermore.
 Amen.¹⁸

Then the Bishop and the Patron with the whole Companie
 returne into the Church, and the Bishop goeing to the Altar,
 there kneeleth downe,¹⁷ and laieth this his Act vpon the Table,
 35 together with the ffounders deed of conveyance (which the
 Rector deliuereth to the Bishopp) ¹⁴if it were made in severall.¹⁸

¹ these : H. A.

² struck out in L.

³ s corrected to d.

⁷ struck out in L.

⁹ thy: H. A.

¹¹ Amen: add. H. struck out.

¹²—¹³ in H. interlined in same hand.

¹³—¹⁸ in H. written vertically in margin.

¹⁴ whether: H.

¹⁶ keepe us: A.

¹⁸—¹⁹ om. H. A.

² struck out in L.

⁴ here illegible letter struck out in L.

⁶ prophet: H. A.

⁸ inserted above line in L.

¹⁰ be: A.

¹⁵ vnto: H.

¹⁷ om. H. A.

¹But² if there be any Corps to be interred in the Church yard, it is to be don by the Priest and those that accompanie the Corps, before they come into³ the Church againe, after the forme which is prescribed in the service booke,¹ ⁴the Preist
5 goeing before the bodie to the grave: and att the praier after the lesson, He and the people must all kneele.⁴

/It is alsoe to be noted, that if ther shalbe a buriall, [f. 40 then shall the second lesson before the consecration of the Church yard be omitted.⁴

10 ⁵After all are returned into the Church, if ⁶there be a sermon⁶ prepared, it shall then beginn they first singinge Cxvij⁷ Psalme.⁵

⁸After the sermon, noe praier shalbe made by the Preacher, nor any⁹ psalme shalbe¹⁰ sunge; but the Priest standinge vpp
15 shall beginn the Creede, and soe to the end of the¹⁰ Eveninge praier.⁸

But the Bishop standinge vp and¹¹ turning Westward, dismisseth the people with the grace of our Lord Jesus¹² etc.

¹³But if the Bishop soc please, he is desired that there
20 Rector maye bring before his Lordship so many (or so fewe, as the Bishop shall like of) to be confirmed. Provided that they be all of that parish only, and such as cann well answere to the questions of the Chatechisme of the Church of England, and can say the Creede, the/ Lords praier and the [f. 40b.
25 Commandements of which euerie male is to haue a godfather and euerie ffemale ¹⁴to haue¹⁴ a godmother, and the Bishopp confirmeth them before he goeth out of the Church. The Rector must deliuer their names in writing, and give his word to the Bishopp that they are skilled in the Catechisme.¹³

¹⁻¹ In H. this is written in the margin within square brackets, opposite foregoing paragraph.

²⁻² A. omits "But if there . . . be omitted" or rather, inserts it further on in note 5.

³ to: II.

⁴⁻⁴ Then shall the 2d lesson before the consecration of the churchyard be omitted: H.

⁵⁻⁵ in H. in lower margin in square brackets. A. omits Psalme and continues: But if there be any Corps to be interred in the Churchyard, it is to be done by the Priest and those that accompany the Corps before they come to Church againe after the forme prescribed in the Service Booke; Then shall the second Lesson before the Consecration of the Church-yard be omitted. After the Sermon, etc.

⁶⁻⁶ a Sermon be: H. A.

⁷ lxvii: H. A.

⁸⁻⁸ In H. written within square brackets in lower margin.

⁹ a: H. om. A.

¹⁰ om. H. A.

¹¹ om. H. A.

¹² Christ: add. A.

¹³⁻¹³ Afterwards some few of such as could well answere to the questions <of the catechisme interlined H.> of the Church of England were confirmed by the Bishop before his Lordship went out of the Church: H. A.

¹⁴⁻¹⁴ struck out in L.

ADDENDUM.

<From British Museum, Add. MS. 15645, f. 24b.>

Hæc¹ Indentura tripartita facta vicesimo secundo die
 Martij, Anno Domini 1634. Annoque regni domini nostri
 5 Caroli dei gracia Angliæ Scotiæ, ffranciæ et Hibernie Regis
 fidei defensoris etc: decimo, Inter Prænobilem Johannem
 Vicecomitem Scudamore de Sligo in Regno Hiberniæ ex primâ
 parte, Reverendum in Christo patrem ac dominum dominum
 10 Matthæum Episcopum Herefordensem ex secundâ parte, et
 Matthiam Turner Clericum sacræ Theologiæ Bacchalauium ac
 Rectorem Ecclesiæ parochialis de Doore in dicto Comitatu et
 diocesi Herefordensi ex tertiâ parte, Testatur quod prædictus
 Vicecomes Scudamore Charitatis intuitu, ac ut porcio congrua
 15 Herefordensi novitèr constructæ sacratæ, et pastori provis<æ ?>
 in eadem ex p<raese>ntacione ipsius Vicecomitis canonicè
 admissio instituto pariter et inducto, Ac ut Rector Ecclesiæ
 illius curæ animarum incolarum eiusdem intendere et onera
 sibi incumbentia decentiùs apportare valeat, Licentiâ domini
 20 Regis obtenta, dedit et concessit, ac per præsentés dat, et
 concedit prædicto Matthiæ Turner Rectori de Doore prædicta
 et successoribus suis Totam Rectoriam et Ecclesiam de Doore
 cum pertinentiis, ac omnes et omnimodas decimas oblaciones
 et proventus ad Rectoriam illam pertinentes, ac omnes et
 25 omnimodas decimas tam maiores, quam minores, / reales, [f. 25
 personales, et mixtas de scitu et terris dominicalibus, boscis et
 hereditamentis suis in Doore prædicta et infra parochiam de
 Doore nuper parcell<am> Monasterij de Doore in eodem
 Comitatu Herefordensi renovan<dam> Ita quòd Scitus et
 30 terræ dominicales prædicta ac cætera præmissa renovan<da>
 (immunitate quavis hactenùs obtentâ quovismodo non obstante)
 eidem Matthiæ Turner et successoribus suis onerentur, Ac
 dictam decimam partem fructuum de Scitu et Terris domini-
 calibus et cæteris præmissis prædictis renovan<dis> eidem
 35 Rectori et successoribus suis idem Vicecomes concessit per præ-
 sentes Habendum prædictam Rectoriam, decimas, oblaciones,
 fructus, et præmissa eidem Rectori et successoribus suis ad sol-
 um et proprium opus et usum dicti Rectoris et successorum suo-
 rum in perpetuum Salva semper et reservata præfato Vicecomiti
 40 et hæredibus suis advocacione et iure patronatus Ecclesiæ de
 Doore prædicta sic novitèr constructæ et consecratæ toties

This document has not been c'osely collated with H.

quoties eadem Ecclesia vacare contigerit, Ac conventum et
 concessum est inter presentes¹ partes prædictas ita est intentio
 prædicti Vicecomitis Scudamore quod prædictus Rector et
 successores sui sint residentes in et super præmissis secundum
 5 Leges et consuetudinem huius regni Angliæ aliquo in præsen-
 tibus in contrarium inde non obstante In cuius rei Testimonium
 vni parti huius Indenturæ tripartitæ penes præfatum Rectorem
 remanenti in arcâ in eadem Ecclesia de Doore conservandæ
 prædicti Vicecomes et Episcopus sigilla sua apposuerunt,
 10 Secundæ verò parti eiusdem Indenturæ tripartitæ penes
 prædictum Episcopum remanenti ac in Registro ipsius Episcopi
 conservandæ prædicti Vicecomes et Rector sigilla sua
 apposuerunt, et tertiæ parti inde penes prædictum Vicecomitem
 remanenti tam prædictus Episcopus, quàm præfatus Rector
 15 sigilla sua apposuerunt, Data die et Anno supra scriptis.

Sigillata et deliberata per infra nominatum Vicecomitem
 Scudamore in præsentia nostrum,

	Samuel Awbrey,	Johannis Hoskins,
	Will: Skynner,	Thomæ Manfield,
20	Rich: Wotten,	Rich: Brassier,
		Philippi Price.

/Sigillata et deliberata per infra nominatum Matthiam [f. 25b.
 Turner in præsentia nostrum,

	Samuelis Awbrey,	Johannis Hoskins,
25	Will: Skynner,	Tho: Manfield,
	Rich: Wootten,	Rich: Brasier,
		Philippi Price./

Sanctissimum hoc opus Consecrationis Ecclesiæ et
 Cœmeterij de Doore in omnibus, prout præmissa loquuntur,
 30 summâ cum reverentiâ et honore nec minori tam iuris quàm
 facti solennitate Reverendus in Christo Pater et dominus
 dominus Theophilus Menevensis Episcopus auctoritate, qua
 supra ei concessa peregit atque absolvit, præsentibus tunc et
 ibidem, me Registrario antedicto, necnon strenuis et egregijs
 35 viris dominis Samuele Awbrey Milite, Waltero Pyc iuniore²
 Milite, Johanne Hoskins³ Serviente ad Legem, Bennetto
 Hoskins³ Armigero atque permultis alijs nobilibus, vnâ cum
 numerosâ populi multitudine tam de parochia prædicta quàm
 de circumviciniâ rem tam piam et Religiosam spectatum
 40 circumfluente. Super quibus præfatus Reverendus Pater

¹ struck out in A.

² iuniore: H.

³ Hoskyns: H.

Menevensis Episcopus requisivit me Registrarium antedictum
instrumentum publicum, seu instrumenta publica exinde
conficere, totumque et integrum processum in huiusmodi
Consecrationis negotio habitum et factum Registris et
5 Archiuis publicis domini Episcopi Herefordensis insinu-
andum et inserendum fore Decrevit.¹

/Copia concordat cum Originali penes Registrarium et [f. 26
Archiu [istam] Episcopalem Herefordensem remanenti, factâ
fidei Collacione per me

10

ffitz-Williãmum Lawrence
Registrarium./

Testibus præsentibus,
Jacobus Bernardus
Thomas Torr

¹ *Here H. ceases.*

XIX.

CONSECRATION OF A CHURCH OR CHAPEL IN THE DIOCESE OF YORK BY DR. RICHARD NEILE, ARCHBISHOP OF YORK, IN THE YEAR OF OUR LORD 1634.

<From the Archbishop's Library at Lambeth, Wharton MS. 577, p. 149. I do not find it in the Registers at York. The writing is of the second half of the 17th century. The transcript is by Miss E. Margaret Thompson.>

10 /THE MANNER AND FORME <OF> CONSECRATING [p. 149
A CHURCH OR CHAPPELL ¹IN THE PARISH OF
LEEDS, IN YORKSHIRE. BY R. NEIL, ²BP. OF YORK,
ANNO 1634¹ <W>ITH THE SENTENCE <OF CO>NSECRA-
TION <BO>TH <CHURC>H AND CHURCHYARD.²

15 */Episcopus²* [p. 150

Ecclesiam sive Capellam ingreditur et induit se Episcopalis.
Quem sequuntur (qui ei sunt a sa<cri>s et sacerdotalibus etiam
induuntur :

Egressus dein Episcopus Fundatorem Capellæ affari orditur, in
20 hec verba.

Mr. H.³ You have been an often and earnest suitor to mee
that I would come hi<ther.> Now that I am come what is
your d<esire>.

Tum ille schedulam porrigit qui suo Nomine Recitari cupit per
25 registrarium.

Qua recitata Ep<iscopus dicit.>

Mr. H. is this the minde an<d desire> of you and your
Neighbour<s.>

Quo affirm<ato dicit Episcopus.>

30 In the name of G<od let us> beginn.

/The Consecration of a Church or Chappell. [p. 151
The Bishop comming to the Church or Chappell empty and

¹—¹ added in Sancroft's hand.

² This is John Harrison, the founder.

² This leaf is imperfect.

having no body within it at his First entring into the Doore of the Church or Chappell shall say this Hymne.

1. I was glad when they said to mee we will goe into the House of the Lord.

5 2. Even now wee will goe into his house, and Fall downe on our knees before his Footestoole.

3. Peace be within these Walls and prosperity within these gates.

4. Bycause thou art ordanyed to bee an house For the
10 Lord our God, wee will seeke to doe thee good.

In the name of the Father and of the sonne and of the holy ghost. Amen.

[Then the Bishop going into the middle of the Church [p. 152 or Chappell, shall there kneele downe with his Face toward the
15 *Communion Table and pray.*

O eternall God, mighty in power and of incomprehensible majesty who fillest both heaven and earth with thy glorious presence and canst not be conteyned in any the largest circuit, much lesse in this narrowe roome, For the consecration
20 and dedication whereof¹ to thy holy service wee are now assembled. Notwithstanding because it hath pleased thee to promise thine especiall presence in that place where two or three shall be gathered together in thy name, and for thyne honour to serve and praise thee: We do heere in all humility
25 and with all readynes of heart this day present our selves before thee, wholly to devote and dedicate this place For ever unto thee and to thy service separating it from henceforth from all prophane and common vses and doe consecrate it only to thy service. Namely for the hearing of thy holy
30 word, the celebrating of thy blessed Sacraments and the offering up unto thy glorious Majestie the sacrifice of prayers praises and thanksgiving.

And although wee bee vtterly vnworthy miserable Sinners that wee are to appoint any earthly thing to the holy service
35 of so glorious a Majestie, and I/ the most vnfit of all [p. 153 thy ministers to appeare before thee in this so great a service, yet wee most humbly beseech thee both to forget and to forgive our manifold sinns and also to be present among vs in this religious action vouchsafing graciously to accept this place
40 for thine owne house blessing it with happy success.

Receive good Lord the prayers and supplications of vs and of all other thy servants who either now or hereafter entring into this place shall call vpon thee and give both them and vs grace whensoever wee come into thy presence and the place

¹ *interlined.*

of thy residence either heere or elsewhere to bring thither holy thoughts, Religious desires, pure hearts vndeified bodyes and sanctified mindes that so wee may present our selves vnto thee, both our soules and bodyes as holy temples of thy holy
 5 spirit within this temple to the glory of thy most holy name and our owne comfort Through Jesus Christ our only Lord and Saviour, to whom with the Father and the holy spirit Trinity in vnity ever to be adored be all praise honour and glory world without end. Amen.

10 Hec precatus surget & Baptisterium adit atque imposito manu ait :

Regard o Lord the supplications of thy servants and grant /that all those thy servants which shall bee baptised [p. 154 in this Laver of Regeneration may bee sanctified and washed
 5 with the holy Ghost, delivered from thy wrath, and received into the Arke of Christ's Church and ever remaine in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

Suggestum Dein.

20 Grant that thy holy word, which from this place shall bee preached may be the savour of life vnto life, and as good seede sown in good ground take roote and fructifie in the hearts of all such as shall heare the same. Amen.

Et Locum dicendarum precum et lectionum.

25 Grant that by thy S. holy word which from this place shall be read, the hearers may both perceive and know what things they ought to doe, and also may have grace and power faithfully to fulfill the same through Jesus Christ our Lord. Amen.

30 Sacram etiam mensam.

Grant that all they which shall at any time partake at this table the highest of blessings of all thy holy Communion may be filled with thy grace and heavenly benediction and may to¹ their greate and endlesse comfort obtayne remission
 35 of their sinns /and all other benefitts of thy passion. [p. 155 Amen.

Locum quoque Nuptiarum.

Grant that such persons as shall be here joyned in the holy estate o Matrimony by Covenant of God may live
 40 together in holy love vnto their lives end. Amen

Vniuersum dein pavimentum.

Grant to such bodyes as shall be here interred that they

¹ *interlined.*

with vs and wee with them may have our perfect consummation and blisse both in body and soule in the everlasting Kingdome. Amen.

Tum flexis genibus ante SS. Mensam pergitt porro.

5 Grant that this place which is here dedicated by our office and Ministry may also be hallowed by the sanctifying power of thy holy spirit and soe for ever continue through thy mercy O blessed Lord, who dost live and governe all things world without end. Amen.

10 *After which prayers finished the Bishop sitteth downe in a Chayre and readeth the sentence of Consecration in A Schedule of parchment prepared and written for that purpose.*

[That done let the ordinary prayers (according to the [p. 156 booke of Common prayer) be said.]

15 *After the Venite read instead of the psalmes for the Day these psalmes following.*

Psalmes { xxiii.
 { xxvi.
 { lxxxiii.

20

And for the first Lesson.

2 Chron. 6 to the 17 verse of the 7th Chap.

After the Te Deum read for the second Lesson.

St. John x. beginning at the 21 verse vsque ad finem.

Soe proceede with the Benedictus the Creede and the Letany.

25

and in the end of the Lettany after this prayer

Almighty God which only workest greate, &c :

Let this Prayer be read :

Almighty God which dwellest not in temples made with hands as saith the holy prophet, and yet vouchsafest to
30 accept the devout mindes of thy Servants : /allotting [p. 157
speciall places for thy worship and hast promised even there
to be present to heare their humble petitions and to grant
their requests Wee humbly beseech thee graciously to
accept this our duty and service of dedicating this house to
35 thy greate and dreadfull name.

Fulfill Wee pray thee thy gracious promises that whatsoever prayers shall be made vnto thee in this place
accordinge to thy will may be effectually obtayned to the
releife of our necessities and the setting forth of thy glory
40 through Jesus Christ our Lord. Amen.

*The Letany ended
 Let the Sermon beginn.
 The Sermon being ended,
 Goe to the Communion,*

5 *The Bishop executing and saying*

Our Father which art in heaven, &c :

Almighty God vnto whom all hearts be open, &c :

*After the commandements and the prayer for the King
 Read the Collect.*

10 /Most blessed Saviour who by thy bodilie presence [p. 158
 at the Feast of the dedication of the Temple at Jerusalem
 didst approve and honour such devout and religious service
 as this which we now performe. Present wee beseech thee
 thy selfe at this time also vnto vs by the blessed assistance
 15 of thy holy spirit sanctifieinge vs and this place now and
 evermore. Amen.

And because that holiness becometh thy house for ever
 consecrate vs and this place Wee pray thee as holy temples
 to thyne owne vse that they[†] dwelling in our hearts by Faith
 20 and pouring downe vpon vs the plentiful graces of thy spirrit
 we may bee clensed from all carnall and prophane affections
 and devoutly given to serve thee in all good workes through
 Jesus Christ our Lord and only Saviour. Amen.

Then let the two Chaplains present reade the one the Epistles

25 I Cor: xith verse xviith *vsque ad finem.*

The other the Gospell

St. John 11th verse 13th *vsque ad finem.*

/Which done and the Nycene Creed read: [p. 159

30 *Let the non¹ Communicants depart and so proccede to the
 administration of the Sacrament.*

And after the Hymne

Glory be to God on high, etc :

say this prayer following :

Blessed be thy name o Lord that it pleaseth thee to have
 35 an habitation with Man and to dwell in the Assemblies of
 the saints: Wee beseeche thee to blesse thy servants into
 whose minde thou didst put it to erect a house unto thy holy
 Name, by whose care and cost this worke was begunn and

¹ *interlined.*

finished and is now consecrated to thy worship and service.
 Blesse him O Lord in his substance and accept this worke of
 his, Be with him in his going out and his comming in from
 this time forth for evermore. Make both him and all those
 5 that shall enioy the benefit of this place truly thankfull vnto
 thee for the gracious acceptance of his free will offeringe vnto
 thy great and glorious Name. And grant that both hee and
 they may both serve and please thee in this temple made
 with hands, that in the end they may come to thy Temple
 10 on high, thy holy place made without hands eternall in the
 heavens, through Jesus Christ our Lord. Amen.

*[Then dismisse the whole company
 with this benediction]* [p. 160]

The peace of God, &c :

15 THE FORME OF CONSECRATING A CHURCHYARD.

*First goe round about the Churchyard and that done the
 Bishop kneeling in some convenient place thereof vseth this
 prayer.*

O Lord God of infinite power and goodnes that teachest vs
 20 in thy holy word that our bodyes are members of Christ and
 temples of the holy ghost ordayned to glory after a ioyfull
 resurrection are not to be neglected when our Soules returne
 to thee that gavest them but decently layed vp in the bosome
 of the earth in place set apart for them, there to rest till thou
 25 shalt awake them againe, by the sound of the trumpet Wee
 beseech thee to accept of this our doinge in choosing this
 place wherein Wee now are for the performance of our last
 Christian duty to the Dead that it may bee as the Cave of
 Mamre a Storehouse for the Bodyes of them that shall be
 30 heere/ interred. And grant that all they whose bodyes [p. 161
 shall be here bestowed and Wee all may never forget the day of
 our putting off the Tabernacle off this Flesh, but that liveing
 we may think upon death and dying wee may apprehend life
 and riseing from the death of sinn to the life of righteousnes
 35 which is our first resurrection by grace we may have our part
 in the second resurrection to glory by thy Mercy O blessed
 Lord God who governest all things in heaven and earth
 according to thy holy will Amen.

*This Prayer ended. The Bishop sitting in a Chayre Readeth
 40 the Instrument of Consecration of the Churchyard.*

In Dei Nomine. Amen &c :

The sentence being finished pray as followeth.

O Lord God eternall Father, the God of Abraham Isaac
and Jacob with whome doe dwell the spiritts of them
5 that depart hence in the Lord, and with whome the soules of
the elect after they bee delivered from the burthen of the
flesh bee in joy and felicity.

O Lord God Jesus Christ who art the resurrection and
the life in whome whosoever belciveth shall live though hee
10 die, who by thy death hast overcome death/ and by [p. 162
thy rising againe hast opened vnto vs the gates of ever-
lasting life, who wilt send thine Angell and gather to thee the
bodies of thy servants from all ends of the World.

O holy Lord God the eternall spirit the Lord & Giver
15 of Life who hast taught us that these our bodies made thy
temples by thy sanctifying grace, and those hearts in which
Christ hath dwelt by faith shall not for ever remaine in
corruption but that as by sending forth thy breath at the first
wee received our being and Life so at the last by sending
20 forth the same breath being and life shall be restored to our
dead bodies.

We beseech thee, O blessed Trinity Father Sonne and
holy ghost to accept blesse and sanctifye this place to that
end whereto wee have ordayned it. And mercifully grant
25 that they whose bodies shall here rest may rest in an
assured hope of a ioyfull resurrection to eternall Life wherein
they with us & Wee with them and others departed in the
true Faith of thy holy Name may have our perfect consum-
macion and bliss of Body and Soule in thyne eternall and
30 everlasting Kingdome. Amen.

Concluding with the prayer

Prevent vs, O Lord, etc.

And then dismisse the people with the blessing.

<There follows a copy of the petition by Mr. John Harrison
35 of Leeds to the Archbishop, Dr. Richard Neile, to consecrate the
chapel and churchyard and of the Archbishop's sentence of conse-
cration.>

XX.

CONSECRATION OF THE PRIVATE CHAPEL AT CREWE, IN THE HOUSE OF SIR RANULF CREWE, BY DR. JOHN BRIDGMAN, BISHOP OF CHESTER, ON SUNDAY, AUGUST 9TH, 1635.

10 <British Museum, Harl. 2176. fo. 9 formerly 8. of the second half of the 17th century. I am indebted to Mr. J. A. Herbert for the transcript and footnotes. The order has also been edited by the Rev. G. B. Blomfield, Canon of Chester, as an Appendix to the *Order of Service for the Re-opening of the Chapel of Crewe Hall, Wednesday, October 12th, 1870*, printed by Phillipson and Golder, Chester.>

- | | | |
|----|---|--------|
| | /1. <Sir R. Crewes Surrender.> ¹ | [f. 9. |
| | 2. Acceptance and benediction. | |
| | 3. Entrance and possession. | |
| 15 | 4. The people singinge 3 ^d part: 118 Psal: | |
| | 5. Comon service. | |
| | 6. Readinge Psal: 84. 122. 132. | |
| | 7. 1 Lesson 2 Chron. 5. | |
| | 8. 2. Lesson Revelacion 21. | |
| 20 | 9. The Creed and Lettany. | |
| | 10. Epistle, Heb: 9 ad 15 ver. | |
| | 11. Gospell Math. 21. ad 15 ver. | |
| | 12. Sing Psalme .84. | |
| | 13. Sermon. | |
| 25 | 14. Schedule of consecration | |
| | 15. The sett prayer. | |
| | 16. People dismissed. | |

The Surrender.

30 In the name of god Amen. I Ranulphe Crewe Kt. Lord of this Manour consideringe how god (like a bountifull Master) hath made me his Steward and entrusted me with more of

¹—¹ Top line cut through by binders, so that only the feet of the letters are visible, sometimes not even that. But the R and Surrender are unmistakable, and the rest seems probable.

theise Earthly goodes then manie other of my fellow servantes,
 doe earnestly desire to retribute vnto the Lord some parte of his
 owne in a thankfull acknowledgment of his free mercie and
 infinite bountie bestowed on me, And therfore haueinge built
 5 vp this roome for the honour of his name, to be a place for
 him to descend into and for vs to attend him with our deu-
 tions, doe humblie intreat yow (right reverend father as his
 appoynted deputy in this Behalfe) to offer it vp to his Majestie
 and soe to consecrate it to his service ; ffor which end I doe
 10 here resigne and give vp the propertie I had formerly in this
 place into your sacred hands and doe intreat yow to present and
 appropriate it vnto god, that it may be onely his house hereafter
 and a roome of residence for his grace, herein to meete vs his
 vnworthie Creatures to impart vnto vs his most holie will and to
 15 receive from vs a penitent confession of our sinnes, to afford
 vs a gracious eare in our deuotions and to seale vs an assur-
 ance of saluation by his Sacramentes : And finally that we may
 hereafter doe such acceptable service to his Majestie as may
 most glorify him on earth and at last advance our soules to his
 20 eternall Kingdome aboue in heauen through Jesus Christ our
 Lord and Saviour.

¹ Testified vnder my hand and seale the 9th day of
 August anno domini 1635.¹

²BP : I accept this offeringe in the name and to the [f. 9b.
 25 vse and for the Service of Almightye God.

Blessed be God that gave to man a harte to doe it.

Blessed be the Man that giues to God a house to worship
 and serve him in it.

Blessed be the Meanes that are or shall be allotted or
 30 bestowed vpon it to maintaine it.

Blessed be the place.

Blessed be the Actions that are to be performed in it.

Blessed be the People that shall resort vnto it and invoke
 and call vpon godes name therein.

35 O Lord blesse them all with all thy Blessings temporall in
 this life and at last with Eternall blessednes after Death.

But as for those that shall abuse it, Thou hast said by thy
 Apostles, He that defileth the Temple of god him shall god
 destroy. Make good thy word in this thy house, And

^{1—1} Written down the margin of f. 9, against the last 12 lines.

² All this word, except the lower half of B and the colon, has been cut away in binding.

whatsoever shall either impiouslie demollish the fabricke of it
or sacriligiouſly diminish that which either is or shall be given
to it, or otherwise prophane thy Service in it.

Pſal 93.

5	9. But if theiſe thy Judgments: Pſal. 109	
	10	5
	11. will not deterr them.	6
	12	7
	13	8
10	14	9
	15	10
	16	11
	17	12
	18	13
15		14
		19
		20

Let them drinke of thy mercies as out of a River.

Let thy loueing countenance ſtill ſhyne vpon them.

20 Let their poſteritie proſper here and their memories be
blessed for euermore.

Even ſoe Lord let it be to all that reverence thy habitation
1 and lett all that¹ Loue God ſay. Amen/ [f. 10

Additions to the Lettany.

25 From all impiety and prophanation of holie things² places
and particularly of this thy houſe, from vnpreparednes of
comeinge to it, from all wicked and wanderinge thoughtes
while we are in it, and from forgetfulnes and negligence of
practiſinge thy holy word when we goe from it.

30 Good Lord deliver vs.

From a Miniſterie in this place either vnable to teach, or
Idle when thou doſt inable them, or falſe or erronious in their
doctrine or Schismaticall or factious in their carriage or lewd
or ſcandalous in their life and conuerſation or the euill
35 example of this flocke. Good Lord deliver vs.

From a people irreligious and voyde of devotion or
jdollatrous and given to ſuperſtition or ſacriligious in the
meanes which thou here ſhall offer them for their owne
ſaluation or in the mayntenance which thou haſt now
40 provided for the ſuſtentacion of him that ſhall Miniſter in
this Place. Good Lord deliver vs.

¹— cut through by binders.

² scored through.

Finallie from all other cold or careles or irreligious or other turbulent behaviour in this thyne house wherby thy glorious presence (when thou comest amongst vs) may be abased, thy grace which thou shalt offer vs abused, the worship we shall
 5 yeild to thee may be polluted, or this place for thy service in it any way profaned. Good Lord deliver vs.

Heaven is thy Seate, Earth is thy footstoole, etc.

These houses are the Courts of thyne Audience where thou dost sitt to heare our prayers and supplications vnto thee,
 10 they are that Royall Exchange where thou and we doe meete/And as it were comerce¹ and trade together [f. 10b.] for thou dost bringe thy graces when we bringe our deuotions hither, They are parte of thy heauenly Quire,² for here our Cryings make an Eccho to thyne Angels singinge (for they
 15 rejoyce when we repente) when we crye Peccavi here on Earth, they answere Halleluviah aboue in heauen, O let our Musique be as sweete to thee here on the ground, as is that Angels Descant in their full harmonie and heauenly Sound.

'Tis true o lord, Heauen is thy glorious Temple, *thy*
 20 *Whitehall* thy dwellinge house yet the Earth also is thyne, and the whole round world and ali that is therin, This is thy Outhouse, thou art the good Husbandman which thy sonne speaks of, who soe beautifyest those vpper roomes where thy Saintes doe lodge, as thou dost not dispise theise meaner
 25 receptacles of thy³ Servantes Accepte therfore this slender and poore habitacion and accepte it not accordinge to ye worth of the guifte but the harte and desire of those that giue it, or rather accordinge to thy wonted loue and favour to thy Children.

30 /Apud ædes Capitales prenobilis viri domini Crew⁴ [f. 22b. Ranulphi Crew militis apud Crew infra parochiam de Bartomely in Comitatu Cestriensi diocesis Cestriensis Coram reuerendo in Christo Johanne Episcopo Cestriensi die solis 9^o Augusti Anno domini 1635 In presentia mei Edwardi Russell notarij publici Secretarij. Quo die
 35 ad ostium Capelle sive Oratorij predictus dominus Crew decantato prius tertia parte psalmi, personaliter intimavit dicto Episcopo, qui illuc ad eius requisicionem tunc advenit, quod locum in ædibus suis ad sacros vsus suis proprijs sumptibus noviter erectum vt ibidem deo melius inserviat,⁵ vnde idem Episcopus supplicacionibus predictis
 40 favorabiliter decrevit Capellam predictam ad sacros vsus et sic ad

¹ Perhaps commerce? There seems some indication of a contraction-stroke over the o, but the binders have cut down the top margin very close.

² Mark * in MS.; perhaps referring to a marginal note now cut away?

³ altered from the.

⁴ Crew Chapell: in m.

⁵ altered from —iet.

consecracionem eiusdem capelle dictus dominus Ranulphus Crew ad ostium quoddam scriptum manu et sigillo suo manuali subscriptum et tunc in conspectu totius populi in Manus dicti Johannis Episcopi tradidit cuius tenor sequitur, In the name of God Amen I Randle
 5 Crew Knight etc. Quo recepto dictus dominus Episcopus dictam Capellam solus (excluso populo) intravit et possessionem et seisinam recepit et preces suas privatas ad paululum temporis (clauso ostio) intus effudit et¹ sedem¹ prope¹ mensam¹ seu¹ altare¹ Statim vero ostio aperto introduxit populum et sedem prope mensam seu altare
 10 ascendit et preces publicas et psalmos quosdam publicas¹ selectos cum Capitulo quibus publice legit quibus finitis decantato Hymno Magister Edwardus Bold Clericus in Artibus magister verbi divini predicator seggestum† seu pulpitem transcendit et Concionem fecit et statim post concionem finitam dictus Episcopus in conspectu populi
 15 schedulam consecracionis in scriptis connexam et alte† voce legit et promulgavit et sic populum cum benediccione dimisit.)

In dei nomine Amen Nos Iohannes Cestriensis Episcopus pijs et religiosis devocionibus et supplicacionibus nobilis viri Ranulphi Crew militis domini Manerij de Crew infra parochiam de Bartomeley
 20 in Comitatu Cestriensi diocesis nostre Cestriensis annuentes locum seu conclave pro capella in vsus domus de Crew constructum et necessarijs eidem aptatum et ornatum 30^{ti} pedes longitudine² et 17. pedes et dimidium pedis latitudine,² ad supplicacionem dicti domini Ran[ulph]i Crew ffundatoris eiusdem consecrandum et dedicandum
 25 fore decrevimus, Eandemque Capellam divino cultui in honorem dei consecramus et sic consecratum et dedicatum fuisse et esse / [f. 23. perpetuis et futuris temporibus remanere palam et publice pronunciamus, Licentiamque prefato domino Ranulpho Crew eiusque familie et successoribus suis d[omi]nis Manerii de Crew predicta Ad
 30 publicas preces deo omnipotenti fundendas, concionesque audiendas aliosque vsus divinos istiusmodi oratorio competentes in eodem prestandos quantum de Iure liceat, in domino committimus et concedimus per presentes (salvo semper iure et Interesse Matricis ecclesie parochialis de Bartumley) Proviso tamen semper quod
 35 prefatus dominus Ranulphus Crew et familia sua predicta sacrosanctam Communionem cæne domini in ecclesia parochiali de Barthomley ter quolibet anno, (nominatim in festo Paschatis singulis annis) participabunt, (Iuribus nostris Episcopalibus ac ecclesie Cathedralis Cestrie dignitate et honore in omnibus semper salvis)
 40 Quæ et singula pre³ nobis et successoribus nostris sic fieri volumus et stabilimus in hijs scriptis Iustitia id poscente
 lectum 9^o Augusti 1635 per me Io. Cestriensem†

¹ scored through.

² Or rather, perhaps longum (MS. "long"), latum (MS. "lat").

³ for pro?

⁴ So in full, "Cestrieñ"; so "Cest" has been extended elsewhere Cestrien- not Cestren-.

XXI.

CONSECRATION OF A CHAPEL AND CHAPEL
YARD AT MELTHAM IN THE DIOCESE OF
YORK ON ST. BARTHOLOMEW'S DAY,
5 AUGUST 24TH, 1651.

<From the register of Dr. Accepted Frewen, and others, Archbishops of York ; collated under the symbol H, with another text of the document printed by Joseph Hughes, *The History of the Township of Meltham, near Huddersfield*, Huddersfield, J. Crossley, 1866. p. 20. Mr. William Brown,
10 F.S.A., has been so good as to read the proof with the Register at York.>

<Fo. 159 b.>

THE CONSECRACON[†] OF THE PAROCHIAL CHAPPELL AND
CHAPPELL YEARD OF MELTHAM IN THE PARISH OF
ALMONDBURY AND WITHIN THE COUNTY OF YORKE
15 BY¹ HENRY TILSON BISHOPP OF ELPHIN WITHIN
IRELAND BEING CONSECRATED THE TWENTY
FOURTH DAY OF AUGUST ANNO DOMINI 1651² AS
FOLLOWETH VIZT.

At the entring into the Chappell yeard the Bishopp
20 willed the assembly to passe within the whole compasse of
the same, and as they went by sang the hundred † Psalme.

The circuit being finished the Bisshopp made a short
speech expressing the reasons of such Inclosures about a
Chappell namely in a double respect First that it might be
25 *Atrium Templi* And secondly that it might bee *Cæmiterium*
a³ Dormitory or a place for Christians to sleep in⁴ till they
shall be raised againe at the last day by the voice of the
Archangell.⁵ And After this the Bishopp speaking to the
Founders told them that the place wherein they stood and
30 which they had perambulated was still their owne and proper
soyle and to do with it what themselves pleased. Hec would
therefore know what their intent was and whether it was

¹ *Interlined.*

² or: H.

³ etc., *add.* H.

² *Underlined.*

⁴ *om.* H.

their owne mind to have it severed and appointed for the buriall of the dead within that parish to which the founders answered affirmatively.

The Bishopp asked the Incumbent and Churchwardens if
5 they had the same desire whereunto they answered affirmatively.

Then was read Psalme the 90th : and the 23rd : chapter of Genesis after which the Bishopp said this prayer.¹

Oh Blessed Jesu our onely Saviour and Redeemer who
10 being thy resurreccion† and the life hast by thy mercy promised and by thy power art able² to raise againe to life the bodyes of the dead that lye in the ground whither Rott with Corruption or Consumed to Dust/ Wee humbly [fo. 160 beseech thee of ³thine especiall³ favour to vouchsafe that all
15 those thy servants who shall within this circuit bee interred and buried may lead their lives in thy fear and leaveing⁴ them in thy faith may rest in peace within their graves untill the greate day of thy second coming and may they be raised anew in assured hope to Raigne⁵ with thee in that everlasting
20 glory which with thy most precious blood thou hast purchased for them and⁶ for all that love and looke for thine appearance, ⁷hear us⁷ o blessed Jesus for thy precious sake hear us O loving father for thy sonns sake To whom with the holly Ghost and⁸ three equal persons and one eternall God bee rendred
25 (as is most Due) all honor⁹ praise both now and at ¹⁰this time¹⁰ and evermore. Amen.

This done the Bishopp and Assembly went to the new Chappell in the porch thereof the Bishopp goeing in ffirst turned himself to the founders and told them that now indeed
30 the Chappell yeard was exempted from any challenge of theirs¹¹ but that this house did remayne their owne to bee employed (if they pleased) to their private use therefore hee demaunded if they would alsoe renounce their Right title and Interest in the same To which their answer was affirmative.¹²

35 Then the Bishopp asked them if their desire was to have it dedicated to Almighty God and Consecrated to his service. Answer was made affirmatively,

Then the Bishopp taking them by their hands and goeing forwards said :

¹ In the chapel yard : *add.* H.

² about : H.

⁴ leading : H.

⁶ H. *substitutes a dash.*

⁸ *om.* H.

¹⁰—¹⁰ all times : H.

¹² affirmatively : H.

³—⁸ thy special : H.

⁵ remain : H.

⁷—⁷ hereafter : H.

⁹ and ; *add.* H.

¹¹ *This word has been altered.*

I was glad when they said vnto mee We will goe into the house of the Lord even now will wee goe to his tabernacle and fall low on our knees before his Footstoole.

Here they all kneeled looking towards the East window
5 of the Chancell the Bishopp said :

Arise o Lord into thy resting place thou and the Arke of thy strength Peace bee within thy walls and the feare of ¹the greate¹ God within this Sanctuary For the Founders and my brethrens sake² I wish thee prosperity and yea because thou
10 art an house for the Lord our God³ I will seeke to doe thee good.

Then the Bishopp prayed as Followeth :

O eternall God wee must acknowledge that thou art³ a Majesty incomprehensible and thy glorious presence not to
15 bee confyned within the largest compasse of materiall temples much less within this small receptacle made with hands for heaven is thy seate and earth thy Footstoole and at once⁴ thou fillest all the corners of the world notwithstanding most gracious father since it is thy good⁵ pleasure not onely that
20 thy servants should assemble together to hear thy will revealed in thy word and to make⁶ known⁵ their wants by their prayers/ and supplicacoñs† but alsoe hast [fo. 160b. promised to vouchsafe thy habitacioñ† among mortall men especially to dwell in such places as they consecrated⁷
25 to thy service and severed⁸ from all profane employments Wee most humbly beseech thee both to accept from vs (though dust and Ashes yea miserable sinners) this poor duty of ours performed according to our ability in building and dedicating this house fitted to the proporcion of
30 the Assembly and with all for⁹ to bless it and grace it that thy word may be read and preached therein in truth and with diligence thy holy Sacraments administred with feare and Reverence¹⁰ the prayers of thy servants vttered with true devocoñ and heartie repentance and heard of thee with patience
35 and performance of what they desire according to thy will, That soe¹¹ whatsoever is or shall therein¹² bee done or spoken may altogether tend to the glory of thee and thy blessed sonn Jesus Christ to whom with thee and the holy ghost bee Ascribed¹³ all honour Laud and praise both now henceforth
40 and for evermore. Amen.

¹—¹ om. H.

³ of: add. H.

⁵ interlined.

⁷ consecrate H.

⁹ om. H.

¹¹ so: H.

¹³ om. H.

²—² om. H.

⁴ one: H.

⁶ altered.

⁸ sever.

¹⁰ over erasure.

¹² om. H.

This prayer ended the Bishopp turned himself to the Font¹ and putting his hand into the water and holding it therein blessed it in these words

Allmighty and everlasting God whose most dearly beloved
 5 Sonn Jesus Christ for the forgiveness of our sinns did shed
 out of his most precious side both blood and water and gave
 commaundment to his disciples that they should goe and
 teach all nacoñs babtizing† them in the name of the Father
 and of the sonn and of the holy ghost and ²to that purpose²
 10 did sanctifie not onely the Flood³ Jorden, but all other waters
 alsoe to the misticall washing⁴ away of sinn⁵; Regard wee
 beseech thee the supplicacoñs of thy servants and graunt that
 all thy servants which shall bee babtized† in the water of this
 Font may receive the fulness of thy grace and ever remayne
 15 in the number of thy faithfull and elect children³ through
 Jesus Christ our Lord Amen.

Then the Bishop turning his face to the people read the
 Instrument of Consecracion, dedicating the Chappell to God in
 memory of St. Bartholomew the Apostle.

20 Then the minister began the ordinary ⁶morning prayer⁶ in
 place of the Collect for the day vsing the following

Wee beseech thee Almighty god that thou wilt be pleased
 continually to dwell in this house which this day wee have
 dedicated vnto thee and vouchsafe to accept the Sacrifices of
 25 thy servants whether of Almes or of prayer⁷ or of thanks-
 giving which shall bee offered therein alsoe ⁸a blessing⁸ to thy
 sacred word herein read and preached that like seed sowne in⁹
 good ground it may fructify in those that shall be there/ [fo. 161.
 assembled to the instruccion of their vnderstandings the
 30 comfort of their consciences the amendment of their lives
 the saueing of their soules and the glory of thy blessed name
 through Jesus Christ our Lord and only Saviour Amen.

¹⁰Then a Sermon and Communion should have been.

Then a prayer for the founders.¹⁰ In the Service the
 35 Psalmes 26: 84: 134.¹¹ Lessons 2d of Samuel: ¹¹Jo: 10: from 22
 Epistles 4 from the last to the 7th of 5th Gospells Luke 7th
 10: 11 verses.¹¹ Henricus Elphine<n>sis.

¹ here H. has this note: John Taylor, of Peighill, was the first person who
 was baptizd in the chapel of 1651. He was living in 1723.

²—³ from that day: H.

³ over erasure: of: add. H.

⁴ casting: H.

⁵ sins: H.

⁶—⁸ prayers: H.

⁷ prayers: H.

⁸—⁹ they keeping: H.

⁹ the: add. H.

¹⁰—¹⁰ Then the Sermon and Communion followed, and also a prayer for the
 Founders: H.

¹¹—¹¹ the Lessons, 2 Samuel VI: St. John's Gospel X, from the 22nd verse.
 For the Epistle, Ecclesiastes V to the 8th verse: the Gospel, St. Luke VII. to
 verse 11: H.

XXII.

FORM FOR THE CONSECRATION OF CHURCHES FOUND AMONG THE PAPERS OF DR. WILLIAM JUXON, SUCCESSIVELY BISHOP 5 OF LONDON AND ARCHBISHOP OF CAN- TERBURY.

<Bodleian Library, Oxford, MS. Tanner, 372. Manuscript $10\frac{3}{4} \times 8\frac{1}{2}$ (outside measurements). Bound in white vellum, with gilt tooling on covers; containing 15 leaves. On front cover is written: "A Forme of
10 Dedication for Churches, obtained from Sr. Will: Iuxon. Executor vnto his Grace of Canterburie. Will: Iuxon. Jul: 20th 1663." This note was made by Rev. Ric. Baylie, President of St. John's Coll. Oxford. The order follows the Common Prayer before 1661 and the good binding suggests that it had been used by the Bishop himself. The *Forme* has
15 been abridged, references being given to Andrewes' Form, where the two are the same. The transcript has been made by Mr. R. A. Abrams.>

/THE FORME OF DEDICATION AND CONSECRATION OF A CHURCH, OR CHAPPELL. [fol. i

*The Bishopp goeth in, and there puts on his habit, and then
20 in his Episcopall Habit, attended by his Chaplaynes in their Priests habitis, comes forth, and, meeting the Founder without the Church, bespeaks him on this wise.*

*A:B: You haue byn an often, and earnest Suitor to mee that I would come hither to you: Now that wee are come;
25 what haue you to saye to Vs.*

Then the Founder premising his humble reuerence, exhibiteth a schedule in which is conteyned his desire to haue the Chappell consecrated. This being recited in his name by the Bishoppes Register, the Bishopp asketh the Founder,

30 *A:B: Is this your minde, and desire.*

The Founder answeres;

It is.

Wherevpon the Bishopp;

In the name of God then lett Vs beginne:

35 *Then followeth the 24th Psalm; the Bishopp reading one Verse and his Chaplaynes the other.*

1. The earth is the Lords, and all that therein is, the
Compass of the world, and they that dwell therein. . . .

10. Who is the King of Glory? even the Lord of Hosts
he is the King of Glory.

5 Glory be to the ffather etc.
As it was in the beginning etc.

*Then the Bishopp goeth toward the doore of the Church, and
sayeth out of the 122. Psalme.*

1. I was glad when they sayed vnto Mee wee will goe into
10 the House of the Lord.

2. Our feete shall stand in thy Gates o Jerusalem.

*Then the Bishopp, so soone as he is entered into the Church,
sayeth out of Psalme 26. 8.*

15 Lord I haue loued the habitacion of thyne House, and the
place where thine honour dwelleth.

*/Then the Bishopp with his Chaplaynes, and the [fol. 2
Founder kneeling close within the Church doore, the people
standing yett without, if the weather be fayre, and the place
convenient. Or else, if the place be inconvenient, or the weather
20 foule; The Bishopp goes into the middle Isle of the Church, that
the people may haue roome to stand behinde at the West End
peacably without pressing forward, which may interrupt, or
trouble him, and sayeth as followeth.*

Let Vs dedicate, and offer vnto God this place with the
25 same Prayer that King David did dedicate, and offer vpp his.
<See above, p. 54, Andrewes, almost verbally> . . .

. . . Vs for a tyme here on earth, and layed vpp for Vs in thy
Kingdome for ever and ever; And that for thy deere Sonnes
sake. our blessed Saviour Jesus Christ: To whom, etc.

30 Blessed ffather which hast promised in thy holy Lawe,
that in every place where the remembrance of thy holy
Name shall by Vs be putt. . . .¹

¹ R. Tisdale, who takes this form and order of Juxon's as the basis of his edition of *the Form of Dedication and Consecration of a Church or Chapel* (London, Hartley, 1703.) here inserts into his edition the following prayers. As he assures us in his advertisement that "these Offices are no Novelties of the Publisher's, but Forms generally used since the Reformation" and considering the date of the printing, it becomes likely that the forms given below are of the seventeenth century and therefore proper to be considered in this volume.

¶ *Where the Bishop himself is Founder or Co-founder of any Church
or Chapel.*

Most Gracious and loving Father, I humbly beseech thee to bury all my Sins
and the Sins of all thy servants in the grave of thy Dear Son, our most blessed
Saviour and Mediatour with thee: And for his sake to accept these poor

CONSECR.

P

. . . God the ffather, God the sonne, and God the holy Ghost accept, sanctifie, and blesse this place to the end

oblations of me thy most unworthy servant: Lord, make me love thy service, and the honour of thy name in this house, and in all places wheresoeuer thou shalt command me to attend the service of thy Church, through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *If the Church be new built where another was before.*

And now, most gracious Father, remember we beseech thee, thou wast in this place before, but thy house was grown by neglect near to desolation, and was ready to fall on the heads of them that came to serve thee. It pitied thy servants to see thy house ready to fall into its own ruines: therefore it came into their hearts, and thy grace sent it thither, to prevent the fall of thy House, lest with it thy honour also might be thought to be laid in the Dust. They have honour'd thee in preparing this new House for thy service, and they have decently and religiously perform'd it. Lord, forget not their Love to thy service, but bless this House to thine own honour: that thy great Name may here be known unto these thy servants, and their Posterity after them. And bless them even in this, that they have been careful of thy service. O God, thou which art wonderful in thy holy places, *even* thou, O God of *Israel*, give grace, strength and power unto thy people, that they may say, Blessed be God our Salvation in Jesus Christ our Lord. *Amen.*

¶ *If it be a Chapel of ease to a Mother Church far distant.*

O merciful God, the House dedicated to thy honour and service for this People, was and is remote from this place. Many of thy servants were ready to do thee honour and service there, but were too often hindered by Age, by infirmities, and by other great impediments of the way it self. In the midst of these difficulties much grieved they were to be hindred from performance of their service to thee, O Lord our God, or from the place where in publick thy Name is called upon. Therefore they resolved at once to charge themselves for thy service, and of their own free-will offerings to build this house in which they might more often, and more conveniently meet to call upon thy most honour'd and blessed Name. Lord, thou gavest them the heart by which they gave to thee. I humbly beseech thee bless them in this and all their devotions to thy worship; and continue to them the grace of thy blessed Spirit, that they may often meet in this place with religious and dutiful hearts, to praise thee, to pray unto thee, to receive thy blessed sacraments, to hear thy sacred word, and to lead their lives according to thy Law: And, O Lord, forget not their devotion in this particular, but bless it to them, and to their posterity after them; that men may see there is great advantage by honouring and serving thee, and that thou wilt not forsake, nor cast off them that wait upon thee: Grant this for Jesus Christ his sake, our only Saviour and Redeemer. *Amen.*

¶ *If it be a Chapel to some private family.*

And now, O Lord, holy and merciful Father, look down, I beseech thee, upon this House tho' within private walls, yet built for the publick service and honour of thy great and glorious Name. The Founder of these walls would not have a house for himself without a House for thee. Lord, look upon it and him, and according to thy great mercy (which leaves no service of thee without a blessing) bless this place of thy solemn Worship to him and to his posterity after him. Bless it to him, and him for it, and him and his to thee: that the fear and honour of thy Name dwelling so near him, may be Honour and Blessedness to him, and a provocation to all that are about him to honour and serve thee with piety and devotion in this place, upon which we are now about to set thy great and glorious Name. Grant this even for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

wherevnto according to thy owne Ordinaunce Wee haue ordeyned it, to be a Sanctuarie for the most High, and a Church for the Living God ; The Lord with his favour ever mercifully behould it, and so send downe vppon it his spirituall
 5 benediction, and grace, that it may bee the Howse of God to him, and to Vs the Gate of Heaven. <Andrewes, p. 58.>

/The Bishopp hauing thus prayed, goeth to the Font, [fol. 5 and layeing his hand vppon it sayeth.

Regard, o Lord, the Supplicacions of thy Servaunts <see
 10 above, p. 59, Andrewes> . . . faythfull, and elect children.

Then to the Pulpitt, and layeing his hand vppon it he sayeth,

Graunt that thine holy word which from this place shalbe preached <Andrewes>. . . shall heare it.

*Then to the Reading place, or deske, and layeing his hand
 15 on it he sayeth.*

Graunt that by thy holy word <Andrewes> . . . to fullfill the same.

Then to the Holy Table, or Altar, and layeing his hand vppon it, he sayeth.

20 Graunt that all they <Andrewes> . . . benefitts of thy Passion.

/Then to the place of Marriage, and sayeth. [fol. 5b.

Graunt that such persons as shalbe here ioyned <Andrewes> . . . vnto their Lives end.

25 *Then, directing his gesture to the Pavement, he sayeth,*

Graunt to such Bodies as shalbe here interred <Andrewes> . . . everlasting Kingdome.

Then the Bishopp, kneeling before the Holy Table, or Altar, prayeth as followeth,

30 Graunt that this place <Andrewes> . . . world without end. . . .

When they heare, That they heare it 'not as the Word of Mann, but¹ as indeed² the word of God, and not be idle hearers, but doers of the same, through Jesus Christ our Lord, and
 35 only Saviour. Amen.

¹—¹ These words are crossed out in pencil.

² Struck out with pencil.

Lyturgie <in m.>

Then the people come forward in decent manner and take their Seates, and the Chaplaynes addresse themselues to the solemne Lyturgie.

- 5 *One of the Chaplaynes boweing before the holy Table, or Altar, and then kneeling at the ffaldastorie, or at the Reading place, yf there be noe ffaldastorie, beginneth ;*

If wee say that wee haue noe sinne etc.

Wherefore I pray, and beseech you etc.

- 10 Allmightie, and most mercifull ffather etc.

After the Confession, he comes, and sits by his Fellowe, [fol. 6b. and the other Chaplayne standing in the place appoynted for reading of prayers, sayeth.

Allmightie God the ffather of our Lord Jesus Christ etc.

- 15 Our ffather etc.

O Lord open thou our Lipps etc.

O come Lett vs sing vnto the Lord etc.

Psalmes. 84. 122. 132.

- 20 *The first Lesson is the 28th Chapter of Genesis beginning at the tenth verse (And Jacob went out) to the end.*

Then followeth this Hymne.

Wee prayse thee O God etc.

- 25 *The second Lesson is the second Chapter of the Ghospell according to St. John beginning at the 13th verse (And the Jewes Passeover) to the end.*

Then followeth the 100 Psalme.

O bee ioyfull in the Lord etc.

I beleiue in God etc.

- 30 *After the three usuall Collects shalbe sayed this which followeth.*

O Lord God mightie, and glorious, and of incomprehensible <see above, p. 61, Andrewes> . . . /hither [fo. 7b. cleane thoughts, and bodies vndefiled, that wee may wash both harts, and hands in inocency, and soe come to thine Altar.

- 35 *Then the other Chaplayne goeing forth agayne and boweing to the holy Table, or Altar, begins the Letanie.*

Letanie <in m.>

O God the ffather of Heaven etc.

Which being done the other Chaplayn sayeth.

Our ffather which art in Heaven etc.

O Lord deale not with vs after our Sinnes etc.

*To the end of the Letanie, inserting after that Prayer for
5 the Clergie (Allmighty, and everlasting God which only
workest etc :) this followeing.*

O Lord God which dwellest not in Temples made with
hands <see above p. 62, Andrewes> . . . to thy glory, and our
Comfort. Through Jesus Christ etc : Amen.

10 The grace of our Lord Jesus Christ etc.

Sermon. <in m.> *After the benediction of the people is sung
the former part of the 132. Psalmc. And so to the Sermon
which being finished is sung the latter part of the same Psalmc.*

I. Chaplayne <in m.>

15 *Then they goe to the Administracion of the Lords [fol. 8
Supper. One of the Chaplaynes kneeling on the South, the other
on the North side of the holy Table, or Altar, and sayeing,*

Our ffather which art etc.

Allmightie God vnto whom all harts etc.

20 *Then standing vpp he recites with a loude voyce the Tenn
Commandements. And after the Collect for the daye, and
for the happie estate of the King he addeth.*

Most blessed Saviour which by thy bodily presence at
the Feast <see above, p. 63, Andrewes> . . . serue thee in all
25 good workes through Jesus Christ etc. Amen.

2. Chaplayne : <in m.> *The Epistle to be read by the second
Chaplayne standing before the holy Table, or Altar, is taken
out of the first Epistle to the Corinth : cap : 3 : from the 16th
verse (Know yee not etc :) to the end.*

30 1. Chaplayne : <in m.> *The holy Ghospell to be read by the
other Chaplayne standing in the same place is taken out of the
10th Chapter of the Ghospell according to St. John from the
22nd verse (And it was at Jerusalem etc.) to the end.*

35 *Then the Nicene Creede is pronounced, the whole Assembly
standing.*

/I beleive in one God etc.

[f. 8b.

*After this the Bishoppe goeing out of his Seate prostrates
himselfe before the holy Table, or Altar, and sayeth.*

Episcopus. <in m.> Lett vs pray the Prayer of King
40 Solomon which he prayed in the dedication of his Temple the

first Temple that ever was 2. Cronicles, 6. 18 <in m.>
<See above, p. 64, Andrewes.>

Thus did God awnswere. Wee haue prayed with Solomon :
Awnswere vs, o Lord, and our Prayer as thou didest him, and
5 his.

Behould the face of thine anynted, even Christ our
Saviour, and for his sake graunt our Requests.

*After this long Prayer the Bishopp placeth himselfe in his
Chayer, putts on his Capp, and promulgates the Act of
10 Consecracion in manner, and form followeing, The Arch
Deacon sitting on the one side, and the Bishopps Chauncellor on
the other side of him.*

The Act of Consecration.

*This being finished the Bishopp worshippinge agayne, and
15 prayeth sayeing.*

Blessed be thy name o Lord our God for that it hath pleased
thee to haue thy habitation among the Sonnes of Menn, and
to dwell in the midst of the assemblie of thy Saynts on
earth ; Blesse, wee beseech thee, this dayes Action vnto this
20 people, prosper thou the workes of our hands vnto vs, yea
prosper thou our handy workes.

Communion <in m.>

*Then the Bishopp takes his Scate severally, as before, and
the people, which doe not communicate, are dismissed, and the
25 doore shutt.*

1. Chaplayne <in m.> *Then the first Chaplayne proceeds to
reade those Sentences of Scripture exhorting to Almes ;*

2. Chaplayne <in m.> *whilst the other Chaplayne goes to
euey one of the Communicants, and gathers their oblations in
30 a (Siluer) Bason.*

*Then followes the prayer for the whole Estate of Christs
Church militant.*

Allmightie and everliving God which by thy holy Apostle
etc.

35 *Then the Exhortacion.*

Deerely beloued in the Lord yee that minde to come etc.
You that doe truely, and earnestly repent etc.

2. Chaplayne <in m.> *Then the second Chaplayne kneeling
most humbly before the holy Table, or Altar, recites this
40 Confession, the people repeating it after him.*

Allmightie God ffather of our Lord Jesus Christ, etc.

/Chaplayne. <in m.> *Then the first Chaplayne standing* [f. 11
vpp, *and turning himselfe toward the other, as yet kneeling, and
toward the people sayeth.*

Allmightie God our heavenly ffather etc.

Heare what comfortable words etc.

Lift vpp your harts etc.

Therefore with Angells and etc.

*After this he prostrateth himselfe most humbly before the
holy Table, or Altar, and sayeth,*

Wee doe not presume to come to this <thy> Table etc.

Episcopos. <in m.> *Then the Bishopp washeth his hands,
and comes to the holy Table, or Altar, and proceeds to Consecra-
tion: The Chaplaynes falling back a little.*

Episcopos. <in m.> Allmightie God our heavenly ffather
etc.

*Then the Bishopp receyues the Eucharist first himselfe in
both kindes. Next he delivers it to the Founder, and then to
both the Chaplaynes: As he goes to deliver the Bread to the
rest, the first Chaplayne followes him, and administers the Cupp
in order. When the distribucion is ended, the Bishopp kneeling
on the North side of the holy Table, or Altar reciteth the Lords
Prayer; The people repeating after him euery Pctition.*

Our ffather which art in heaven etc.

O Lord our heavenly ffather Wee thy humble Servaunts
etc.

Glory be to God on high etc.

/Then hee (.i. the Bishopp) concludes with this Prayer.

[f. 11b.

Blessed be thy Name, O Lord, that it hath pleased thee
30 <See above, p. 72, Andrewes> . . . most acceptable.

*After these Prayers, standing vpp, Hee dismisseth the People
with this Benediction.*

The Peace of God which passeth all vnderstanding &c.

Finis.

THE FORME OF CONSECRATION OF A CHURCH-YARDE.

/This form supposeth the Buysines to be done at [f. 12
Evening Prayer, when the Church hath byn consecrated the
5 same day in the morning. <in m.>

One of the Chaplaynes begins the Lords Prayer.

Our ffather which art in heaven etc.

O Lord open thou our Lipps etc.

Psalme. 90.

10 O Lord thou hast byn our refuge etc.

*After the Psalme, the Bishopp, with the whole multitude
goes out of the Church, and standing at the East part of the
Churchyard demaunds of the Founder.*

For what cause haue you called vs hither agayne?

15 *The Founder (as before) delivers a schedule conteyning his
desire to haue the ground consecrated for a burying place, which
the Bishopps Regester recites as followeth.*

The Schedule.

*Then the Bishopp demaunds of the Founder, and the rest
20 present.*

Is this your minde, and your desire?

They awnswere.

It is.

/The first Lesson. Cap: 23: Genes: [f. 12b.

25 *Then followeth, Magnificat.*

*The second Lesson. 1. Epist. Corinth: Cap: 15. beginning at
the 12th verse to the end.*

Then followeth Nunc dimittis.

Then the Bishopp kneeling downe in the place prayeth thus.

30 O Lord God thou hast byn pleased to teach vs in thy holy
word <See above, p. 75, Andrewes> . . .

*Then the Bishopp placing himselfe in his Chayre (as at the
Consecration of the Church) promulgates the Act of Consecration
in manner followeing.*

35 The Act of Consecration.

This being finished he prayes agayne thus.

O Lord God of Abraham, Isaac, and Jacob <See above, p. 77,
Andrewes.> . . .

Then all retourning into the Church, they sing the former part of the sixteenth Psalme, and so proceede to the Sermon, which being finished, they sing the later part of the same xvijth Psalme.

5 *Then followes the Apostles Creede, and the rest of Evening Prayer, according to the common Forme of our Church.*

Finis.

XXIII.

CONSECRATION OF SIR THOMAS FANSHAWE'S CHAPEL AT WARE PARK BY DR. JOHN COSIN, BISHOP OF DURHAM.

- 5 <British Museum, Add. MS. 29,586. fo. 26. It is thought by some to be in the handwriting of Christopher Hatton, who died in 1670. At all events the writing is not later than the third quarter of the seventeenth century. The transcript and the footnotes are Mr. J. A. Herbert's.>

/THE FORME OF CONSECRATION. [f. 26

- 10 *First the Bishop goeth in,¹ and there puts on his habitt, attended by his Chaplaines in their Priest-habitts, and without² the chappell doore meeting the Founder, speaketh vnto him on this wise.*

- Bishop³ Sir T. Fa : you haue beene a suitor vnto me to*
15 *come hither and now I am come to expect what you are willing to say.*

- Then the Founder after humble Reuerence, exhibiteth a*
Scedule†, in which is contained his desire to haue the Chappell
20 *consecrated : this being recited in his name by the Register of the Bishop the Bishop asketh the Founder as followeth.*

Bishop.³ Sir Tho : Fa : is this your mind and desire ?

The Founder answeareth It is.

wherevpon the Bishop saith.

Bishop.³ In the name of God let vs⁴ beginne.

- 25 *Then Followeth the 24 Psalm (the Bishop reading one verse and his Caplaine† the other) to the end of the 10th verse concluding, Glory be to the Father etc. As it was in the beginning etc.*

- Bishop³. Then the⁵ Bishop goeth towards the doore of the*
30 *Chapell and saith out of the 122 Psalm.*

¹ A blot.

² After the last t in without is a thick down-stroke, apparently an obliteration of a second t. ³ in margin, abbreviated as Bp.

⁴ vs is written above the line and above an obliterated word apparently vp.

⁵ then the is written twice and is blurred in the first case as though for obliteration.

I was Glad when they said vnto me, we will goe into the house of the Lord: our Feete shall stand in thy gates, o Jerusalem.

Then the Bishop so soone as he is entred into the Chapell
5 saith out of the 26. Psalm.

Lord I haue loued the habitation of thy house, and the place where thine honor dwelleth.

¹Bishop. Chaplaines. Founder.¹ Then the Bishop with his Chaplaines and the Founder kneeling close within the Church
10 doore (the people as yet standing without) the Bishop saying the lords prayer goeth into the middle Isle of the Chapell, that the people may haue roome to stand behind at the West end peaceably without pressing forward to interrupt him, and saith as followeth.

¹⁵ Bishop.² Let vs dedicate and offer vnto God,³ this Place according to the prayer of King Dauid. 1 Cron. 29, 10. Thine ô Lord is power, greatnes and glory, for all⁴ in heauen and earth are thine, and nothing but thine owne can we giue vnto thee. Wee know allso (o God) that thou triest hearts, and hast pleasure
20 , pleasure in vprightnes: and this house is offered [f. 26b. willingly to thy seruice. O Glorious god, heauen is thine⁵ and earth thy footstole, what house house† then can be built for thee, or place for thee to rest in? Howbeit wee are taught that thy delight is to be with the sonnes of men, so that
25 wheresoeuer two or three are gathered together in thy name thou art in the midst of them; and that more especially in places sanctified, and of prophane, hollowed† for thy diuine worship, according as thou hast⁶ inspired thy seruants for such works, and graciously hast accepted their devotions, in
30 former tymes by their erecting the Temple and Synagogues for the peoples continuall addresse to thy Publicke seruice: and after the ascention of our Savior taught⁷ vs by thy Apostles to distinguish places sequestred for religious exercises, from priuate houses, for the⁸ more convenient vse of Christian
35 assemblies: and in successiue ages raised vp renoued

¹—¹ the three words between the marks are in the margin and abbreviated as Bp. Chap. Foun: ² in margin, abbreviated as Bp.

³ vnto God is written above the line and above an obliterated word apparently vp and a caret appears below vp.

⁴ that is with a cancelling stroke appears here.

⁵ is thine is written above the line and earth scorea through below which is a caret.

⁶ hast is written above the line and above as scored thro³ below which is a caret.

⁷ taught is written above the line on which is a word scored through with caret beneath.

⁸ the is inserted prima manu above the line with a caret below.

Emperors, Kings, many Noble Parsonages and other holy Professors of thy Gospell to erect Temples, Churches and chappells in great magnificence: the monuments of whose religiousnes wee see frequently at this day seruing for invocation of thy great name, reading preaching and hearing of thy heauenly woord, administring of thy holy sacraments, to the setting forth of thy praise. Accept therefore wee beseech thee of the pious affection of this thy seruant ()¹ in erecting this house for the magnifying of thy Maiesty and blesse the prayers, and prayes of thy children which shall at any time be made heerein² as a³ speciall Incense may ascend vnto thy heauenly temple not made with hands, and obtaine of thee (through the meritt and mediation of thy deare sonne our Sauior Jesus Christ all such spirituall graces as may make them acceptable in thy sight. Blessed Lord God, in holy Trinity, by whose power, wisdom, and Loue all things are purged, Lightened, and made perfect, protect vs by thy grace that both heere⁴ and elsewhere we may celebrate thy praise and glory and thy⁵ grace by Jesus Christ: to whom with thee and the blesse^d Spirit, three persons and one God be rendred all praise and thanksgiuing for euermore. Amen.

[The Bishop hauing thus prayed goeth to the Font [f. 27 then to the Pulpit then to the Reading Desks ; then to the Table or Altar and touching each one prayeth as followeth.

25 *Bishop.*⁶ Grant O Lord to the Suplications of thy Seruants that those which shall be baptised in this place may be deliuered from thy wrath, and receaued into the Arke of Christs Church and receue therein all the fullnes of grace.

this 2⁷. That thy word preached in this place^b may be the Sauour of life to all that heare it^a and that thy word read⁹ may be receaued with faithful hearts to performe the same.

That they who from thy Table receue the Holy Communion may be fullfilled with thy Heauenly grace and Benediction for obtaining the remission of their sinnes and all other Benefitts of Christs passion, being thereby made partakers of that his blessed body and blood and receaue the earnest of their saluation.

¹ a space in MS.

² a word scored thro' perhaps and.

³ a written above the line with a caret beneath.

⁴ that both heere is written above the line and above and glory and scored through, below which is a caret.

⁵ underlined in MS.

⁶ in margin abbreviated as Bp.

⁷ this 2 in margin.

⁸ the words are written over the line with a caret below.

⁹ the words are written above the preceding words with a caret after it.

And likewise that they who shallbe ioyned in the State of Matrimony in this place by the couenant of God may liue together in holy Love vnto their liues end.

That the Bodies of those who shallbe interred in this
5 place may after this life ended haue their perfect consummation and blis both in body and soule in thyne euerlasting kingdome.

Lastly grant that all worldly wandering and Carnall thoughts and immaginations may be remoued from all that
10 pray in this place and that what they faithfully aske they may essentially obtaine the same: and that when they sing¹ heerein spirituall songs they may praise thee with ioyfull lipps. Amen.

*This ended the people may come on in decent manner and
5 take their seats and one of the Chaplaines before the table shall beginne the Seruice saying*

If wee say wee haue noe sinne etc.

Wherefore² I pray and beseech you etc. *Then the
20 Confession the other Chaplaine in the reading place pronounceth the absolution,*

Almighty God etc.

Our Father etc.

O Lord open thou etc.

The sPalms† to be read are 24:³ 84, and sPalm† 122.

*The first Lesson appointed is the 28: of Genesis beginning at
25 the 10 verse—And Jacob went out—to the end.*

Then Te deum Laudamus.

*The second Lesson 2. Chap. of St Ihon† from the 23. verse to
30 the end—Then the Creed and three usuall Collects which done the Bishop prayeth*

*Bishop.⁴ O Lord God wee are now come to put thy name
vpon this place to make it thy house euermore, to seperate† it
from prophane vse and although wee be vnworthy to appropriate
any earthly thing to soe great a Maiestie yet respect wee
35 beseech thee the humility of thy seruants: gratically [f. 27b.
accept of that which sincerely wee offer⁵ vnto thee, and make
vs all living temples of thy holy Ghost to sound out thy
prayses.*

¹ sing is written again ana cancelled with a stroke.

² etc. is written here and cancelled with a stroke.

³ 24 is inserted above the line.

⁴ in margin Bp.

⁵ offer is inserted above the line and there is a caret below.

Chaplaine 2. Then the other Chaplaine at the table is to say the Letany.

The Epistle i Cor. 3 from the 16 verse to the end.

Chaplaine 1. The Gospel Ihon. 10 from .22. verse to the
5 *end.*

Bishop. Then the Bishop kneeling in the midst maketh a Briefe of i King. 8. 29. etc.

O Lord God euerlasting Father hearken to the supplications of thy seruants praying in this place and when thou
10 hearest be mercifull and forgiue: when they shall pray for deliuerance from their enemies, heare thou from thy habitation and free them; when they are afflicted with dearth drought or plague, relieue them; when they call vpon thee. If they sinne against thee (for ¹there is none that ¹liueth and sinneth
15 not) and thou be angry, yett if they be sorry with themselues and turne vnto thee Forsake them not but receue them to thy mercie For Jesus Christ his sake our² Lord and only³ Sauior.

Bishop Chaplaine } *After this the Bishop himselfe⁴ in his*
20 *Act of Consecration } chaire putteth on his Cap and readeth Audibly the Act of Consecration; which being read he offers it on the Altar in these words In nomine Patris etc.⁵ and there leaues it till the end of the Ceremony but in offering kneeling saith, as followeth.*

25 In nomine Patris, et Fillii⁶ et Spiritus Sancti⁷ Amen.

Offero tibi ô beata Trinitas Ecclesiam (vel Capellam) hanc tuam et nomini tuo consecratam, sit semper tua et semper in vsum seruorum tuorum. Amen.

30 *And this being read and subscribed the Bishop taketh his scate, then the Spsalm⁸ for the Sermon is the former part of the 132. Psalm.*

{ Sermon }

Communion⁹ The Sermon ended the exhortation before the Communion followeth—Dearely beloued in the Lord etc.

¹—¹ written above line and above the cancelled words who sinneth not that there is a caret beneath.

² only added and scored through.

³ written above the line with caret below.

⁴ inserted above the line with caret below.

⁵—⁵ in margin marked for insertion after Altar.

⁶ the second l apparently cancelled by a thick down stroke.

⁷ corrected from sanctis.

⁸ The first S cancelled by a down-stroke.

⁹ in margin.

After the Communion ended the Bishop concludes with this Prayer for the Founder vzt.

/Blessed be thy name, O Lord that it hath pleased [f. 28
thee to put into the heart of thy seruant ()¹ heere present to
5 erect this house to thy woorship and seruice by whose care,
paine and cost this worke was begunne and finished. Blesse
o Lord his substance and the work of his hands: remember
him o Lord concerning this and wipe not out this kindnes of
10 his, that he hath shewed for thee in the house of his God and
the seruice thereof; And make them truly thankfull to² thee,
who shall enjoy the benefitt of it, and the ease by it: And
what is by them well intended, make them rightly to vse,
which willbe the best fruit and to thee O God most Accept-
able, through Jesus Christ our Lord and blessed Sauour
15 Amen.

After this standing vp the Bishop dismisseth the Congregation with

The Peace of God, etc.

/The Manner of Consecratinge Sir Thomas Fanshaws [f. 28b.
20 Chappell at Ware Parke by the Bishopp of Durham.³

I Tho: Fa: K^t of the bath doe heereby sequester from all
secular^t and prophane vse this Chapell which I desire may be
wholly consecrated vnto Allmighty God and vnto his holy
seruice according to the Ordinance of the Church⁵ beseeching
25 God that it may continue in the same sacred vse to the end
of times/.

Tho: Fa:

¹ a blank in MS.

² altered from vnto.

³ The first inscription on this page is in a different hand from the second which is by the same scribe as the MS.

The inscriptions are transcribed in their relative positions on the folio.

⁴ blot.

⁵ the x inserted above the line with caret below.

XXIV.

CONSECRATION OF THE CHAPEL AT AUCK-
LAND CASTLE ON ST. PETER'S DAY, JUNE
29, 1665, BY DR. JOHN COSIN, BISHOP OF
5 DURHAM.

<Archbishop's Library, Lambeth, Gibson MS. 929, No. 85. The trans-
cript is by Miss E. Margaret Thompson. The hand is of the time of
Charles II.>

10 /THE CONSECRATION OR DEDICATION OF THE [p. 1
CHAPPELL AT AUCKLAND CASTLE BELONGING
TO THE BISHOPS OF DURHAM MADE BY THE
RIGHT REVEREND FATHER IN GOD JOHN LORD
BISHOP OF DURHAM FOR HIMSELF AND HIS
15 SUCCESSORS FOR EVER UPON THE FEAST OF
ST. PETER THE APOSTLE IN THE YEARE OF OUR
LORD, 1665°.

*When the Bishop is ready to goe towards the Chappell the
Quire and Churchmen with his Officers goe before him in
Procession-wise. And the Quire singeth this Anthem, Holy
20 Lord God Almighty, untill he cometh into the Porch before the
Chappell, and*

*At the first Approach of the Bishop at the West doore of the
Chappell, being orderly brought thither by his Archdeacon
Chaplains and Quiremen goeing before him all vested in their
25 Ecclesiasticall habitts this Schedule was there presented and
read before him with a loud voice in the hearing of many
persons as well Clergymen as Knights, Gentlemen and a great
multitude of other people by his Chancellor as followeth.*

In Dei nomine Amen.

30 Right Reverend Father in God.

Whereas at the tyme of your first coming to this your See
and Bishoprick of Durham you found the antient splendid and
magnificent Chappell in this your Castle of Auckland (which
was heretofore sumptuously erected and built by the Reverend
35 father Anthony Beeke one of your most honourable
Predecessors in this See) to be then utterly ruined and by
wicked and Sacralegious hands in the late violent and

Rebellious times altogether torne in peices and laid downe in the Dust to the great dishonour of God and of his true Religion professed and established in the Church of England; And in regard whereof, since it hath pleased God to put it
 5 into your heart and to strengthen your hands so farr, that among other restoracions of this lately demolished and wasted Castle you have erected and built him here an house no lesse beautifull and more usefull than the former, that it may be made a Chappell and a perpetuall Oratory for the
 10 honour and service of his holy Name; to which religious intent we are all here come and mett together in a great assembly with joy and much gladness at this day; And therefore I doe now on the behalfe and in the name both of your Selfe and all your Successors in this See here offer and
 15 present unto you this place and Fabrick soe erected and built by you being now fully finished and decently furnished with all necessaryes for divine uses to be dedicated and consecrated unto the Worshipp of God forever; And thereby¹ separated from all former secular and common uses in all time and ages
 20 to come /according to the Rules and Lawes of the [p. 2 Church of England. And for this purpose I doe here also in your own² name and in the name of all your Successors Bishops of this See relinquish renounce and give upp all manner of secular Right, title, Claime and interest whatsoever
 25 which you and your predecessors formerly had or which you and your predecessors might have had for any common Receptory,³ or other secular employments in this place which I humbly pray may be now dedicated and consecrated to God by your pastorall and Episcopall Office.

30 *Then the Bishop saith.*

Blessed be the Lord God of our Fathers who hath putt it into our hearts to build him a house for the honour of his name *And subjoyneth*, Open me the Gates of God's house that we may goe into them and give thanks to the name of
 35 the Lord.

The Chappell-doores being then opened the Archdeacon Chaplains and Quiremen say.

This is the gate and the house of the Lord, the Righteous shall enter into it.

¹ *Interlined over for, erased.*

² *Interlined.*

³ *This word is in different ink as if written at another time, the place having been left blank at first.*

Bishop.

I was glad when they said unto me, we will goe into the house of the Lord, for we have loved the habitation of his house and the place where his honour dwelleth.

5 O praise the Lord with me and let us magnifye his name together.

Let us give the Lord the honour due unto his name and worship him with a holy worship.

Let us goe into his tabernacle and fall low upon our
10 knees before his footstool.

Then the Organist being let in playeth a short still verse, and after it the Quire goeth in Singing the Anthem, O how amiable etc. untill etc.

And then turning him selfe to the people he shall say :

15 Let us call upon the most high God even the God that shall performe the worke which we have in hand. And lett us offer up and dedicate this place unto him with the words and prayers which he most graciously accepted from King David and King Solomon when he putt it into their hearts to
20 build him an house for the worshipp and honour of his most holy name.

Then he and all the Quire Kneeling downe att the places appointed for them he saith

Heare the voyce and prayer of thy servants O Lord, when
25 we hold up our hands towards the mercy seatt of thy holy temple. Blessed etc.

Blessed be thou O Lord our God and the God of our Father for ever and ever.

Thine is the greatnesse and the power and the Glory and
30 the Majesty for all that is in the heaven and in the earth is thine, thine is the Kingdome O Lord and thou art exalted as head above all.

Now, therefore, O our God we blesse thee and praise thy glorious name.

35 But what are we and what is this people that we should offer unto thee any Oblations? for all things come of thee and of thy own doe wee give unto thee.

/O Lord our God all the store wherewith this house is [p. 3 erected and built unto thy holy name, cometh of thine hand, and all is thyne owne.

40 But thou o god tryest the heart, and has pleasure in uprightness and we in the uprightness of our hearts, have willingly offered this place unto thee, that it may be dedicated unto thy holy worship and service.

Then the Bishop standeth up and saith unto all the Congregation the words following with a loud voice in manner of a Sermon.

Dearely beloved we have been taught by Gods holy word
 5 that as the heaven is his Throne, so the Earth is his Foote-
 stoole, and that it was not his will to dwell in the dark Cloud,
 but that his delight hath ever been to have his habitation
 among the Sons of men, promising in any place where two or
 three are gathered together in his name that he will be in the
 10 midst of them and especially in such places as are set apart
 and sanctified to his holy service, that thither he will come
 and blesse us. In regard whereof his servants the holy
 Patriarchs and Prophetts by inspiration of his holy spiritt did
 seperate and hallow many places for his divine worshipp and
 15 service, and Moses by expresse commandment from his owne
 mouth made the Tabernacle in the Desart, which he did
 accept and honour by covering it with a Cloud and filling it
 with his glory. And afterwards when it came into the heart
 of King David religiously to consider it was in no wise fitting
 20 that himself should dwell in an house of Cedar and the Arke
 of God remaine onely in a Tabernacle and thereupon to resolve
 to build a more ample and glorious house unto the honour of
 his great and divine Maiestie ; God did declare and testify by
 his holy Prophet that it was acceptable to him and well done
 25 of King David even to be soe minded, as he was, though he
 built it not, but only prepared materialls in a plentifull
 manner, for the building thereof which his son King Solomon
 wrought to perfection, and which God himselfe in a visable
 manner did honour with his prescence, acceptance and appro-
 30 bacion before all his people, And after when for the sins of
 the people that temple was destroyed it was Gods pleasure
 not to lett his house lye wast, and others to dwell in cielled
 houses, he did stirr up the spiritts of his servants the Prophetts
 and people to build him a second temple, which he did like-
 35 wise accept, and then fill with the glory of his presence, and
 afterwards with the presence of his son our Saviour, at the
 feast of the Dedication thereof, allowing both of it and of
 many Synagogues or lesser places of prayer publicly erected,
 and built for the people to assemble themselves therein, that
 40 they might worship God and be instructed in his holy word, of
 which one was built by the Centurion, whose praise is in the
 Gospell. Moreover he hath taught us in his holy word that the
 Apostles and Christians in their time, as they had houses to eat
 and drink in so they had also places sett apart for the sacred
 45 Assemblies of the faithfull/ who had them in great rever- [p. 4
 ence, and accounted them to be no other than the Churches

and houses of God ; by whose Godly examples the Christians in all succeeding ages have erected and consecrated many such sacred houses, [Monuments of their piety and devotion) for the celebration of divine service, as our Eyes see at this day.

5 We then as Fellow-Citizens with the Saints and household of God being built upon the foundation of the Apostles and Prophetts (Jesus Christ himselfe being the head Corner-stone) and walking in the steps of their most holy faith, in designing, erecting, building and dedicating this house unto God

10 wherein we may assemble and meet together to confesse our Sins with a lowly penitent and obedient heart, to the end that we may obtaine forgiveness of the same by his infinite goodness and mercy, to celebrate his divine worshipping, to invoke his most holy name, to aske those things which are requisite

15 for our soules and bodyes, to read, heare and learne his most holy word, to administer and partake of his most holy Sacraments, to render thanks for the great benefitts that we have received at his hands, and to sett forth his most worthy praise, by lauding and magnifying his most gracious Majesty

20 (which is the work of heaven here upon earth) for his goodness to all men and especially to us who are of the household of faith, lett us most humbly beseech him to accept of this our bounden duty, and service, and to vouchsafe his gracious presence amongst us, that this house may be hallowed and

25 become the house of holiness being separated from Common, and consecrated to holy uses, and to the honour of his blessed name forever.

Then the Bishop turneth himselfe and kneeling at his foote-stool† Saith

30 Now there fore arise O Lord and come into this place, thou and the Ark of thy strength, Let thine eares be ready to heare the prayers of thy servants which they shall make before thee this day ; Let thine eyes be open towards this house day and night, even towards the place of which thou

35 has said, My name shall be there, Let thine eares be ready to heare the prayers of thy Servants which they shall make unto thee in this place, And let thine heart delight to dwell here among us, And whensoever thy servants shall make their humble petitions to thee in this house, either to bestow thy

40 blessings upon them, or to remove thy punishments and Judgments from them, Heare them from heaven thy dwelling place, and when hearest have mercy upon them, And because thou hast hallowed and consecrated the building of a materiall Church to such an excellent Mistery, that in it is

45 signified and represented the fruition of the joy of thy

heavenly kingdom, we beseech thee that in this materiall temple made with hands, we may so serve and please thee in all holy exercises of godliness and true religion that in the end we may come to those unspeakable joys; which thou hast
 5 prepared for them that love/ thee in thy Temple on [p. 5 high, even to the holy places made without hands, whose builder and maker is God eternall in the heavens, that that when we shall cease to pray to thee on Earth, we may with all thy Saints for evermore singe prayes unto thee in thy
 10 everlasting kingdom through Jesus Christ our Lord; Amen.

Blessed Father who in thy holy word has promised that in every place where thy name is recorded, thou wilt come unto us and blesse us, Send now thy Blessing upon us and upon this place which we dedicate this day to thy divine
 15 worship and service, and to the memoriall of thy holy name.

Blessed Saviour who in thy Gospell didst honour and adorne the feast of the dedicacion of the temple with thy bodily presence, and hast likewise promised that when two or
 20 three are gathered together in thy name, thou wilt be in the midst of them, vouchsafe by thy grace to be present with us, also at the dedicacion of this temple, where we are mett together in thy name, to make it an house of prayer, praise and thankes-giving to thee, and accept thou the worke of our hands, which
 25 we thus humbly offer and consecrate unto thy honour and service.

Blessed Spiritt without whom nothing is made holy, send downe thy holy power upon this place, that it may be hallowed and made an holy habitacion to us for ever.

30 *Then the Bishop standing up saith*

The blessed and glorious Trinity God the Father, God the Son, and God the Holy Ghost sanctifye and blesse this place to the end whereunto we have ordained it, to be a Sanctuary for the most high and a house for the liveing God, the Lord
 35 with his favour ever mercifully behold it, and show the light of his countenance upon us from henceforth and forevermore. Amen.

Then followeth the Anthem.

Heare the voice and Prayer, etc.

40 *Then goeing to the place appointed for the Font he saith.*

Regard O Lord the Supplications of thy Servants, and grant that all those that shall be baptized at any time in this place may be sanctified, washed and regenerated by the power and grace of thy holy Spiritt, that they being delivered from thy

wrath and received into the Arke of Christ's Church, they may ever remaine in the number of thy faithful elect Children through Christ our Lord. Amen.

5 *Then goeing to the place where the Lessons are to be read, he saith,*

Grant, O Lord, that by thy holy word, which from this place shall be read, the people that heare it, may both perceive and know what things they ought to doe, and also have grace and power faithfully to fulfill the same through
10 Christ our Lord. Amen.

[Then goeing to the place, where morning and Evening [p. 6] Prayer is made he saith,

Hear the voice and prayers of thy Church, O Lord, which shall be made unto thee in this place, Let their prayer be
15 sett forth in thy sight as the incense, and the lifting up of their hands be as the morning and evening sacrifice. Vouchsafe, O Christ, alwayes to heare their prayers, and to offer up to thy blessed Father the supplications of thy Servants, as their only Mediator and Intercessor to him who with thee and the
20 holy Ghost liveth and reigneth one God world without end. Amen.

Then goeing to the Pulpitt, and Laying his hands upon it; he saith

Grant, O Lord, that thy holy word may in this place be
25 truely and sincerely preached to the instruction and building up of them that shall heare it in all christian faith; and obedience, and become as good seed sowne in good ground, bringing forth the fruit of Holiness and godly workes through Christ our Lord. Amen.

30 *Then goeing to the place vaulted and appointed for the Sepulchre, he stretcheth his hands on it, and saith,*

Grant O Lord who art the resurrection and the life to all them that die and depart hence in thy faith, that all they that shall be here interred may rest in peace, untill the day when
35 the Trumpett of thine Angell shall sound, and call them out of their graves. And that we with them, and they with us, may have our perfect Consummation and blisse both in body¹ and soule for ever in thine everlasting Kingdom. Amen.

¹ The first letter in body is interlinea over a letter blotted out.

Then the Bishop going up with his Archdeacon, and Chaplaines to the Chancell, and the Table of the Lord, and reverently placeing thereupon the Plate prepared for the Holy Communion then presented unto him, by his Archdeacon and
 5 *Chaplaines; (the Organist in the meane while playing a still verse) he kneeleth downe before the table, and Saith,*

Grant, o Lord that this place, may be hallowed, together with all things prepared in it for thy holy service, and that thy faithfull and devout people approaching with pure hearts, and
 10 clean minds unto this holy table, here to present and offer up themselves, their soules and bodyes as a reasonable holy and living sacrifice unto thee, together with their sacrifice of praise and thanksgiveing for that blessed sacrifice which thy son our Saviour Jesus Christ once offered upon the cross for the Suins†
 15 of the whole world may by the religious partaking of his most holy Sacrament obtaine remission of their sins, and all other benefits of his /passion, and be endued with thy grace [p. 7 and heavenly benediction through the same Jesus Christ our Lord, who liveth and reigneth with thee, o Father and thy
 20 blessed spiritt one God world without end. Amen.

Then all of them returning into the body of the Chappell (the Organist continueing to play a still verse) the Bishop doth kneele down at his foot stoole,† and Saith,

Grant, O blessed Lord, that this house being now separated
 25 from all other common uses, and dedicated unto thee by our office and Ministry, may be favourably accepted by thee, as an humble Oblation from our hands, through thy mercy, O Lord God, who dost live and governe all things world without end. Amen.

30 Grant also O Lord that those thy servants who shall come and performe their Religious dutyes in this¹ thy holy temple may likewise themselves be made the temples of the holy Ghost eschewing all² things³ contrary to their profession, and following all such things as are agreeable to the same through
 35 Jesus Christ our Lord. Amen.

And when they enter into this house and come into thy presence, let them come in the multitude of thy mercyes, and in thy feare let them worship thee, before this mercy seat of thy holy temple, Amen.

40 And when they pray unto thee in this temple let their prayers ascend up to thy high temple in heaven, that what

¹ holy, *added and struck through.*

² such : *interlinea and crossed out.*

³ as are agreeable : *added and struck through.*

they aske faithfully, they may obtaine effectually through Jesus Christ our Lord. Amen.

And when they shall make any offering unto thee, lett their oblations and Alms come up as a memoriall before thee,
 5 And be acceptable in thy sight, who hast said by thy holy Apostle, that with such sacrifices thou art well pleased. Amen.

And when they sing hymns and Psalmes unto thee, and magnifye thy name together, let them rejoyce in thee and sing
 10 with grace and melody in their hearts, and lett their soules be filled with gladness when their mouth praiseth thee with joyfull Lipps. Amen.

And when they heare thy word, let them receive it with pure affeccion, and not be hearers onely, but doers of the same
 15 through Jesus Christ our Lord ; Amen.

And grant O most gracious Lord God that all those things for which we have now offered up our humble supplications unto thee, may by thy great goodness and favour to us, and to thy house which is here built unto thy name, be graciously
 20 obtained for the meritts of thy son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of thy holy ghost one God world without end. Amen.

*[Then doth the Bishop in the midst of the Chappell [p. 8 place himselfe in his Chaire and being attended by his Chancellor,
 25 Arch-Deacon, Chaplains, and the Cheife of the Clergy men then present, doth publish and read this Act of Dedication fairely written.]*

In Dei nomine. Amen.

<The rest of the page is blank.>

30 *[After the reading of the Act the Organist shall play [p. 9 a still verse, and in the meane while the Bishop attended by his Archdeacon and Chaplains as before, shall goe up to the Lords Table, and there reverently present and lay the same Act upon it and soe returne to his seatt at the west end of the Chappell.]*

35 *Then shall the Quire sing the Anthem.*
 I will magnify Thee O Lord etc.

*Then doth the Bishop give order to his Chaplaines or to the Ministers of the Quire to say or sing the Morning service which shall be said or sung according to the forme prescribed
 40 in the book of Common Prayer, except where it is here after otherwise appointed.*

And every one being duly ordered and placed in their severall Seats, the Organ shall cease and the Minister shall begin and say or sing these sentences.

Holiness, O Lord, becometh thy house for ever, in thy temple doth every man speake of thy honour.

Not unto us, O Lord, not unto us, but unto thy name give the praise for thy loveing mercy, and for thy truths sake.

5 Hyde thy face from our Sins, O Lord, and blott out all our Iniquities.

The proper Psalmes at this time to be said or sung (every verse alternately, or by sides by the Quire men or others) are Psal. XV. LXXXIV. and CXXIV.

10 *The first Lesson (to be read by one of the Chaplaines). Genesis XXVIII from the xth verse to the end of the chapter; And Jacob went out from Beersheba, and went towards Haron etc.*

The second Lesson to be read by another of the Chaplains is the II chap. of the Gospell of St. John from the XIII verse to
15 *the end of the XVII verse;*

And the Jewes Passover was at hand, and Jesus went up to Jerusalem and found in the temple those that sold oxen etc.

Immediately after the Collect for the day this speciall Collect
20 *shalbe added and said by the Bishop.*

O Lord God mighty and glorious and of an incomprehensible Maiesty, who fillest heaven and Earth with the Glory of thy presence, we beseech thee vouchsafe to be present here among us in this house, which hath been now dedicated
25 and consecrated to thy holy service and honour, for the Invocation of thy most glorious name, for supplications, Prayers and intercessions to be made for all men, and especially for them that are of the household of faith, for the reading preaching and hearing of thy sacred word for the
30 Administracion of thy holy sacraments, and for the setting forth and celebrating of thy /most worthy praise. Look [p. 10 downe, O Lord, upon us in all these Religious Actions, and what we sincerely offer upp unto thee, doe thou graciously accept at our hands, and Receive the Prayers of thy servants
35 who have now assembled ourselves before thee, or shall hereafter enter into this place to call upon thy name, And give us all grace that when we enter into thine house, and come before thy presence, we may look to our feet, and knowing that place where on we stand is holy ground, we may bring
40 holy thoughts pure affections, and undefiled hearts, and bodyes with us, that haveing washed our hearts, and hands in innocency, we may soe goe to thyne alter, and praise thy name through Jesus Christ our Lord. Amen.

At the end of the Collects before the Litany the Quire shall sing this Anthem.

Behold how good and joyfull etc.

or thus

5 Behold now praise the Lord, all ye Servants of the Lord.
Then shall one or both the Chaplaines, or two other ministers of the Quire there present and duly habited, descend to say or sing the Litany in the midst of the temple.

Where after the Suffrage (that it may please thee to give us
 10 an heart to love and dread thee, and diligently to live after thy Commandments) *these two suffrages shall be added.*

That it may please thee to accept, blesse and preserve to us this thy house, which is here erected, and hath now been given up and dedicated to thy holy name.

15 We beseech thee to heare us, good Lord.

That it may please thee to give us pure hearts, and clean thoughts, and holy affections, whenever we enter into it, to worship and pray before thee.

We beseech thee to heare us, good Lord.

20 *In the end of the Litany instead of the prayer of St. Chrisostome, this prayer shall be said by the Bishop.*

O Lord God who dwellest not in temples made with hands (as saith the Prophett) yet hast vouchsafed to have thy holy habitacion amongst the sons of men, in the Assembly of
 25 Saints thy faithfull and devout people, and promised that when two or three are gathered together in thy name, thou wilt grant their requests, fulfill now, O Lord the desires and petitions of thy servants, as may be most expedient for them, and accept we beseech thee our devout prayers, which this
 30 day we have offered, and presented before thee, for the dedication of this place, unto the service and honour of thy divine Majesty, and grant that what we have asked faithfully we may /obtaine effectually, even the fruition of thy glorious [p. 11 presence in thine everlasting Temple on high, through the meritts of our onely Mediator and Advocate Jesus Christ our
 35 Lord, Amen.

The grace of our Lord Jesus Christ, and the love of god, and the fellowship of the holy ghost be with us all evermore. Amen.

40 *Then shall the Organist play a still verse and the Bishop in the meane while ascend towards the Table of the Lord and there kneele downe at his Foot stoole before it, his Chaplaines following him and placing themselves at each end of the Table, where he that is at the North end shall begin the Communion-*

Service, which shall be the same that is used upon holy-dayes, Except where it is hereafter otherwise appointed.

¶ *After the Collect for the King, this Collect, proper for the day, shall be said.*

5 Most blessed Saviour who by thy sacred presence, at the Feast of Dedication, did honour and approve the devout service and Religious practice of thy Church in the old time before us, and vouchsafe alsoe thy gracious presence at the dedication of this house unto thy glorious name, and
10 consecrate us all into an holy temple unto thy selfe, that thou dwelling in our hearts by faith, we may be devoutly given to serue thee in all good works, to thy honour and glory who livest and reignest with the Father and the holy ghost ever one god world without end. Amen.

15 *The Portion of Scripture appointed for the Epistle.*

Acts vii. v. 44. Our Fathers had the tabernacle of Witnesse in the Wildernesse, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen, which also our fathers that came after
20 brought in with Josuah into the possession of the Gentiles, whom God drave out before the face of our Fathers, unto the dayes of David who found favour before God, and desired to find a tabernacle for the God of Jacob, but Solomon built him an house.

25 *The Gospell.*

Glory be to thee, O Lord.

St. John x. v. 22. And it was at Jerusalem, the feast of the dedication, and it was winter, And Jesus walked in the Temple in Solomon's Porch, Then came the Jewes round
30 about him and said unto him, How long dost thou make us to doubt, If thou be the Christ, tell us plainly, Jesus answered them, I told you and you believed not; the works that I doe in my Fathers name, they beare witness of me. But ye beleive not, because ye are not of my sheep, as I said unto
35 you, my sheep heare my voice, and I know them, and they follow me, and I will give unto them eternall life and they shall never perish neither shall any man pluck them out of mine hand.

40 *[The Sermon upon a Chosen text proper for the time. [p. 12 The Sermon being ended the Quire shall sing this Anthem; Glorious and Powerfull God, etc.]*

The Offertory.

Let your light so shine, etc.

Prov. iii. v. 9 and 10. Honour the Lord with thy substance and with the first fruits of all thy increase, so shall
 15 thy Barnes be filled with plenty, and thy presses shall burst out with new wine.

God is not unrighteous etc.

To doe good and to distribute etc.

Then shall the Bishop reverently offer upon the Lords Table
 10 *the Bread and Wine for the Communion and then his own Alms and Oblations etc.*

Then the chief Minister shall say,

Blessed be thou O Lord God, for ever and ever, And now
 O Lord, we thank thee, and praise thy glorious name, haveing
 15 seen with joy thy servants which are here present, and have offered all these things willingly unto thee.

Then shall they goe on in the service of the Communion, and after the last Collect, and immediately before the benediccion, these two Collects following shall be said by the Bishop.

20 Blessed be thy name O Lord that it hath gratically pleased thee to putt it into our hearts to erect and consecrate this house unto thy worship and service, Remember us, O Lord, concerning this thing, which we have done for the honour of thy name, and accept the worke of our hands,
 25 which we have offered willingly unto thee, most humbly beseeching thee, that thou wouldst replenish us all with thy grace, and heavenly benediccion, soe that we may every one be made a holy and undefiled temple unto thee through Jesus Christ our Lord. Amen.

30 Prevent us O Lord in all our doeings with thy most graticious favour, and further us with thy continuall help, that in all our works, begun, continued and ended in thee, we may glorifye thy holy name, and finally by thy mercy obtaine everlasting life through Jesus Christ our Lord. Amen.

35 *Then the Bishop riseing up and turning himselfe towards the people, he shall give the benediccion and say.*

The peace of God, which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord, And the blessing of God
 40 Almighty the Father, the son and the holy Ghost be amongst you, and remain with you alwayes. Amen.

Then the Organist shall play a still verse, till all the Assembly be gon out of the Chappell.

Finis.

XXV.

/THE | FORM | AND ORDER | OF | DEDICA- [f. 36.
TION | OR | CONSECRATION | OF CHVRCHES
AND CHAPPELLS | TOGETHER WITH | THE
CHVRCH-YARDS OR PLACES OF BVRIAL |
ACCORDING TO THE USE OF THE |
CHVRCH OF ENGLAND |.

<British Museum, Harl. MS. 3795. See also *Correspondence of John Cosin*, Surtees Society, 1872, part ii. p. 175, edited from Hunter MSS. lxxxiii. in the Chapter Library at Durham, to which Dr. Basire has added this note: "This forme was used at the Consecration of Christ's Church, neere Tinmouth, by the Rt Revd. Father in God, John, Lord Bishop of Duresme, on Sunday the 5th of July, 1668." I am indebted for this information to the Rev. Dr. Fowler, Honorary Canon of Durham. Some variants of the edition of the Surtees Society are noted under the symbol Surtees.

The handwriting is of the early eighteenth century. This and the following transcripts of the forms used at Emmanuel College and Bromley College have been made by Miss E. Margaret Thompson. The diphthongs in the original are not divided.>

/THE FORME AND ORDER OF DEDICATION OR [f. 37
CONSECRATION OF CHURCHES AND CHAPPELLS
TOGETHER WITH THE CHURCH-YARDS OR PLACES
OF BURIAL ACCORDING TO THE USE OF THE
CHURCH OF ENGLAND.

¶ i. No Church or Chapell shall be erected, or Church-yard appoynted and used without the advise, prescription and License of the¹ Bishop of the Diocese.

2. In which License the length and breadth of the intended structure together with the dimentions of the Church-yard thereunto belonging shall be mentioned, and particularly set forth. Provision also shall be made, that so soone as the Fabrick is finished it shall be decently furnished with everything needfull for the performance of all divine offices that are to be used and celebrated therein; and likewise further care shall be taken aswell for the due and annual sustentation of a Minister

¹ Interlined.

by whom¹ those divine offices are to be there performed, as for the repaire of the same Church (or Chapell) when need shall be in all times to come.

¶ At the beginning of the Fabrick or laying the first
5 foundation thereof these Prayers following shall be there used by the Bishop or a Priest whom¹ he shall appoynt for that purpose.

Priest. Our helpe standeth in the name of the Lord
Answer. Who hath made heaven and earth.

10 *Priest.* Blessed be the name of the Lord
Answer. From henceforth and for evermore. Amen.

Let us Pray.

Our Father which art in heaven, hallowed be thy name.
Thy Kingdom come. Thy will be don in Earth, as it is in
15 heaven. Give us this day our daily bread. And forgiue us our trespasses, as we forgiue them that trespass against us. And lead us not into temptation ; but deliver us from evil :

For thine is the³ kingdom, and the power, and the Glory for ever, and ever. Amen.

20 Prevent us, o Lord, in this and in all other our doings which are begun in thy name, with thy most gracious favour, and further us with the continuall blessing of thy helpe, and goodness towards us : that this religious worke which is here begun, may be prosperously continued, and ended, and
25 dedicated to thy service, and honour, and being made acceptable to thy divine Majestie, we may therein all with one accord glorifie thy holy name through Jesus Christ our Lord. Amen.

¶ Then shall be said this Psalm following. [f. 37b.

30 Ps. 68. Stablish thou the thing, O God, that thou has wrought in us,

<Ps.> 90. and prosper thou the work of our hands, O prosper thou our handyworke

<Ps.> 127. For except the Lord build the house, their
35 labour is but lost that build it.

<Ps.> 87. The foundations of Gods house are in the holy mountains: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

<Ps.> 122. For thither shall the Tribes of the people goe
40 up to give thanks to the name of the Lord.

¹ whome altered to whom.

² world without end : add. Surtees.

³ the struck out.

<Ps.> 27. And offer in his dwelling an oblation with great gladness, and sing praises unto the Lord.

Glory be to the Father, and to the Son, and to the Holy Gost;

5 As it was in the beginning, is now, and ever shall be, world without end. Amen.

Gen. 27. And Jacob vowed a vow and said surely the Lord is in this place, and he shall be my God, and this stone which I have set up shall be called God's house.

Let us Pray.

10 O God, the Creatour of the world, the Founder and Foundation of thy Church, and the chief cornerstone whereupon the mysticall building therof is raised, Grant we beseech thee, that whilst we are employed in building this
15 materiall Temple and house of Prayer unto thee, we may, through thy grace, religiously endeavour to make our selves Temples of the holy Gost wherein thou mayst dwell forever, and being spiritually built up in the most holy faith may study continually to serve thee in righteousness and pureness of
20 living to thy honour, and Glory, through Jesus Christ our Lord. Amen.

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Gost be with us all evermore. Amen.

25 /THE FORM OF CONSECRATING THE CHURCH [f. 38 OR CHAPELL.

¶ *When the building of the Church [or Chapell] is finished, and all things ducly prepared for the performance of divine Offices within it, the Bishop shall upon some Sunday, or other
30 holyday appointed by him dedicate and consecrate the same in manner and forme following.*

¶ *At the first approach of the Bishop, to the west door or porch of the Church [or Chapell] (where he is to be attended by his Chaplains in their Ecclesiasticall habit) before his entrance
35 therinto, the Founder, or some other fit person in his name, shall in due manner address himselfe unto him, and ¹say or read¹ these words (the name of the Founder or Founders, and the name of the place being varied as the case shall require) out of a Shedule† which shalbe presented to the Bishop.*

^{1—1} Interlined.

Right Reverend Father in God

I do here humbly present unto you to be offered unto God this building which I haue erected to his honour, that by your Pastorall, and Episcopall Office it
 5 may be consecrated and dedicated unto his religious service and worship for the glory of his holy name: and that it may be¹ thereby separated from all secular, and common uses, and assigned to be for ever hereafter a Church [or Chapell or Oratory] as a peculiar house of Prayer and other divine
 10 offices therein to be performed and used according to the rules and constitutions of the Church of England, I do for me and mine renounce all right, title, claim, and interest whatsoever, which I formerly had, or now haue in this place.

¶ *Then the Bishop shall say.*

15 Blessed be the Lord God of our Fathers, who hath put such things as this in the heart of his servant [or servants] to build him an house. Remember him [or them] o God, concerning this, and wipe not out his [or their] good deeds that he [or they] hath [or have] don for the house of the Lord, and
 20 for the service of our God.

¶ *Then the Bishop (and all others present) entring into the Church [or Chapel] shall say.*

Bp. Open me the gates of righteousness, that I may go into them and give thanks to the name of the Lord.

25 *Ans.* This is the gate of the Lord, the righteous shall enter into it.

² *Bp.* I will come into thy house, even upon the multitude of thy mercies: and in thy feare will I worship toward thy holy Temple.²

30 *An.* Let us go unto his Tabernacle, and fall low on our knees before his footstoole.

Bp. I was glad when they said unto me, we will goe unto the house of the Lord.

An. ³Lord we³ have loved the habitation of thy house, and
 35 the place where thine honour dwelleth.

Bp. O praise the Lord with me, and let us magnifie his name together.

An. Let us give the Lord the honour due unto his name, and worship him with an holy worship.

40 *[Bp.]* We wait for thy loving kindness, o God, in [f. 38v. the midst of thy Temple.

¹ Interlined.

²⁻² Added in margin.

²⁻³ I written and then struck out before we and all interlined over For we which is struck through.

¶ *Then kneeling downe in the midst of the Church [or Chapell] the place being ducly prepared for him he shall say.*

I will call unto the most high God, even the God who shall performe the worke which I haue in hand.

5 Heare the voice of thy servant, o Lord, when I hould up my hands towards the mercy seat of thy holy Temple.

¶ *Then shall he speak unto the Founder, and the people present and say.*

Let us offer up, and dedicate this place unto God with the
10 words and prayers which he most graciously accepted from King David, and King Solomon.¹

I Cron. xxix <in m.>

Blessed be thou, o Lord our God, and the God of our Fathers for ever and ever.

15 Thine, o Lord, is the greatness, and the power, and the glory, and the Majestie, for all that is in the heaven, and² in the earth is thine: Thine is the Kingdom, o Lord, and thou art exalted as head above all.

Now therefore, o our God, we bless thee, and praise thy
20 glorious name.

But what are wee, and what is this people? that wee should offer unto thee any oblation; for all things come of thee, and of thine owne do wee giue unto thee.

O Lord our God, all the store³ wherwith this house is
25 erected, and built unto thy holy name, cometh of thine hand, and is all thine owne.

But thou, o God, tryest the heart, and hast pleasure in uprightness; And we in the uprightness of our hearts have willingly offered all these things, and haue seen with joy thy
30 servant [or servants] who is [are] here present willingly to offer this house unto thee: that it may be dedicated unto thy holy worship and service.

⌘ O most Glorious and powerful God, whom⁴ the heaven of heavens cannot conteine much less this house which we
35 have built for thee. We have bin taught by thy holy word that as the heaven is thy throne so the earth is thy footstoole, and that it was not thy will to dwell in the darke cloud, but that thy delight hath ever been to have thy habitation amongst the sons of men, promising in any place where two

¹ when he put it into their harts to build him an house for the worshipp and honour of his most holy Name: *add.* Surtees.

² is thine, and all: Surtees.

³ with: *added and struck out.*

⁴ *Altered from whome.*

or three are gathered together in thy name thou wilt be in the midst of them, and especially in such places as are set apart, and sanctified to thy holy service, that thither thou wilt come and bless us. In regard wherof thy servants the holy
 5 Patriarchs and Prophets, by inspiration of thy holy spirit, did separate and hallow many places for thy divine worship and service; and others by express commandment from thine owne mouth, made thee a Tabernacle in the desert, which thou didst accept and honour by covering it with a cloud, and
 10 filling it with thy glory. And afterward when it came into the heart of thy servant King David, religiously to consider it was in no wise fitting, that himselfe should dwell in an house of cedar, and the Arke of God remaine only in a Tabernacle, and therupon to resolve to build a more ample
 15 and glorious house unto the honour of thy great and divine Majestic, thou didst declare and testifie by thy holy Prophet that it was acceptable to thee, and well don of him, even to be so minded as he was, though he built it not, but only prepared materialls in a plentifull manner for the building
 20 therof, which his son King Solomon brought to perfection; and which thou thy selfe in a visible manner didst honour /with thy presence, acceptance, and approbation before [f. 39 all thy people. And after when for the sins of the people that Temple was destroyed, it was thy pleasure not to let thy
 25 house lie wast, and others to dwell in cieled houses, thou didst stirr up the spirits of thy servants the Prophets and people to build thee a second Temple, which thou didst likewise accept and then¹ fill with the glory of thy presence; and ²afterwards with³ the presence of thy Son our Saviour at the feast of the
 30 dedication therof. Allowing both of it, and of many Synagogues, or lesser places of prayer publicly erected and built for the people to assemble themselves therein, that they might worship thee and be instructed in thy holy word; of which one was built by the centurion whose praise is in the Gospel.
 35 Moreover thou hast taught us in thy holy word that the Apostles, and Christians in their time, as they had houses to eat and drinke in, so they had also places set apart for the sacred assemblies of the faithfull, who had them in great reverence, and accounted them to be no other than the
 40 Churches and houses of God: by whose Godly examples the Christians in all succeeding ages haue erected, and consecrated many such sacred houses (monuments of their piety and devotion) for the celebration of thy divine service, as our eyes see at this day. We then as fellow-citizens with the

^{1—1} *Interlined.*^{2—2} *Interlined.*

saints and household of God being built upon the foundation of the¹ Apostles and Prophets, (Jesus Christ himselfe being the Head Corner stone) and walking in the steps of their most holy faith, in building and dedicating this house unto² Thee,
 5 wherin we may assemble and meet together to confess our sins with a lowly, penitent and obedient heart, to the end that we may obtaine forgiveness of the same by thine infinite goodness and mercy, to celebrate thy divine worship, to invoke thy most holy name, to aske those things which are
 10 requisit for our soules, and bodies, to read, heare and learne thy most holy word, to administer and partake of thy most holy Sacraments, to render thanks for the great benefits which we haue received at thy hands, and to set forth thy most worthy praise by lauding and magnifying thy most
 15 glorious Majestie (which is the work of Heaven here upon Earth) for thy goodness to all men, and specially to us that are of the household of faith,³ most humbly beseech thee to accept of this our bounden duty and service, and vouchsafe thy gracious presence among us, that this house may be
 20 hallowed and become the house of holyness being consecrated to holy uses, and to the honour of thy blessed name forever.

Now therefore arise, o Lord, and come into this place, thou and the Ark of thy strength. Heare the voice and the prayer of thy servants which they make before thee this day.
 25 Let thine eyes be open towards this house day and night, even towards the place of which thou hast said, my name shall be there. Let thine ears be ready to heare the prayers of thy servants, which they shall make unto thee in this place: and let thy heart delight to dwell here amongst
 30 us. And whensoever thy servants, shall make their humble petitions to thee in this house, either to bestow thy blessings upon them, or to remove thy punishments and judgments from them, heare them from Heaven thy dwelling place, and when thou hearest haue mercy upon them.
 35 /And because thou hast hallowed and consecrated [f. 39v. the building of a material Church to such an excellent mystery, that in it is signified and represented the fruition of the joy of thy heavenly Kingdom, we beseech thee that in this material Temple made with hands, we may so serve and please thee,
 40 in all holy exercises of godlyness and true religion, that in the end we may come to those unspeakable joys which thou hast prepared for them that loue thee in thy Temple on high, even to the holy places made without hands, whose builder and

¹ *Interlined.*² *The first syllable un is interlined.*³ *Wee: added and struck through.*

maker is God Eternall in the Heavens: that when we shall cease to pray to thee on Earth, we may with all thy Saints for ever more sing praises unto thee in thy everlasting Kingdom, through Jesus Christ our Lord. Amen.

- 5 Blessed Father, who in thy holy word hast promised that in every place where thy name is recorded, thou wilt come unto us and bless us, send now thy blessing upon us and upon this place which we dedicate this day to thy divine worship and service, and to the memoriall of thy holy name.
- 10 Blessed Saviour, who in thy Gospel didst honour and adorne the feast of the dedication of the Temple with thy bodily presence, and hast likewise promised that when two or three are gathered together in thy name, thou wilt be in the midst of them, vouchsafe by thy grace to be present with us
- 15 also at the dedication of this Temple, where we are met together in thy name, to make it an house of prayer, praise and thanksgiving to thee, and accept thou the work of our hands which we thus humbly offer and consecrate unto thy honour and service.
- 20 Blessed Spirit without whome nothing is made holy¹ or sanctifyed¹ send down upon this place thy holy power¹ and sanctifying grace¹ that it may be hallowed and made an holy habitation to thee for ever.

¶ *Then the Bishop standing up shall say*

- 25 The blessed and glorious Trinity, God the Father, God the Son, and God the Holy-Gost, sanctify and bless this place to the end wherunto we haue ordained it, to be a Sanctuary for the most high, and a Church for the living God. The Lord with his favour ever mercifully behold it, and shew the
- 30 light of his Countenance upon us,² from henceforth and for ever more. Amen.

¶ *Then going to the Font, and laying his hands upon it, he shall say.*

- Regard, o Lord, the supplications of thy servants, and
- 35 grant that all those that shall be Baptized in this Laver of regeneration, may be sanctified and washed by the power and grace of thy holy spirit, that being delivered from thy wrath, and received into the Ark of Christs Church, they may³ ever remaine in the number of thy faithfull elect Children through
- 40 Christ our Lord. Amen.

^{1—1} *om.* Surtees.

² *it:* Surtees.

³ *Interlined.*

¹/At the Pulpit.¹

[f. 40

Grant² o Lord that thy Holy word may in this place bee truly and sincerely preached, to the instruction and building vp of them that shall heare it in all Christian faith and
5 obedience, and become as good seed sowne into good ground, bringing forth the fruit of holyness and good Living, through Christ our Lord.

Then ³kneeling downe vpon the³ pavement and stretching forth his hands over it, he shall say

10 Grant o Lord, who art the Resurrection and the Life to all them that dye, and depart hence in thy faith, and shalbee here interred, that they may rest in peace vntill the day when the trumpet of thine Angell shall sound and call them out of their Graves; and that wee with them, and they with us may
15 haue our perfect Consommation and Blisse both in Body and Soule for ever in thine Everlasting Kingdome.

¶ Then going to the place where the Lessons are to [f. 41 be read, in the midst of the Church he shall say.

20 Grant, o Lord that by thy holy word, which from this place shall be read, the people that heare it may both perceive and know what things they ought to do, and also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

25 ¶ *Then going to the place where morning and evening praier is made, he shall say*

Heare the voice and prayers of thy Church, o Lord, which shall be made unto thee in this place. Let their prayer be set forth in thy sight as the Incense; and the lifting up of their hands be as the morning and evening Sacrifice. Vouchsafe, o
30 Christ always to heare their prayers, and to offer up to thy Blessed Father the Supplications of thy servants, as their only Mediator and Intercessor to him, who with thee and the Holy-Gost, liveth and reigneth one God world without end. Amen.

35 ¶ *Then going to the Pulpit and laying his hands vpon it, he shall say.*

Grant, o Lord, that thy holy word which from this place

¹⁻¹ Then going to the pulpitt, and laying his hands vpon it, hee shall say: Surtees.

² This form is inserted on a separate slip of paper and is written in another hand. In Surtees the contents of the slip follow the blessing of "the place where Morning and Evening Prayer is made."

³⁻³ Surtees has here a blank.

shall be published and preached unto the people, may be unto them the savour of life unto life, and as good seed taking root and fructifying in the hearts and liues of them all, through Jesus Christ our Lord. Amen.

- 5 ¶ *Then going up to the Chancell and the Table of the Lord, and reverently placing therupon the plate prepared for the Communion then presented to him by the Founder or Donor he shall kneele down before the Table and say together*

Grant, o Lord, that this place may be hallowed ¹together
 10 with all things prepared in it for thy holy service¹ and that thy faithfull and devout people approaching with pure hearts and cleane minds unto this thy holy Table, here to present and offer up themselues their souls and bodies as a reasonable holy and a liuely sacrifice unto thee together with the Sacrifice of
 15 praise and thanksgiving for that blessed sacrifice which thy Son our Saviour Jesus Christ once offered upon the Cross for the sins of the whole world, may by the religious partaking of his most holy Sacrament obtaine remission of their sins, and all other benefits of his passion, and be endued with thy
 20 grace and heavenly Benediction through the same Jesus Christ our Lord, who liveth and reigneth with thee, o Father, and thy blessed spirit, one God, world without end.
 Amen.

- ¶ *Then returning into the body of the Church, he shall*
 25 *kneel down², and say*

Grant, o Blessed Lord, that this house being now seperated from all other common uses, and dedicated unto thee by our Office and Ministry, may be favourably accepted by thee as an humble oblation from our hands, through thy mercy o
 30 Lord God, who dost liue and Govern all things world without without end. Amen.

/Grant also o Lord, that those thy servants, who [f. 41v. shall come and performe their religious duties in this thy holy Temple, may likewise themselues be made the Temples of
 35 the Holy-Gost, eschewing things contrary to their profession, and following all such things as are agreeable to the same, through Jesus Christ, our Lord. Amen.

And when they enter into this house³ and come into thy presence, let them come in the multitude of thy mercies, and
 40 in thy feare let them worship thee before this mercy seat of thy holy Temple. Amen.

¹⁻¹ *Interlined.*

² *Interlined.*

² at his [? faldstool]: *add.* Surtees.

And when they pray unto thee in this Temple, let their prayers ascend up into thy high¹ Temple in Heaven, that what they ask faithfully, they may obtaine effectually, through Jesus Christ our Lord. Amen.

5 And when they shall make any offering unto thee, let their oblations and alms² come up as a memorial before thee, and be acceptable in thy sight, who hast said, by thy holy Apostle, that with such sacrifices thou art well pleased. Amen.

10 And when they sing hymns and Psalms unto thee, and magnifie thy name together, let them rejoyce in thee, and sing with grace and melody in their hearts: and let their souls be filled with gladness, when their mouth praiseth thee with joyfull lips. Amen.

15 And when they hear thy word, let them receive it with pure affection, and not be hearers only but doers of the same through Jesus Christ our Lord. Amen.

And grant, o most gracious Lord God, that all these things for which we have now offered up our supplications unto thee, 20 may by thy great goodness and favour to us, and to thy house, which is here built unto thy name, be graciously obtained, for the merits of thy son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy-Gost one God world without end. Amen.

25 ¶ Then shall the Bishop there in the midst of the Church place himselfe in his Chaire, being attended by the Founder on the right hand, and on the left by his Chancelour, Arch-deacon and Chaplains, and shall publish and read this Act of dedication fairly written, and sealed with his Episcopall seal.

30 *In Dei Nomine. Amen.* Cum Dilectus nobis in Christo N. de N. in Comitatu N. piâ et religiosâ devotione ductus Ecclesiam [sive Capellam] hanc una cum Cancelllo et Campanili, ad eandem pertinentibus infra Civitatem [villam, locum] N. sitam et situatam super terris suis propriis, sive solo communiter nuncupato N. infra 35 Parochiam de N. Diceceseos et jurisdictionis nostrae, propriis suis sumptibus aedificaverit, eandemquè Ecclesiam [sive Capellam] ad finem optatum perduxerit, atquè Baptisterio, Suggesto, Pulpito, Sedibus convenientibus, Cancellis ligneis, sacrâ mensâ aliisque ad divinum cultum necessariis et requisitis sufficienter et decenter 40 instruxerit et ornaverit, (quae quidem Ecclesia [sive Capella] in se continet intra ejusdem muros in longitudine ab oriente ad occidentem—Pedes aut circiter, in latitudine vero ab aquilone ad austrum—Pedes aut circiter) nobisque supplicaverit tam suo nomine quàm aliorum inhabitantium in villâ sive Parochiâ praedicta etc.

¹ Holy : Surtees.

² offerings : Surtees.

- Quatenus nos autoritate nostrâ ordinariâ et Episcopali, pro nobis et successoribus nostris dictam Ecclesiam/ [sive Capellam] ab [f. 42] usibus pristinis, communibus et profanis quibuscunque separare, et in usus¹ sacros ac divinos Consecrare et Dedicare velimus: Nos N.
- 5 permissione divinâ N. Episcopus pio et² religioso tam ipsius quam aliorum in Villâ [sive Parochiâ] praedictâ habitantium desiderio in hac parte favorabiliter annuentes, sicut dignum et justum est, ad consecrationem hujus Ecclesiae [sive Capellae] sicut praefertur constructae et ornatae, autoritate nostrâ ordinariâ et Episcopali
- 10 procedentes, eandem Ecclesiam [sive Capellam] ab omni communi, sæculari et profano usu in perpetuum separamus, et solo divino cultui ac divinorum officiorum celebrationi in perpetuum addicimus, dicamus, et dedicamus: eâdem insuper autoritate nostrâ, pro nobis et successoribus nostris licentiam pariter et facultatem in Domino
- 15 concedimus, ad rem divinam inibi faciendum, ad Preces Publicas et sacram Liturgiam recitandum, ad verbum Dei fideliter³ legendum atque sincere proponendum et praedicandum, ad Pueros et Neophytos in fide Catechizandos, et eosdem per episcopum confirmandos, juxta ritum et formam Ecclesiae Anglicanae, ad sanctissima Sacramenta
- 20 Eucharistiae et Baptismatis ministranda, matrimonium solemnizandum, mulieres post puerperium ad gratiarum actionem publicam recipiendas, caeteraque quaecunque hic peragenda⁴ quae in aliis Ecclesiis [sive Capellis] licite fieri possunt et solent; Eandemquæ Ecclesiam [sive Capellam] nunc et in futurum in honorem Dei
- 25 Consecramus per nomen Ecclesiae [sive Capellae] Christi sive Sanct. N. Et sic consecratam per nos fuisse et esse, et in futuris perpetuis temporibus remanere et haberi debere, palam et publice Pronunciamus, decernimus, et declaramus in his Scriptis.

- [¶ *And if it be a Chapell dependant upon the Parochiall or*
 30 *Mother Church, let these words be added.* [].

- Absque praejudicio tamen ullo, et salvo semper jure et interesse Ecclesiae Parochialis Sanct. N. de ——— tanquam Matricis Ecclesiae, et Rectoris [sive Vicarii] aliorumque ministrorum ejusdem pro tempore existentium in omnibus et singulis decimis, oblationibus, juribus et
- 35 emolumentis quibuscunque debitis, vel consuetis, infra praecinctum, seu limites hujus Capellae orientibus et provenientibus, et ad dictam Ecclesiam Matricem N. Rectori, Vicario, vel aliis ministris ejusdem de jure vel consuetudine quoquo modo spectantibus, in tam amplis modo et forma prout iisdem debebantur, aut solvi solebant,
- 40 ante hanc nostram hujus Capellae Consecrationem. Proviso quod praedictus N. ac ejus Haeredes sive Assignati, alique in dictâ Villâ habitantes, non solum hanc Capellam, quoties opus fuerit, impensis suis propriis reficere et reparare, sed etiam ad reparationem praedictae Matricis Ecclesiae, et Cœmeterii ejusdem, ac ad omnia alia onera ad

¹ *Interlined over word struck through, perhaps* usibus.

² *Interlined.*

³ *proponendum: struck out.*

⁴ *per: interlined.*

quae cæteri Parochiani dictae Ecclesiae Matricis—teneantur. Proviso etiam quod tam dictus—Haeredes et Assignati ejus, quam reliqui omnes in dictâ Villâ habitantes in signum subjectionis¹ Capellae hujus sub Ecclesiâ Matrice —, ac senioritatis ejusdem Ecclesiae supra
 5 dictam Capellam singulis annis de tempore in tempus ad Festum Paschatis, vel ad Festum Pentecostes ad dictam Ecclesiam Matricem venire, et in dicta Matrice Eccle/siâ tantum, non in dictâ [f. 42 Capellâ praeceps audire, et Sacramentum Eucharistiae ibidem percipere omnino teneantur, absque speciali licentiâ nostrâ, seu Vicarii nostri
 10 generalis in hac parte obtenta.

Et ulterius praedicto N. Fundatori et Constructori hujus Capellae, Haeredibus et Assignatis suis, liberam et plenam potestatem in Domino concedimus idoneum Presbyterum de tempore in tempus quoties cura ejusdem Capellae vacare contigerit, nominandi et nobis
 15 ac Successoribus nostris in hac sede Episcopali existentibus praesentandi ad deservendum, et divina Officia in hac ipsa Capellâ exequenda; qui si dignus repertus fuit, ad ²id munus² admitti possit. Proviso semper quod dictus N. Fundator, haeredes et assignati sui¹ sive reliqui infra praecinctum hujus Capellae habitantes de tempore in tempus in
 20 futurum propriis suis sumptibus dictum Presbyterum sive Curatum in eâdem Capellâ deservientem, et autoritate nostrâ, vel Successorum nostrorum approbatum et licentiatum alent et sustinebunt, ac annuale stipendium Centum Marcarum ad minimum eidem Presbytero³ sive Curato praebeant et solvent, aut solvi faciant ad quatuor Anni Festa
 25 sive Terminos, Nativitatis Christi, Annunciationis Beatæ Mariæ Virginis, Nativitatis Sancti Johannis Baptistae, et diem Sancti Michaelis per aequales portiones absque morâ sive dilatione. Quod si autem aliquando⁴ defuerit in dictâ Capellâ Presbyter, Curatus legitime per nos aut Successores nostros approbatus et licentiat, tunc antedictus Fundator N. Haeredes et Assignati sui, ac reliqui infra
 30 praecinctum ejusdem Capellae habitantes, ad Matricem Ecclesiam convenire, ac ibidem diebus Dominicis et Festis precibus aliisque divinis Officiis interesse teneantur, prout antea solebant, donec dicta Capella de idoneo curato provideatur. Porro si dicta haec Capella
 35 de tempore in tempus decenter non fuerit reparata, vel instructa libris, aliisque rebus ad divinorum celebrationem necessariis, tunc post decem menses elapsos, tenentur omnes infra praecinctum, et limites hujus Capellae inhabitantes, ad dictam Matricem Ecclesiam convenire pro divinis audiendis et celebrandis, prout ante hanc
 40 nostram hujus loci consecrationem tenebantur.

Postremo reservamus nobis et Successoribus nostris Episcopis N. potestatem visitandi hanc ipsam Capellam, prout alias Capellas infra nostram diocesim situatas, ut eo melius constet, an omnia ibidem decenter et secundum ordinem fiant.]

45 Quae omnia et singula praemissa, quantum in nobis est, et de jure

¹ repeated, and struck out.

²—² altered from it muneris.

³ altered from Presbyterum.

⁴ Interlined.

possumus pro nobis et Successoribus nostris decernimus et stabilimus
per praesentes hasce literas sigillo nostro Episcopali munitas, et datas
¹ die mensis ¹ Anno Domini ¹ et Consecrationis
nostrae.

- 5 [Verba autem quae in isto actu ad Loca et personas pertinent,
prout res exigit, variari possunt.]

[¶ Then shall the Bishop give order to his Chaplains [f. 43
or other ministers there present to say the Morning Service
which shall be said or sung according to the forme prescribed in
10 the Book of Common prayer except where it is hereafter otherwise
appoynted.]

[¶ And every one being duly ordered, and placed in their
severall seats the Minister shall begin with these sentences.

- Gen. xxviii. 17. This is none other but the house of God,
15 and the gate of Heaven.

To the Lord our God belong mercies and forgiveness etc.
If we confess our sins, he is faithfull and just etc.

[¶ The proper Psalms at this time to be said, or sung altern-
atively³ shall be Psal. xv. Psal. lxxxiii. Psal. cxxii.

- 20 [¶ The first lesson Genesis xxviii from x. ver. to the end of
the chaptl.

And Jacob went out from Beer-sheba and went toward
Haran etc.

- [¶ The second lesson St. John ii from the xiii vers to the
25 end of the xvii vers

And the Jews pass-over was at hand, and Jesus went up to
Jerusalem, and found in the Temple those that sold Oxen
etc.

- [¶ Immediately after the Collect for the day, this special
30 Collect shall be added, and said.³

- O Lord God, Mighty and Glorious, and of incompre-
hensible Majesty, who fill'st Heaven and Earth with the glory
of thy presence, We beseech thee vouchsafe to be present here
among us in this house, which hath been now dedicated and
35 consecrated to thy holy service and Honour, for the invoca-
tion of thy most glorious name, for supplications, prayers and
intercessions to be made for all men, and specially for them

¹ these spaces are in the manuscript.

² alternate or by side: Surtees.

³ by the Bishopp: add. Surtees.

that are of the household of faith, for the reading, preaching and hearing of thy sacred word, for the administration of thy holy Sacraments, and for the setting forth and celebrating of thy most worthy praise; Look down, o Lord, upon us in all
 5 these religious actions, and what we sincerely offer up unto thee, do thou graciously accept at our hands, and receive the prayers of thy Servants, who have now assembled ourselves before thee, or shall hereafter enter into this place to call upon thy Name. And give us all grace, that when we enter into
 10 the house of God, and come before thy presence, we may look to our feet, and knowing that the place wheron we stand is holy ground, we may bring hither holy thoughts, pure affections, and undefiled hearts and bodies with us, that having washed our hearts and hands in innocency, we may so go to
 15 thine Altar, and praise thy name, through Jesus Christ our Lord. Amen.

¶ *Then shall one or both the Chaplains, or others [f. 43v. Ministers there present, and duly habited, descend to say or sing the Litany in the midst of the Church or Chapell.*

20 ¶ *Where after the suffrage* [That it may please thee to give us a heart to love and dread thee, and diligently to live after thy commandments] *these two suffrages shall be added.*

That it may please thee to accept, bless and preserve to us this thy House which is here erected, and hath now bin given
 25 up and dedicated to thy holy name.

We beseech thee to heare us good Lord.

That it may please thee to give us pure hearts, and cleane thoughts and holy affections whenever we enter into it to worship and pray before thee.

30 We beseech thee to heare us good Lord.

¶ *In the end of the Letany instead of the prayer of Saint Chrysostom this prayer shall be said.¹*

O Lord God, who dwellest not in Temples made with hands (as saith the Prophet) yet hast vouchsafed to haue thy holy
 35 habitation among the sons of men in the assemblies of Saints thy faithfull and devout people: and hast promised that when two or three are gathered together in thy name thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of ²us all,² and accept we beseech thee the ³devotions and
 40 prayers of thy humble servants, which this day they³ haue

¹ *by the Bishop: add. Surtees.*

²—² thy servants, as may be most expedient for them: Surtees.

³—³ devout prayers which this day we: Surtees.

offered and presented before thee, for the dedication of this place unto the service and honour of thy divine Majestie; and grant that what we haue asked faithfully, we may obtaine effectually, even the fruition of thy glorious presence in thine
 5 everlasting Temple on high, through the merits of our only Mediator, and advocate Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God and the fellowship of the holy Gost, be with us all evermore. Amen.

10 ¶ *Then shall the Bishop ascend to the Table of the Lord and there kneele downe before it, his Chaplains following him, and placing themselues at each end of the Table where he that is at the North, shall begin the Communion service, which shalbe the same that is used upon holy-days, except where it is here*
 15 *after otherwise appoynted.*

¶ *After the Collect for the King, this Collect proper for the day shalbe said.*

Most Blessed Saviour, who by thy Sacred presence at the feast of dedication didst honour and approue the devout
 20 service and the religious practice of thy Church in the old time before us: vouchsafe also thy gracious presence at the dedication of this house unto thy glorious name; and Consecrate us all into an holy Temple unto thy selfe, that thou dwelling in our hearts by faith we may be devoutly given to
 25 serve thee in all good works, to thy honour and Glory, who livest and reignest with the Father and the holy Gost ever one God, world without end. Amen.

/The ¹Epistle 1 Cor. iii. 16. *<in m.>* [f. 44.]

Know ye not that ye are the Temple of God; and that
 30 the spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are.

Or for the Epistle Acts vii. 44. *<in m.>*

Our Fathers had the Tabernacle of witness in the wilder-
 35 ness, as he had appoynted, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our Fathers that came after, brought in with Jesus² into the possession of the Gentiles; whom God draue out before the face of our Fathers, unto the dayes of David. Who
 40 found favour before God, and desired to find a Tabernacle for

¹ This epistle is wholly left out in Surtees.

² Joshua : Surtees.

the God of Jacob.¹ But Solomon built him an house. Howbeit the most high dwelleth not in Temples made with hands : as saith the Prophet, Heaven is my Throne and Earth is my foot-stoole : what house will ye build me, saith the Lord ? or
 5 what is the place of my rest ? Hath not my hand made all these things ?

The Gospell S. John x. 22. <in m.>

Glory be to thee, o Lord.

And it was at Jerusalem the feast of the dedication, and it
 10 was winter. And Jesus walked into the Temple in Solomons Porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt ? If thou be the Christ tell us plainly. Jesus answered them, I told you, and ye beleevd not ; the works that I do in my Fathers name
 15 they bear witness of me. But ye beleeve not, because ye are are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me.²

¶ *The Sermon upon a chosen text proper for the time.*³

¶ *The Offertory.*

20 Let your light so shine etc.

Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

God is not unrighteous etc.

25 To do good and to distribute etc.

¶ *Then shall the Bishop reverently offer upon the Lords Table first the Act of Consecrating the Church [or Chappell] under his seal before publisht, then⁴ the Bread and Wine for the Communion, and then his own alms and oblations, etc.*

30 ¶ *Then one of the Priests shall receive the Alms and oblations etc.*

¶ *Then the chief Minister shall say*

Blessed be thou, O Lord our God for ever and ever : And now, O Lord, we thank thee, and praise thy glorious name,
 35 having⁵ seen with joy thy people which are here present⁶ to offer⁶ willingly unto thee.

¹ Surtees leaves out the rest.

² and I will give them eternall life, and they shall never perish, neither shall any man pluck them out of my hand : add. Surtees.

³ The Sermon ended, the Choir shall sing this Anthem :—Glorious and
 Powerfull God : add. Surtees.

⁵ [we] have : Surtees.

⁶—⁶ and have offered all these things : Surtees.

⁴ Interlined.

¶ *Then shall they go on in the Service of the Communion, and after the last Collect, and immediately before the Benediction, these two Collects following shall be said by the Bishop.*

/Blessed be thy name, o Lord, that it hath pleased [f. 44v.
 5 thee to put it into the heart of this thy Servant [or Servants]
 to erect this house to thy worship and service, by whose pains
 care and cost this work was begun, and is finished. Remember
 him [or them] o our God, concerning this, and let not this kind-
 ness¹ of him [or them] be wiped out, which he [or they] hath
 10 [have]² for the house of his [their] God, and for the service
 thereof. Bless, ³o Lord, his [their] substance³; and accept
 the worke of his [their] hands. And grant that all those
 who shall enjoy the benefit⁴ of this place, may be truly thank-
 full unto thee, for it, and carefull to use it aright unto thy
 15 honour and glory, and to the salvation of their owne souls,
 through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings with thy most gracious
 favour, and further us with thy continual help, that in all our
 works begun, continued and ended in thee, we may glorifie
 20 thy holy name, and finally by thy mercy obtaine everlasting
 life, through Jesus Christ our Lord. Amen.⁵

The peace of God which passeth all understanding, keep
 your hearts, and minds in the knowledge and love of God, and
 of his Son Jesus Christ our Lord: And the blessing of God
 25 almighty, the Father, the Son, and the holy Gost, be
 amongst you and remaine with you always. Amen.

/THE FORM OF CONSECRATING THE CHURCHYARD. [f. 45

¶ *When the Bishop together with the Founder and the
 30 people are returned into the Church, Evening Prayer shall be
 begun by one of his Chaplains, or some Minister. And instead
 of the Psalms for the day shalbe used Psalms xvj. xiiij.
 and xc.⁶*

¶ *The first Lesson Genesis xxiii.*

35 And Sarah was an hundred and seven and twenty yeeres
 old, etc.

¹ holy worke and performance : Surtees.

² done : *add.* Surtees.

⁴ blessing : Surtees.

³⁻⁵ us, O Lord : Surtees.

⁵ *Then the Bishopp rising up and turneing himselfe toward the people, shall
 give the Benediction and say : add.* Surtees.

⁶ xix : Surtees.

¶ *The second Lesson 1 Cor. xv from Ver. 42 to the end*

So also is the resurrection of the dead etc.

¶ *Or 1 Thess. iiij from ver. 13 to the end.*

But I would not haue you to be ignorant, Brethren, concerning them which are asleep etc.

¶ *Then shall the Bishop with the Founder, and the Congregation following remove into the place designed for the Church-yard. And there the Founder [or Founders] or some other fit person in his [or their] name, shall in due manner*
 10 *address himselve, and present this Schedule unto the Bishop and say (the name of the Founder or Founders being varied as the case shall require).*

Right Reverend Father in God

I do here humbly offer and present unto
 15 you this space of ground, being now decently inclosed, that by your Pastoral and Episcopal Office, it may be separated from all common and prophane uses, and consecrated to be a Cœmtery, or place of Christian burial, To which end I do acquit and renounce all my former right, title and interest,
 20 that I had or now haue therin.

¶ *Then the Bishop shall say.*

Blessed be God who hath put it into your heart to [purchase and] prepare this place, for the decent interrment of such persons as shall die in the Lord, that they may be laid
 25 up in peace untill the day of the general resurrection. For which purpose therefore let us pray

¶ *Then the Bishop, (the Founder and all the people kneeling with him) shall say this prayer.*

O Lord God, who hast taught us in thy holy word, that as
 30 there is a difference to be put between the soul of a Beast which goeth downe to the Earth from whence it came, and the spirit of a man which returneth unto God that gave it; so also to make a differente account betweene the bodies of mankind, and the bodies of all other living Creatures, and
 35 that it is not thy will, o Lord, that our dead bodies should be cast out as the bodies of dead beasts to become dung for the earth, or that our bones should lie scattered abroad to the sight of the sun, but when thy servants are gathered to their Fathers, that their bodies should be decently and seemly laid
 40 up in the bosom of the Earth, from whence they were taken, and in a place chosen, and set apart for that purpose; we

therefore ensuing the steps of the faith of our Father Abraham, and the succeeding Patriarchs, having for that end made/ choise of this place wherein we now are, that it [f. 45v. may be as the Cave of Mamre, even Gods Storehouse for
 5 the bodies of such our Brethren and Sisters, as shall be here interred, to rest in the sleep of peace, untill the last trump shall awaken them (for they shall awake and rise up that sleep in the dust) do now meekly beseech thee, to accept this work of ours in shewing mercy to the dead; and of thy
 10 goodness to grant, that all they whose bodies shall be here bestowed, and all we who shall remaine behind, may in the time of life, never forget the day of putting off the Tabernacle of this flesh; but that living we may think upon death, and dying we may apprehend life, and that rising here from the
 15 death of sin to the life of righteousness (which is the first resurrection to grace) we and they may have our parts in the second resurrection to glory, by thy mercy, o most gracious Lord God, who dost live and governe all things world without end. Amen.

20 ¶ *Then the Bishop placing himselfe in his Chaire (the Founder standing at the right hand, and his Chancellour, Arch-deacon and Chaplains at the left) shall read and publish this Act of Consecration.*

In Dei nomine. Amen. Nos. N. permissione divinâ N. Episcopus
 25 hunc locum jacentem in——et jam propriis sumptibus N.——in circuitu hujus Ecclesiae [Capellae] muris decenter inclusum continentem in longitudine——pedes, et in latitudine——pedes aut circiter à pristinis profanis, aliisque quibuscunque communibus
 30 usibus, in usos sacros separandum fore decernimus, et sic in praesenti atque inperpetuum separamus, ac eundem in Coemiterium sive locum sepulturae pro Corporibus infra praecinctum hujus Ecclesiae [Capellae] decedentium Christiano ritu humandis, quantum in nobis
 est, atque de jure et Canonibus Ecclesiasticis, ac statutis hujus Regni Angliae possumus autoritate nostrâ ordinariâ et Episcopali
 35 assignamus, dedicamus, et in usum praedictum Consecramus: ac sic assignatum dedicatum ac consecratum fuisse et esse, et in futurum perpetuis temporibus remanere debere, palam et publice declaramus in his Scriptis.

¶ *And if it be to a Chapell dependent upon any Mother*
 40 *Church these words shalbe added.*

Proviso semper quod praedictus N. Haeredes et Assignati sui aut reliqui in dictâ Villâ habitantes propriis suis sumptibus dictum Coemiterium de tempore in tempus in decenti statu conservabunt, et clausuras sive muros ejusdem, quoties opus fuerit, sufficienter et
 45 convenienter reparabunt. Salvis etiam et omnino reservatis Rectori

[sive Vicario] Ecclesiae Parochialis de N. praedictae, aliisque Ministris dictae Ecclesiae pro tempore existentibus in perpetuum, omnibus et singulis oblationibus feodis, et vadiis, pro omnibus et singulis sepulturis mortuorum in hoc ipso Coemiterio, aut ratione
 5 earundem, de jure sive consuetudine debitis, in tam amplis modo et formâ, ac si personae praedictae sepultae fuissent in Coemiterio Matricis Ecclesiae praedictae. Salva etiam nobis et successoribus nostris tanquam loci Ordinariis, potestate visitandi dictum Coemiterium, de tempore in tempus inquirendi an sufficienter conservatum et
 10 reparatum fuerit, ac an omnia ibi decenter et secundum ordinem /fient, ut si minus fient per censuras Ecclesiasticas corrigentur. [f. 46

In Cujus rei testimonium sigillum nostrum Episcopale praesentibus apposimus. Datis die mensis—Anno Domini—et consecrationis nostrae anno—.

15 ¶ *Then shall the Bishop (together with the Founder and the Congregation) kneele downe and say this prayer following*

O Lord God of Abraham, Isaac and Jacob, with whome do liue the spirits of all them that die in the Lord, and with
 20 whome the souls of the faithfull, after they are delivered from the burden of the flesh are in joy and felicity ;

O Lord Jesus Christ, who art the resurrection and the life, in whome, if we beleeeve, though we be dead, yet shall we live, who, by thy death, hast overcome death, and by thy rising
 25 againe, hast opened unto us the gate of everlasting life, and who at the end of the world shalt send thy Angels, and gather the bodies of thine Elect from all the ends of the Earth, to be joyned with their souls, and to dwell with thee forever ;

O holy and blessed Spirit, the Lord and giver of life, whose
 30 Temples the bodies of thy servants¹ are, by thy sanctifying grace dwelling in them, and by whose breath as they were at first created, so shall they at last be renewed againe, that corruption may put on incorruption, and mortall bodies may put on immortality ;

35 God the Father, God the Son, and God the holy-Gost, accept, we beseech, the dedication of this place, to that end to which it is ordained, for the reception of the dead bodies of thy servants, till the number of thine Elect being accomplished they with us and we with them, and with all others departed
 40 in the true faith of thy holy name, shall have our consummation and bliss both in body and soul, in thine eternal and everlasting glory, through the merits of thy Son, our Saviour, Jesus Christ. Amen.

¹ Saints : Surtees.

¶ *Or this.*

O blessed Jesus, our only Saviour and Redeemer, who being the resurrection and the life, hast of thy mercy promised, and by thy power art able to raise againe unto life the bodies
 5 of the dead, that lie in their graves, whether rotted with corruption, or consumed to dust, we humbly beseech thee of thine especial favour to vouchsafe that all those thy servants, which shall within this circuite be buried, may lead their lives in thy feare, and leaving them in thy faith, may rest in peace
 10 within their graues, untill the great day of thy second coming, and may then be raised anew in assured hope to reigne with thee in that everlasting glory, which with thy most precious blood thou has purchased for them, and for all that love thee, and look for thy appearance. Hear us, o Blessed Jesus for thy
 15 passion sake; heare us, o Loving Father, for thy Sons sake, to whome with thee and the holy-Gost, three equall persons, and one eternall God, be rendred all thanks, praise and glory. Amen.

¶ *Then shall the Bishop with the rest of the Congregation, return into the Church [or Chapell] and there after the Nunc dimittis, or Deus misereatur said, the Minister shall proceed on in the Evening Service, as is prescribed in the Book of Common-prayer.*

Finis.

25 /THE FORME OF RECONCILING A CHURCH, [f. 47 CHAPELL, OR CHURCH-YARD, WHICH HATH BIN FORMERLY PROFANED, OR CONVERTED TO OTHER COMMON AND SECULAR USES.

¶ *The Bishop, upon the petition of them, whom it may
 30 concerne,¹ and the place being¹ duly prepared;² according to his advise and prescription, shall either by himselfe or some other, whom he shall depute therunto, repaire unto the same place, and there make these prayers following.*

Our helpe standeth in the name of the Lord.
 35 *Answer.* Who hath made Heaven and Earth etc.

Let us pray.

Our Father which art in Heaven etc.

We do here³ humbly, o Lord, present our selues before thy

¹—¹ *interlined, over who shall haue.*

² *interlined.*

² *the place struck through.*

divine Majestie, beseeching thee, not to remember our offences, nor the offences of our fore-fathers, who haue polluted this thy Sanctuary, and defiled the dwelling place of thy name, but to be reconciled unto us, and to accept our bounden duty of
 5 reconciling this house unto thee and thy service, that being now purged and separated from all prophane uses, it may remaine an holy house for ever dedicated to sacred uses, for prayers, supplications and intercessions to be therin made for all men, and espeically† for those that are of the houshold of
 10 faith, and for the praise and glory of thy Blessed name, through Jesus Christ our Lord. Amen.

¶ *After which prayer this writing under the Bishops seale shall be read and published as followeth.*

N. permissione divinâ, N. Episcopus Perdilectis nobis in Christo
 15 N. N. Archidiacono nostro et N. N. capellano nostro, omnibusque aliis Rectoribus et Vicariis in Dioecesi nostrâ Constitutis salutem et gratiam in Domino. ¹Quoniam nos in praesenti quibusdam arduis et urgentibus negotiis adeo sumus impediti, ut huic praesenti negotio adesse non possimus: Vobis igitur et cuilibet vestrum de quorum
 20 fidelitate et circumspectione plenam in Domino fiduciam conceperimus¹ conjunctim et divisim committimus, et facultatem concedimus, quatenus hoc praesens scriptum nostrum in Ecclesiâ² [sive capellâ] de N. nostrae Dioeceseos et jurisdictionis Coram omnibus fidelibus ibidem congregatis³ palam publicetis.

25 N. permissione divinâ Episcopus omnibus Christi fidelibus has literas nostras praesentes lecturis, vel audituris salutem: Quia nobis non ita pridem innotuerit Ecclesiam [sive Capellam] de N. nostrae Dioeceseos et jurisdictionis antiquitus sacris Dei dicatam, et non ita
 30 pridem/ injuriâ temporum et incuriâ hominum neglectam et [f. 47v. pollutam fuisse, atque ad profanos usus Conversam et usurpatam, eandemque nuper à viris piis, et infra praecinctum ejusdem Ecclesiae habitantibus a praedictâ profanatione repurgatam esse, et sacrâ mensâ, suggesto, omnibusque aliis ad divinum Cultum necessariis instructam, qui et nobis supplicaverunt, ut pro officio nostro Pastoralis et Episcopali
 35 eandem Ecclesiam [sive Capellam] pristinis suis usibus, et sacris Dei cultibus restituerimus: Nos igitur prout ex officio nostro tenemur eandem ipsam Ecclesiam [sive Capellam] a praedictâ profanatione purgatam sacris Dei cultibus praedictis, quantum in nobis est, harum serie restituimus et reconciliamus, Licentiamquè nostram per praesentes concedimus, ut in Ecclesiâ [sive Capellâ] praedictâ publicae
 40 praeces, verbi Dei lectiones et conciones, et sacramenta, juxta ritum et usum Ecclesiae Anglicanae celebrentur. In cujus rei testimonium sigillum nostrum Episcopale praesentibus apposuimus. Datis—die mensis—anno Domini—annoquè consecrationis nostrae—

¹—¹ written in margin with a caret after vobis in text struck through. concipimus: Surtees edition.

² interlined.

³ interlined, over commorantibus struck through.

¶ If the Bishop himselfe be present to read and publish this Act of Reconciliation the former part of it shalbe omitted.

¶ And of every Consecration or Reconciliation as aforesaid an Act shall be made by the Bishops Register, or some other
5 Publick-Notarie, and the same shall be Recorded in the Bishops Registry ad perpetuam rei memoriam.

Laus Deo.

Finis.

XXVI.

FORM OF CONSECRATION OF THE NEW BURIAL
GROUND NEAR ST. PATRICK'S CATHEDRAL
CLOSE, DUBLIN, COMMONLY CALLED "THE
5 CABBAGE GARDEN," IN 1667, POSSIBLY BY
DR. BOYLE, ARCHBISHOP OF DUBLIN.

<Trinity College, Dublin, MSS. 647 (F. 1. 7) fol. 119. The Society is indebted for the transcript to the Dean of St. Patrick's, its Vice-President.>

10 A Table to bee sett in the midst of the intended Cœmtery
with a hansom Coverlet with a Chaire for the Bishop.

The Bell of St. Patricks to toule halfe an hour before
9 of the Clock in the morning.

To put on our habits in the Vestry in St. Patricks Church
15 and thence to walke in procession to the ground intended for
the Cœmtery and the Quire is likewise to attend in
procession.

When wee are come upon the place and to the Table, then
the Bishop to demand of the Deane and Chapter upon what
20 occasion they called him thither.

The Deane of St. Patricks &c. is then to present by a
paper the desires of themselves and of the Parishioners for the
Consecration of that piece of Ground for a Cœmtery for their
Dead and with it the Instrument of the Donation of the Land
25 itselfe.

The Bishop first causeth the petition to bee read by the
Chancellour. Then the Bishop saith it would bee convenient
first to goe round about the Ground & to take notice of it, then
to proceed to the reading of the Donation.

30 Then the Bishop and all the Priests, etc. walke in
procession round about the Circuit of the Churchyard within
the Raile or Wall beginning att the right hand and upon his
returne to his seate, hee then causeth the Instrument of
Donation to bee read with an audible voice by the Chancellour,
35 which being read the Bishop is to deliver it to the Chancellour
and to command that it bee entered into the Registry and an
act made of it *in perpetuam rei memoriam*, and the Instrument
itselfe to be preserved in the Archives of the Church.

Then the Bishop reads prayer himselfe and beginns with the Lords prayer and after that the Responses as in Morning prayer, then the *Venite Exultemus* is begun by the Bishop and answered by all present.

5 Then this psalme Domine, exaudi. Psal. cxliii.

1. Heare my prayer O Lord and consider my desire, harken unto mee for thy truth and Righteousnes sake.

2. And enter not into Judgement with thy servant for in thy sight shall noe man liveing bee justified.

10 3. ffor the Enemye hath persecuted my soule, hee hath smitten my life downe to the Ground; hee hath laid mee in the darknes as the men that have been long dead.

4. Therefore is my spirit vexed within mee and my heart within mee is desolate.

15 5. Yett doe I remember the time past, I muse upon all thy workes, yea I exercise myselfe in the workes of thy hands.

6. I stretch forth my hands unto thee, my soul gapeth† unto thee as a thirsty Land.

20 7. Heare mee O Lord and that soone for my spirit waxeth faint, hide not thy face from mee least I bee like unto them that goe downe into the pitt,

8. O Lett me heare thy loveing kindnes in the morning for in thee is my trust, shew thou mee the way that I should
25 walke in for I lift upp my soule unto thee.

9. Deliver mee O Lord from mine Enemyes, for I flee unto thee to hide mee.

10. Teach mee to doe the thing that pleaseth thee, for thou art my God Lett thy loveing Spirit lead mee forth into the
30 Land of righteousnes.

11. Quicken mee, O Lord, for thy name† sake, and for thy Righteousnes sake bring my soule out of trouble.

12. And of thy goodnes slay mine Enemyes: and destroy all them that vex my Soule for I am Thy servant.

35 After the Bishop appoynteth the Dean of St. Patricks to read the Lesson:

The Lesson I Sam. xxxi. 11; II Sam. ii. 4; Eccles. vi. 3;
Eccles. viii. 10.

1 Sam. xxxi. 11. And when the Inhabitants of Jabesh
o Gilead heard of that which the Phylistines† had don to Saule, all the valiant men arose, and went all night and tooke the body of Saule and the bodyes of his sonnes from the walls of Bethshan and came to Jabesh and burnt them there, and

they tooke their bones and buryed them under a tree att Jabesh and fasted seaven dayes.

11 Sam. ii. 4. And they told David saying that the men of Jabesh Gilead were they that buried Saul, And David sent
5 messengers unto/ the men of Jabesh Gilead, and said [fol. 120 unto them blessed bee yee of the Lord that you† have showed this kindnes unto your Lord even unto Saul and have buryed him.

Eccles. vi. 3. And the Sonn of David, King Solomon
10 said, If a man begett an hundred children and live many years soe that the Dayes of his yeares bee many, and his soule bee† filled with good, and alsoe that hee have noe buriall, I say that an untimely birth is better than hee.

Eccles. viii. 10. And soe I saw the wicked buryed whoe
15 had com and gon from the place of the holy, and they were forgotten in the Citty †when they had soe don.

The Lesson being read, the *Te Deum* is to bee read by the Bishop and answered by the Clarkes. Then the Apostles Creed is read by the Bishop; Then the Bishop calls them to
20 prayers againe.

Then they read the Lord's Prayer and after that the short Petitions following.

Lord shew thy mercy upon us with the responses.

Then shall follow theise three Collects relating to the
25 buisnis in hand.

1. *Almighty God* with whome doe live the spiritts of them that dye in the Lord. Grant unto all thy servants whose bodyes shall bee buryed in this Dormitory, that they may lye down with the Righteous and their soules may bee gathered
30 unto their ffathers in the bosom of Christ and their bodyes may rest in peace unto the later Day; and when thy Holy Sonne shall come to judge both the quick and the Dead, they may heare the sentence on the right hand and may have their perfect Consummation and bliss in thine Eternall
35 and Everlasting glory, through Jesus Christ our Lord Amen.

2. *Almighty and everlasting God*, wee bless thy holy name that it hath pleased thee to put into the hearts of thy humble servants to have this place devoted to this particular
40 service as a Depository for the bodyes of those who shall bee buried therein, till they shall bee called to a better life by the Second coming of thy Sonn Christ Jesus: Wee humbly beseech thee, O Lord, to accept thereof and mercifully to vouchsafe unto all those whose Charity or Duty shall heere after bring them to this place for the Interment of themselves

or Bretheren that they may receive those discouragements to sinn and advantages to holy liveing by a Deeper application to themselves what they see heere to bee the end of others, that they retorne better improved with resolutions for thy
 5 service all the days of their lives. And grant that those objects of mortality which they shall meete with heere may humble them to a right consideration of themselves of being nothing else but Dust and Ashes. And yet exalt them upon the confidence of thy mercy to the assurance of a Glorious
 10 Resurrection through the Eternall Meritts of thy Sonne and of our only Saviour Jesus Christ our Lord Amen.

3. O mercifull God the ffather of our Lord Jesus Christ, who is the Resurrection off the life, in whom whosoever believeth shall live though hee dye, and whosoever liveth and
 15 believeth in him shall not dye eternally. Wee beseech thee mercifully to raise us from the Death of sinn unto the life of righteousness, that when wee shall depart this life wee may find our rest in him; And that att the generall resurrection in the last day wee may bee found acceptable in thy sight, and
 20 receave that blessing which thy welbeloved Sonne shall then pronounce to all that love and feare thee saying Come yee blessed children of my ffather receive the Kingdome prepared for you from before the beginning of the world. Grant this wee humbly beseech thee O merciful ffather through Jesus
 25 Christ our Mediator and Redeemer Amen.

After that the Bishop is to dismiss them with the benediction and to return with the Clergie in Procession to the prayers of the Cathedrall.

/The prayers of the Cathedral being almost per- [fol. 121
 30 formed this subsequent Collect is imediatly to proccede the prayer of St. Chrisostome.

Collect.

O Lord God whoe art from Everlasting to Everlasting accept wee beseech thee that small offering which wee this
 35 day presumed to dedicate to the Honour of thy holy Name, preserve it from all inhuman violations and barbarismes that the bones of thy Servants which shall bee gathered there may lye quiet and undisturbed. Pardon O Lord the Weakenes of our services therein, forgive all our sinnes and trespasses, and
 40 by a daylie remembrance of our owne dissolutions mortifie the uncleanness of our Conversations heere, that being buried with Christ in our Baptisme wee may rise with him through the operation of God, that soe when Christ whoe is our life shall appeare, wee alsoe may appeare with him in Glory,
 45 Grant this O Lord for the meritts of our Lord and Saviour Jesus Christ. Amen.

XXVII.

CONSECRATION OF THE PRIVATE CHAPEL AT LONDON HOUSE, ALDERSGATE STREET, BY DR. HUMPHREY HENCHMAN, BISHOP OF LONDON ON DECEMBER 1. 1672.

<British Museum, Harl. MS. 3795, fo. 31. The handwriting is of the eighteenth century. There is another copy at St. John's College, Cambridge, MS. L. 16. fo. 111. See also HENCHMAN'S REGISTER, fo. 192.>

10 'CONSECRATIO CAPELLÆ SIVE² DOMUS SIVE PALATIJ
LONDINENSIS.¹

¶ *Episcopus in Propylæo³ Capellæ et apertis valvis sua votiva gaudia emisit et dixit.*

I was glad <See above, p. 2. Langley> . . . to doe
15 thee good.

¶ *Then the Bishop alone entring into the Chappell, and kneeling with his face toward the Communion-Table, Prayeth thus*

O Eternall God, mighty in power, and of incomprehensible
20 Majestie, <See also, p. 2, Langley, almost word for word> . . .
. . . Little Temple, to the glory of thy holy Name, and the
accomplishment of our desires, through Jesus Christ our only
Lord and Saviour. To whome with thee, ô Father, and the
holy Spirit, Trinity in Unitie, ever to be adored, be all Prayse,
25 Honour, Laud and Glory world without end. Amen.

¶ *Then the Bishop going further into the Chappell, and the Chaplains and the rest of the Clergy being in the Chappell, the Bishop kneeling near the Railes of the Communion-Table saith these prayers.*

30 Blessed Father, who hast promised in thy holy Law, that
in every place where thy holy Name shall be put, thou wilt
come unto us and bless us; accord/ing to that thy [f. 32b.

^{1,2} heading.

³ 'y' altered from 'u.'

² scored through.

promise, come unto us and bless us, who put now upon this place the Memoriall of thy Name, by Dedicating it wholly and only to thy Service and Worship.

Blessed Saviour, who in the Gospell with thy bodily
5 presence didst honour and adorne the Feast of the Dedication of the Temple; at this dedication of this Temple unto thee, be present also, and accept (Good Lord) and prosper the work of our hands: ~

Blessed Spirit, without whom nothing is holy, no person or
10 place is sanctified aright; Send down upon this place thy Sanctifying power and grace to hallow it, and make it unto thee an holy Habitation for ever.

God the Father, God the Son, and God the holy Ghost, accept, bless, and Sanctifie this place to the end whereunto
15 we have assigned it, to be a Sanctuary to the most High, and a Church to the Living God. The Lord with his favour ever mercifully behold it, and so send upon it his Spirituall benediction, and grace, that it may be the Gate of heaven to us Amen.

20 ¶ Then the whole Congregation enter into the Chappell, [f. 33 and these take their places.

¶ Then the Bishop sitting in a Chaire, reads the Schedule or Instrument, and Pronounces the Decree of Consecration. ~

¶ The Ordinary Prayers of the Day. ~

25 ¶ These proper Psalms { 84
122
132

¶ The First Lesson, 2 Chron. 6.

¶ Te Deum.

30 ¶ The 2nd Lesson Ioh. 10 beginning ¶ 22, and to the end.

¶ Benedictus, the Creed, the Ordinary Collects.

One of the Chaplains kneeling in the middle of the Chappell saythe Litany.

¶ After Litany is ended, and after the Prayer, We humbly
35 beseech thee etc.

¶ This Prayer said by the Bishop

Almighty God, who dwellest not in Temples made with hands <See above, p. 3, Langley> . . . our especial
40 comfort in Christ Iesus; to whom with thee and the holy Ghost be honour and glory for evermore. Amen. ~

¶ After this the Bishop begins the Communion-Service.

¶ *After the Commandments and the Prayer for the King,
This Collect.*

Most blessed Saviour, who by thy bodilie presence, <See
also, p. 4, Langley> . . . devoutly given to all good
5 works, through thee our only Lord and Saviour. Amen.

¶ *One Chaplain read the Epistle, 1 Cor. 3, V. 16 usque ad
finem.*

¶ *The other the Gospell, Ioh. 2. V. 13 usque ad finem.*

¶ *The Nicene Creed, The Sermon, and after the Hymn,
10 Glory be to God on high, etc.*

This Prayer following.

Blessed be thy Name, ô Lord our God, for that it pleaseth
thee to haue thy habitation among men, and to dwell in the
Assembly of the righteous: And bless, we beseech thee, this
15 Daies Action unto us; Prosper thou the work our hands Lord,
prosper thy work therein. And blessed, O Lord, be thy
glorious Name, for thy pub/lique and Solemn Worship [f. 34^b.
Established among us. Let thy face shine upon thy Sanctu-
ary; and continue thy mercies both Spirituall and Temporall
20 unto this Nation, for the glorifying of thy Name, so long as
the generations of men endure. Grant this, we beseech thee,
for the meritts and mediation of Christ Iesus; to whom with
thee, and the holy Ghost be prayse and thanksgiving, and
Adoration for evermore. Amen.

25 ¶ *The Benediction.*¹

<f. 35 blank.>

/Of the Consecration of Sisingherst-chapell in [f. 35^b.
Cranbrook, see Philpots Villare Cantianum, p. 100.²

¹ Consecration of the Chapell of London-House in Aldersgate Street: by
Bishop Henchman, who was the Founder of it

The office is word for word the same (mutatis paucis mutandis) with that which
the Bishop of Rochester us'd in the Consecration of Shadwell Church. See it in
Cod. piarum Donationum. p. . . .
fo. 111.] add. L. 16 St. John's College, Cambridge. But see below, p. 324.

² This note is in Sancroft's hand.

XXVIII.

CONSECRATION OF THE CHAPEL OF EM- MANUEL COLLEGE, CAMBRIDGE, ON MICHAELMAS DAY, 1677.

- 5 <Archbishop's Library, Lambeth MS. 939 Gibson Papers. No. 14. In late seventeenth century hand. The transcript is by Miss E. Margaret Thompson.>

/CONSECRATIO CAPELLAE COLLEGII EMANUELIS IN [i.
ACADEMIÀ CANTABRIGIENSI IN IPSO FESTO SANCTI
MICHAELIS ARCHANGELI ANNO DOMINI MDCLXXVII°.

- 10 *Episcopus.* Reverende Vir, atque Magister hujus Collegii, sæpè Multúmque à Te privatim Rogatus denique et per Literas Vestras Collegii totius nomine Invitatus, Adsum cum bono Deo quæroque nunc publice quam ob causam hic Convenimus?

- 15 *Magister.* Reverende in Christo Pater Domne Episcope Eliensis Chartulam hanc Voti in hâc parte Nostri vestrâ cum bonâ veniâ Paternitati vestræ exhibemus.

[*Accipit dominus Episcopus traditque.*

- 20 Reverende Pater, Officii mei est Vobis in nomine Magistri et Sociorum Collegii Emanuelis in hâc Universitate humillimè præsentare Quod Ædem hanc quam spectamus Officiis Divinis destinatam Extruxerunt Magister et Socii hujus Collegii. [ut in Chartulâ prædictâ Benefactores particulariter recitanda.¹

- 25 Nunc igitur obnixè supplicant Paternitati vestrae ut Ipsi nunc Ædis istius tam piè extructae, de Manu vestra Episcopali hodiè Consecrationem consequantur, atque Dedicationem ejusdem recipiant ut cedat per Jus Ecclesiasticum pariter et Civile solum ac solidum ad Sacros et Religiosos usus in Divini
30 Nominis gloriam et Animarum suarum salutem ac solatium.

Quo intuitu iidem Magister et Socii primò Sacrosanctam Trinitatem venerantur clementer accipere ut Dignetur Donarium

¹ The a is struck out, but it is doubtful what is put in its place.

hoc suas quoque ipsorum gratias et sancta Officia neutiquam respuat : Dein et Paternitati vestrae tanquam Dei Ministro Domino Episcopo Eliensi atque Ordinario hujus Diœceseos quo magis hanc suam Oblationem acceptam gratamque
 5 habere dignetur Dominus Deus in Manus vestras Tradimus Supplici prece obtestantes.

[*Magister Collegii hic tradit Clavem Sacelli Episcopo.*]

quatenus Vos per sacram vestram Iudiciale Sententiam peremptorie Decernatis ut Ædificium hoc de cætero Separetur
 10 atque pro Separato usque habeatur ab omni Communi Seculari, atque profano usu : Quinetiam ut per Religiosa atque Spiritualia Exercitia Consecratum nunc hunc Locum velis Sacrosancto atque in æternum Benedicto Nomini Dei ; Illiusque solum Cultui et Latriæ Spirituali velis dedicare.
 15 Spondent autem pro se et successoribus suis ita se semper dehinc Sacellum hoc aestimaturos, ut locum Jure omni sacrum Domumque Dei Provisuros igitur Deo Optimo Maximo facultante, ut commodè semper sustentetur, et Ritè Adornetur, et sanctè conservetur, utque Divina ibidem per sacros
 20 Presbyteros et Diaconos horis formulisque per Ecclesiam Dei praescriptis quotidie Celebrantur. Denique ut nihil/ hic [ii. fiat aliter quam ut Censebitur consentaneum esse Legibus Inclyti hujus Angliæ Regni atque Constitutionibus et Canonibus Catholicae Dei Ecclesiae.

25 *Tum Episcopus.*

Magister Collegii, vosque Socii Haecce est Mens, Hoc Votum vestrum omnium.

Ill.

Sic Sentimus, sic Vovemus.

30 *Episcopus.*

Quin Ordiamur cum Bono Deo.

[Januamque Aperiens Episcopus Solus Intrat Clausaque portâ paulisper veneratur aperiensque tum denuo atque Magister Collegii ante Limen Sacelli juxta se sistens à
 35 dextris. Orditur e Psalmo xxiv.º]

Episcopus. Domini est Terra et plentitudo ejus ; Orbis et qui habitant in eo.

Magister. Quia Ipse super Maria fundavit eam, et super flumina praeparavit eam.

40 *Episcopus.* Quis ascendet in Montem Domini ? Et quis consistet in Loco Sanctitatis Ejus ?

Magister. Qui mundas habet manus, et Cor purum, et

qui non in vanum assumsit Animam ejus, neque juravit in dolo.

Episcopus. Ipse accipiet Benedictionem a Domino et justiciam a Deo salutis suae.

5 *Magister.* Haec est generatio quaerentium eum : Inquirentium faciem tuam Jacob, Selah.

Episcopus. Lætatus sum cum illis qui mihi dixerunt In Domum Domini Ibimus. Stantes erunt Pedes Nostri in Portis Tuis, ô Jerusalem.

10 [*Dominus Episcopus intrat cum Magistro Collegii solo, atque in ipso statim vestibulo genua flectit ubi spectari commodè Audiri que possit à reliqua Multitudine prae foribus ibi à tergo subsistente. Aitque.*]

Tibi Excellentissime Deus Cælum Thronus Tuus est et Terra Scabellum pedum Tuorum. Quæ ergo Domus Parari
15 potest Tibi, aut quis erit locus Requietis Tuæ.

Veruntamen è Divino verbo Tuo docemur, Quod non sit voluntas Tua remanere usque in Caligine Nubis, sed Dilitiæ Tuæ esse cum Filiis hominum, Adeoque pollicitus es quod in Omni Loco ubi duo vel tres Congregati fuerint in nomine
20 Tuo ; Illic eris in medio illorum.

Præsertim igitur iis in Locis quæ separantur et Divino tuo nomini Consecrantur Ibi dixit Dominus, se Divinae Præsentia gratiam præcipuis modis Indulturum servosque suos Illustraturum lumine Vultus sui, et Benedicturum illis.

25 Hinc esse Recolimus quod ab Origine Mundi in omni ævo reperti sunt e servis tuis Domine, qui loca quædam separare à communibus usibus et spiritali Latriæ dedicare sategerunt vel Illuminatione et motu Spiritus Tui, vel ad vivæ Vocis Tuæ Oraculum.

30 Spiritu tuo Ductore Auspicéque sanctus Patriarcha Jacob fecit quod potuit atque lapidem erexit in Titulum Domus Dei ; perplacuitque Domino opus, et non paucis subinde Testimoniis comprobasti illud.

Vocis tuæ Oraculo monitus Moses [quem Calceos suos ibi
35 exuere aliquando jusseras] in Êremo Erexit Tabernaculum, cui et Ipse Honorem exhibere dignatus es, Obtegendo illud Nube tuâ, et perimplendo Gloriâ Tuâ.

Postea verò cum in Mentem Servi Tui Davidis subiret, rem omnino indignam atque indecoram esse, ut Ipse habitaret
40 in Domo Cedrinâ, Arca autem Fœderis Domini posita esset in medio Pellium ; Testimonium Ipse perhibuisti Ore Tuo Davidem recte fecisse/ in eo quod ita cogitârit ei ita Te [iii. Benedicturum Solomoni Filio ejus, ut Ipse Templum perficeret è paraturâ illâ Davidis Parentis sui ; Quod ubi perfecerat de
45 Cælo Ignem Immisisti in Templum, ut absumeret Holocaustum

et Victimās, gloriāque tuā replevisti Domum eam, et fecisti tuam in conspectu totius populi.

Deinde verò postquam Templum illud propter peccata Populi tui Destructum Aliquandiu Siveras, per S. Prophetas
 5 Aggeum et Zachariam [monentes quam Inconcinnum esset ut populus habitaret in Domibus Laqueatis et Domus tua esset deserta.] Excitasti spiritum Zorobabelis, ut Ipse Templum de Novo moliretur; Extructumque replēsti gloriā praesentiae¹ tuae, ut Indicio monstrares, quantopere approbares
 10 opus illud.

Sed néque solum monstrasti complacitum Tibi esse in Conditoribus Templorum verum etiam in illis e populo qui pio Zelo Dei permoti, ipsi Templo, quasi Matri Ecclesiae subaddiderunt minores Aedes, quasi filias—Ecclesias, in
 15 Tribubus Populi ad Cultum Dei, atque ad perdiscendum Voluntatem Domini, ut facerent eam. Quo nomine Centurionem in SS^o. Evangelio commendatum ad perpetuam rei Memoriam esse voluisti, quod Synagogam populo tuo ipse Exaedificaverit.

20 Quid quod et personalis Præsentia Filii Dei Domini et Servatoris Nostri Jesu Christi in Festo Encaeniorum, abunde Testatur, quam placeant Tibi ô Deus quantôque in honore apud Divinam Majestatem Tuam sint hoc genus Devota atque Religiosa opera qualia Nos impræsentiarum obimus.

25 Didicimus praeterea, è novo Testamento tuo SS. tuos Apostolos atque Primaevos Christianos uti privatas Domus, habebant ad Edendum et Bibendum, ita et separata loca Deo Dicata habuisse, ubi universus Coetus Fidelium in unum Conveniret; Indigitabantque ea Ecclesias Dei, et contemni
 30 vetabant, neque edendo, et bibendo ut in Communibus Epulis temerari sinebant, sed summâ cum Reverentia Religiosè prosequabantur loca Sacrorum suorum Conventuum eorumque pientissimis exemplis exemplis Christiani per omni successiva tempora ducti Extruxerunt plurimas sacras Aedes
 35 [sanctimoniac ipsorum clara atque Mirifica Monumenta] quas passim hodiè pro tua Magnâ Misericordiâ, hic etiam in Nostrâ Britannîâ, et Patres nostri et Nos Ipsi Vidimus, Divini tui Nominis Cultui Dedicatus.

Nos velut Concives ac Domestici Dei superaedificati super
 40 Fundamentum Apostolorum et Prophetarum, Summo Angulari Lapide Ipso Jesu Christo Insistentes vestigiis sanctissimae Fidei illorum Exemplumque hoc sumentes nobis de Patriarchis, Prophetis, atque Apostolis tuis, idem cum illis opus jam operamur, Offerentes hanc Domum in Habita-

¹ *Interlined.*

- tionem tui Numinis, in quâ convenire deinceps possimus ad Celebrandum divinum Cultum; ad Invocandum Magnum Nomen Tuum, ad Legendum, Praedicandum, Audiendum Sacrosanctum verbum tuum Ad Sacramenta Sacratissima
- 5 Administrandum, praecipuè verò in Consecrato hoc loco, Ipsâ Coeli Portâ in terris, uti S. Jacob indigitabat ad peragendum Opera Coelestia, Ad Praedicandum Excellentem Dei Bonitatem, ad Laudandum et Magnificandum Gloriosam Majestatem tuam pro immensâ tuâ benignitate erga omnes
- 10 Homines praesertim verò erga Nos qui ex Te sumus in Christo Jesu de Domesticis Fidei.

Quamobrem prone Te venerati, ô Clementissime Peter supplicamus usque ut/ acceptam habere velis hodie [iv. humilem hanc nostram Devotionem, et debitum obsequium,

15 atque in tuam Ipsius Domum adsumere hoc Ædificium, Et quia Domum tuam Semper decet Sanctitudo; Domine in Longitudinem dierum ut sanctificare velis hanc Domum præsentîâ Gratiae Tuæ, quam ad honorem Gloriosi Nominis Tui offerre jam anhelamus.

- 20 Exurge igitur ô Domine quæsumus, et præsentem te exhibe in Loco hoc requietis tuæ; Oculi Tui aperti sint die, et nocte, super hanc Domum, Aures Tuæ paratæ sint, ad Orationes, quas Orabunt Servi Tui in isto Loco, et perpetuâ habitatione, hic delectetur Cor tuum: Quum Servi Tui
- 25 supplicaverint coram Te in Domo hâc, sive ut concedas iis gratiam, et quotidianam benedictionem sive aut auferas ab iis Supplicia et Judicia Tua: Tu exaudias de Cælo habitaculo Sessionis Tuæ, et Throno Gloriosi Regni Tui Orationem eorum et Deprecationem eorum, faciasque juxta omnia pro
- 30 quibus Invocaverint Te, ut parcas peccatis Servorum tuorum, et Benedicens, Benedicas iis.

Largiaris insuper humillime obtestamur, ut sacerdotes Tui¹ omnes, hic et alibi, Induantur Justiciâ, atque ut omnes Sancti cultores tui cum Jubilo contenti coram te, et exultent

35 in Salutari tui.

- Et quandoquidem utroque in Testamento verbi tui tam Excellenti Mystério Consecrâsti Ædificationem materialis Templi, ut in eâ significares et representares Gaudiorum Cœlestis Regni perceptionem, Concede, quæsumus ut Nos
- 40 Domine in Manufactâ hâc atque Materiali Domo ita Tibi serviamus placeamusque in omni sancto Exercitio Pietatis et Christianae Religionis, ut in futuro ad Templum illud Tuum in Excelsis perveniamus adque Sacra Domicilia non Manufacta æterna in Cœlis evocati hinc è Terrestribus hisce

¹ a word of about ten letters erased.

Templis possimus cum cæteris servis Tuis consimilium
 Locorum Extructoribus et Dedicatoribus cumque omnibus
 Sanctis tuis, in æternum laudare Nomen Tuum in summis
 Cœlis, pro universâ bonitate Tuâ, quâ Ecclesiam Tuam in
 5 terrâ pro tempore dignaris usque prosegui, et quam reposuisti
 Nobis in Regno tuo in omnia secula, idque pro meritis Filii
 Tui dilectissimi, Servatoris Nostri æternum Benedicti Jesû
 Christi per quem, et cum quo in Unitate Sancti Spiritûs, sit
 Tibi omnis Honor, Laus, et Gloria, in omnem æternitatem.
 10 Amen.

Beatissime Deus Pater, qui in Lege tuâ pollicitus es
 gratiosè, et quod in omni Loco Aderis atque Benedices
 Servis Tuis, ubi sancti Nominis Tui memoriam Collocaveris;
 Adsis hodie quaesumus, et Nobis Benedicas, qui super hunc
 15 Locum quantum maxime possumus ponimus Commemo-
 rationem Nominis Tui Dedicantes eundem publicè, plene,
 Integre ad assiduum Cultum atque Venerationem tuam.

Beatissime Deus Fili, Servator Mundi qui præsentiam tuâ
 honorare voluisti Encœnia, Adsis quaesumus Præsisque in
 20 Domus hujus dedicatione sit Decor Domini Dei Nostri super
 Nos supplices, Opus Manuum Nostrarum dirige super Nos
 Confirmâque Nobis in Secula.

Beatissime Deus Spiritus Sancte, Fons et Origo universae
 Sanctitudinis, sinè quo nulla Res, nullus Homo, nullus Locus
 25 rite unquam/ sanctificari potest; sanctificare hanc et [v.
 Consecrare dignaris Ædem, ut semper Cedat Tibi in Habita-
 tionem Numinis Tui.

Sanctissima, Beatissima, Gloriosissima Trinitas, cujus
 virtute, sapientiâ, et Dilectione, omnia perpurgantur, Illumi-
 30 nantur et perficiuntur, Virtute tuâ Corrobora Nos, Illumina
 Nos veritate tuâ, Gratiâ tuâ perfectos Nos Redde, ut et hic, et
 in omni Loco, in Confessione verae Fidei gloriam æternæ
 Trinitatis agnoscentes, et in potentiâ Divinae Majestatis
 adorantes Unitatem, gloriosâ tuâ Deitate, post hanc vitam
 35 perfruamur æternam Trinitatem scilicet in Unitate atque
 Unitatem in Trinitate æternum Venerantes.

[Iamque ista precatus dominus Episcopus assurgit, atque ita
 Concludit.]

Deus Pater Deus Filius, Deus Spiritus Sanctus, Recipere
 40 dignetur hunc Locum atque in eum finem, sanctificare et bene-
 dicere in quem Dedicatus nunc a Nobis est, juxta Ipsius Dei
 Ordinationem ut Sanctuarium sit Excellentissimi et Templum
 Dei viventis.

Deus Clementi atque Benigno vultu recipiat pro summâ
 45 Misericordia Suâ et Spiritualis suae Benedictionis rorem sic
 CONSECŔ.

effundet in hanc Ædem ut Domus Dei deinceps sit Ipsi Deo,
et Nobis Dei servis usque sit Porta Coeli. Amen.

[*Intrant jam omnes in Sacellum Stantque in Pavimento donec
Episcopus primò adit partem Suggesti Divinae Cælebrationi Destinati,*
5 *Ibique impositâ Manu ait.*]

Respice bone Deus Vota et Preces Famulorum Tuorum,
Disponatur Oratio eorum velut Incensum in Conspectu tuo, et
Elevatio Manuum fiat sicut Jugi sacrificium, Dignare semper
exaudire eos¹ ô bone christe Patrique tuo eorum² nomine offer
10 supplicationes servorum tuorum, quas Illi huc ad te Mediatorem
et Intercessorem suum illo tempore adferunt.

[*Impositâ Manu*

Concede Domine, ut per Sacrosanctum verbum tuum hic
perlectum Famuli tui audientes illud Sanctè percipiant quae ab
15 Ipsi perficienda sunt, et ad ea implenda quae perceperint
Gratiae Tuæ influxu, et virtute Commoveantur.

[*In suggestum quoque Concionatorium, et infit.*]

Concede Domine Deus ut praedicatio Divini tui Verbi sit
Odor Vitae ad vitam, atque Radices agat velut bonum Semen,
20 et largitur functum producat in Cordibus audientium.

[*Ad sacram verò Mensam.*]

Largire quaesumus Omnipotens Deus, ut quicumque in
Mensâ Domini, rite participes fient sanctissimae Communionis
Coenae Dominicae Coelesti tuâ Gloriâ, et omnimodâ Bene-
25 dictione repleantur, atque internum Animarum Solatium,
Remissionem Peccatorum suorum, et coetera Passionis
Dominicae Consequantur Beneficia.

[*universum denique Pavimentum, Claustrumque Capellae exertis
hinc inde Brachiis, signat aitque.*]

30 Concede denique Corporibus sepulturae hic unquam
Committendis ut Ipsi Nobiscum et Nos cum illis et Nos cum
omnibus aliis vitâ defunctis in verâ Fide et Confessione
Nominis tui Consequamur perfectam absolutionem et Beati-
tudinem tum Corporis tum Animae in tua sempiternâ gloriâ.
35 Largire itaque ut memores omnino simus diei quo deponendum
est Tabernaculum carnis Nostrae, utque viventes meditemur
semper de Morte morientes/ apprehendamus vitam, ita ut [vi.
surgentes hic de Morte Peccati ac vitam Justitiae, quae est
prima Resurrectio per gratiam habeamus partem in secunda
40 Resurrectione quae est ad gloriam per Misericordiam tuam, ô
Beatissime Deus qui vivis et Regnas in secula seculorum.
Amen.

¹ *interlined over nos struck through.*

² *interlined.*

[*Tandem flexis denuo genibus ante Mensam Coetúque toto disposito inde ad supplicandum Dominus Episcopus porro pergit.*]

Concede Dominus, ut Universus hic locus qui¹ nunc per Nostrum Officium et Ministerium Tibi dicatur Sanctificetur
 5 etiam per virtutem sancti Spiritus tui et talis semper permaneat propter Misericordiam Tuam, ô Beate Deus qui vivis et Regis omnia in secula seculorum. Amen.

Concede utquemadmodum Domus hec, sacro hoc, et Juridico processu omnino Jam separatur ab omnibus Communibus, aut
 10 Secularibus et profanis usibus, et ad Sanctos Solummodo usus Reservatur nunc, atque reservari decernitur sic ut universis huc quotidie Ingredientibus, et Rem divinam facientibus, similiter Contingat, per divinam gratiam Tuam.

Concede ut longè absint Animorum Evagationes, Mundan-
 15 aeque omnes et Carnales Cogitationes, atque ut eorum Loco subeant solum Divinae, purae et spirituales Meditationes et ut quotidie renoveantur et Crescant in singulis.

Concede servis tuis in Templum hoc et sacrarium tuum Intran-
 20 tibus, Ipsi ut Tempa fiant, Spiritûs Sancti, respuentes singula, quae Christianae Fidei Professioni adversantur et sedulo ea sectantes, quae sunt apta Congruâque piis Christianis.

Quum hic precaturi sunt, perpurga primum Corda eorum Spiritu tuo, et tum Largire iis petitiones Cordis eorum,
 25 sanctifica illis desideria eorum, ut impleas eadem, atque Ipsi efficaciter Consequantur, quae pro voluntate tuâ fideliter à te petierint per Aspiramen Gratiae tuae.

Quum obtulerint hic *προσφοράς* eorum, accepta sit in Conspectu Domini Oblatio et Eleemosyna etiam Ascendant
 30 pro monumento coram te, sic ut planè persentiant, Te ô Deus Clementissime, dilectari talibus Victimis.

Quum Psallerint, quasi Adipe et Pinguedine, saturetur Anima eorum et Os eorum in Laudes prorumpat Labiis
 Jubilationum.

35 Quum audierint Verbum tuum excipiant non pro Sermone hominum sed (ut vere in se est) pro verbo Dei, ita ut Otiosi Auditores neutiquam evadant, sed sint pii Effectores eorum quae audiunt.

Amen, Summe Deus concede haec omnia et nunc, et
 40 semper per, et propter Jesum Christum, Dominum Nostrum, qui tecum vivit et Regnat unâcum sancto Spiritu, nunc et in æternum. Amen.

¹ *interlinea.*

[*Descendit jam à Mensâ Dominus Episcopus collocatque se a dextris in Choro Sacelli et Liturgia† incipit per Presbyterum Collegii Magistrum.*

Psalmi pro tempore sunt 84. 122. 132.

5 *Lectio prima è Gen : 28 à versu 10. ad finem.*

Lectio secunda è Joan : 2 à versu 13. ad finem.

post tres Collectas quotidie usitatas Episcopus interponit specialem hanc.

O Lord God Mighty and Glorious, and of an Incomprehen-
 10 sible Majesty, thou fillest Heaven and Earth with the Glory of
 thy presence, and canst not be concluded within any the
 largest Compas, much lesse be Conteyned within these narrow
 Walls : yet forasmuch as thou hast bin pleased in thy Law to
 Command that the Remembrance of thy Name/should be [vii.
 15 put upon places, and to promise that in every such place, thou
 wilt come unto vs and Blesse vs : We, Gracious Lord are here
 now Assembled, to put thy Name and thy Memorial of it, upon
 this Place, to make it thy House, and to Devote and Dedicate
 it forever unto Thee ; Utterly separating it from all uses
 20 Common and prophane, and wholly and only to Consecrate it
 by our Office, to the Invocation of thy Glorious Name ; That in
 it, supplications, prayers, and intercessions, may dayly be made
 for all men ; Thy Sacred Word also may be Read, preached and
 heard, the Holy Sacraments of the Church may be Admin-
 25 istered, Thy Prayeses Celebrated and Sounded forth, and thy
 People Blessed by putting thy name upon them.

It is¹ true indeed, we poor and Miserable Creatures as we
 are ; Are altogether unfitt, and unworthy, to offer, or Dedicate
 any earthly thing to so great a God ; and we, the meanest of
 30 all thy Servants, are no wayes meet to appear before Thee,
 in so Honorable a service : yet seing thou hast often
 heretofore bin pleased to accept such poor Offerings from
 Sinfull men ; Most humbly we beseech Thee, that forgiving
 our manifold sins, and making and accounting us Worthy
 35 through Christ alone ; Thou wilt vouchsafe to be present here
 amongst us in this Religious Action : And what we sincerely
 offer up graciously to accept at our hands, to Receive the
 Prayers of vs, and all other, who now or hereafter Enttring into
 this place, to the<e> Dedicated, and by the<e> Hallowed shall
 40 call upon Thee ; And give us all Grace we beseech thee, that
 whensoever we come into the House of God we may looke to
 our Feet, knowing that the place we stand on is holy-Ground,
 bringing hither clean thoughts, and bodyes undefiled, washing
 both our hearts, and hands, in Inocency, and so coming to
 45 thyne Altar, through Jesus Christ our Lord. Amen.

¹ *These two words have been altered being at first it would seem : Is it.*

[*The Litany follows*

The second service. Then the sermon.

[*Eâque finita Episcopus redit ad Sacram Mensam et se prevolvens, ait.*]

5 ¹ Pray we now after the manner of King Solomon's Prayer which he prayed in the day of the Dedication of that Temple ; The first Temple that ever was. 1 Kings 8. 27.¹

Is it true indeed, and will god dwell with men upon Earth? Behold Heaven and the Heaven of Heavens is not
10 able to contain Thee, ô Lord, how much lesse this House which we now dedicate to the^(e)?

Notwithstanding haue thou Respect to the Prayers of thy Servants and their Supplications ô Lord our God, to hearken to their Cry and to their Prayer which thy Servants now Pray
15 before thee.

That thine Eies may be opened towards this place, day and Night, and that thou mayest hearken to the supplications of thy People which they pray in this place.

O Lord hear thou from thy dwelling place, even from
20 Heaven, and when thou hearest be mercifull unto them, and forgive them their Sins, and Teach them the good way, wherein they should walke, That they may fear thee, all the dayes that they live upon the face of the Earth.

Though they have Sinned against Thee [for there is no
25 man that sinneth not,] and Thou be Angry with them, yet if they bethink themselves and turne and pray unto thee saying ; We have sinned, we have done amisse, and dealt wickedly, so that they Returne unto thee, with all their heart, and with all their soul, and pray unto Thee in the House which [viii.
30 is built for thy name, then hear thou from Heaven, even from thy dwelling place, all their prayers and supplications and be mercifull unto them and forgive all their sins.

Arise therefore, now Ô God into Thy Resting place, and let thy Preists always be cloathed with thy saving health, and
35 Turne not away Thy face, nor the face of thyne Annoynted, but ever Remember the Mercy, which thou hast promised unto Thy People.

To this Effect we know King Solomon Prayed, and also that the Lord appeared unto him, and answered him to
40 this Effect.

I have heard thy prayer, and haue hallowed This House, that my name may be there forever, and myne Eyes and my heart, shall be upon it perpetually.

^{1—1} written on an inserted paper.

We have prayed with Solomon Answer us, o blessed Lord, and our Prayers, as thou didst him and his Prayers.

Behold the face of thyne Annoynted Jesus Christ our Saviour and for his sake alone Grant unto us these our
 5 Requests, which through Faith in His Name we have now made unto thee. Amen.

[*Finità hac præcatione dominus Episcopus in Cathedram Ibidem se Collocat Assidentibus a dextris Cancellario suo, à sinistris Magistro Collegii Episcopus. Pileo se tegit Actumque*
 10 *dedicationis Sigillo suo Episcopali Consignatum Promulgat in hæc verba.*]

In dei Nomine Amen etc.

[*Actu demum recitato Traditoque in manum Cancellarii dominus Episcopus veneratur denuò, atque infit.*]

15 Blessed be thy name ô Lord God for that it pleaseth thee to haue thy Habitation among the Sonns of Men, and to dwell in the Midst of the Assembly of thy Saints on Earth.

Blesse Ô Lord we meekly beseech thee this dayes Action
 20 unto thy Servants, Accept this dayes duty and Service of Dedicated this Chappell unto thee.

Fulfill we pray thee thy Gracious Promises that the Prayers which shall be made in this Sacred Place according to thy will, may be always accepted with thy most gracious
 25 favor, and Returned ever with their desired Successe, to thy Glory and to our Comfort now and forever through Jesus Christ our Lord. Amen.

[*The Communion Service*
The Nicene Creed

30 *The Oblation of* { *The Act of Dedication.*
The Bread and wyne.
The Mony. }

The rest of the Communion, The Bishop giving the Absolution himself, and so going on.

35 *In fine Liturgiæ, proxime ante Benedictionem dominus Episcopus hæc interponit.*

All glory, Prayse, and thanks to be rendred unto thy holy Name, Ô Lord Almighty that it hath pleased thee, to put it into the Hearts of the pious and Honorable Benefactors
 40 Sir Robert Gayer Knight (whose most Munificent Gift gave the first Encouragement to this pious Structure: John Bishop of Durham: John Bretton Doctor in Divinity: Sir Thomas Rich, ¹Sir Samuel Sterling, ¹late Lord Mayor of London, with

other Right Honorable Pious and Reverend persons still living, first to contribute towards the building of this House, And now into the Mindes of these thy Servants the Master and Fellowes of this College to endeavor the Accomplishment
5 of this so great and Holy a Worke concerning for thy divine Worship and/ Service; Wherefore we beseech thee [ix Remember them all ô Lord in thy Goodnes concerning the same; Blesse their Substance and their Seed after them; And never let be wiped out of Thy Memory that Piety and Kind-
10 nes, which every one of them hath labored to shew forth for the House of their God, and for the service thereof, Making them all, that shall enjoy the Benefitt thereof truly thankfull to thee for it, and truly carefull also with Religion and Conscience to use a Right, that which by all is so well intended
15 That being ever the best Fruit of all good Workes; and unto thee ô God the Author of all, over and above all most acceptable through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, bee all Honor and Glory, now and for ever Amen.

XXIX.

CONSECRATION OF THE CHAPEL AT BROMLEY COLLEGE, A.D. 1697.

<Archbishop's Library, Lambeth, MS. 929. No. 82. Handwriting of
5 the eighteenth century. The transcript is by Miss E. Margaret
Thompson.>

[THE ORDER OF THE CONSECRATION OF THE [p. 1
CHAPEL AT BROMLEY COLLEGE.

*The Company being assembled in the Cloister and Court before
10 the Chapel Door, the Proctor for the Governours, and Trustees
delivers the Bishop an Instrument, signed by most of their
Hands wherein they desire him to consecrate this Chapel. The
Instrument being read by the Chancellor¹ of the Diocese, the
Bishop declares his consent, and says,*

15 In the name of God the Father, the Son, and the Holy
Ghost, Let us proceed to so good a work.²

*When the Dore is open'd, the Bishop standing neer the
Threshold, saies.*

I was glad when they said unto mee, We will go into the
20 House of the Lord.

Peace be within thy Walls and plenteousness³ within thy
Gates.

For my Brethren and Companions sake I wil ⁴wish thee
prosperity.⁴

25 Yea because of the House of the Lord our God, I wil seek
to do thee good.

Glory be to the Father etc.

Just on the threshold he saies,

We wil go into his Tabernacle, and fall Low on our knees
30 before his footstool.

*The Bishop alone ⁵(or the Lord A-Bp. and Bp. alone)⁵ being
entered repeats⁶ this Praier.*

¹ interlined over Registrar erased.

² Here four lines are erased.

³ interlined over prosperitie erased.

⁴—⁴ erased and written again in same line.

⁵—⁵ struck through.

⁶ Interlined over The Bp. repeating erased.

Ô Almighty, and Everlasting God, Thou that art the high
 and Lofty one who inhabitest eternity, and dwellest in the
 highest heavens, yet of thine infinite condescension, and Love
 to mankind, hast also pleased to declare in thy holy Word,
 5 that thou delightest to have thy habitation upon Earth,
 and to dwell with the Children of men, even with them
 that are of a contrite, and humble spirit; and hast alwaies
 afforded thy most merciful presence¹ in those places, which
 thy faithful and devout people, in all ages, have set apart
 10 and dedicated to thy worship, according to thy holy will,
 and command: We thy unworthy servants, here assembled
 in thy fear/most humbly beseech thee, to bow the heavens [p. 2
 and come down, and be in the midst of us, and graciously
 assist us in separating this place from all prophane and
 15 secular uses, and consecrating it to thy peculiar service. Bless,
 o Lord, and sanctify with thy grace this bounden duty of our
 Office, and Ministry. Accept this our ²frail and² imperfect
 performance. We meekly acknowledge, we are not of our-
 selves, sufficient for these things, without thy favourable
 20 assistance, and spiritual benediction. Thou only canst prosper
 the works of our hands: O prosper thou this our handy work.
 Vouchsafe, O Lord, to receive this House, which we now most
 willingly present to thee, into thy absolute, and entire
 possession, to hallow it, and to put thy name here forever,
 25 that it may continue to be a house of Praier, and Praise
 to thy great Glory from generation to generation, til time shall
 be no longer. Grant this, o Lord, for the honour of Jesus
 Christ our Saviour. Amen.

30 *Then the Congregation being enter'd, and placed in their
 Order, one of the Bishop's Chaplains proceeds to the praier of
 the Day, beginning with these Sentences.*

The House of the Lord shall be called of all nations a
 House of Praier.

35 Therefore wil I offer in his dwelling an oblation with
 great gladness; I wil sing, and speak praises unto the Lord.

*Then follow the Exhortation, Confession, Absolution, etc.
 Instead of O come let us sing unto the Lord, etc. this
 Hymn is³ spoken alternately by the Priest and the people.⁴*

40 Psalm 96. 9. O worship the Lord in the beauty of
 holiness, Let the whole Earth stand in aw of him.

99. 9. O magnify the Lord our God, and worship him
 upon his holy hill; for the Lord our God is holy.

¹ thy special grace, and protection: *erased.*

²—² frail, and: *interlined.*

³ *interlined, over may be, erased.*

⁴ *This is followed by a line of writing erased.*

96. 8. Ascribe unto the Lord the honour due unto his name, bring presents, and come into his Courts.

96. 6. Glory, and worship are before him, power and honour are in his Sanctuary.

5 27. 4. One thing have I desired of the Lord, which I will require, even that I may dwell in the House of the Lord all the daies of my Life, to behold the fair beauty of the Lord, and to visit his Temple.

26. 8. For I have loved the habitation of thy House, and
10 the place where thine honour dwelleth.

65. 4. Blessed is the man, whom thou choosest, and [p. 3. receivest unto thee; he shall dwell in thy Courts and shall be satisfied with the pleasures of thy House, even of thy holy Temple.

15 84. 10. 11. ¹ One day in thy Courts is better than a thousand.¹ I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of ungodliness.

92. 12. Such as be planted in the house of the Lord, shall flourish in the Courts of the House of our God.

20 43. 3. 4. O send forth thy light, and thy truth, that they may Lead mee, and bring me unto thy holy hill, and to thy dwelling, and that I may go unto the Altar of God, even unto the God of my joy, and gladness.

35. 18. So wil we give Thee thanks in the great Congregation and praise thee among much people.

Glory be to the Father. etc.

The proper Psalms. 84. 132. 134.

The first Lesson. Gen. 28. from v. 10 to the end.

The Te Deum.

30 *The second Lesson: St. John 10. from v. 22. to the end.*

O Jubilate.

The Creed.

In the Suffrages after the Creed are² added these

Let thy blessing descend upon this House.

35 And evermore mightily defend it.

Sanctify it with thy power, and grace.

And make it an holy habitation to thee for ever.

Endue thy ministers with righteousness, etc.

The Collects for the Day, for peace, for Grace.

40 *Then the other of the Bishops Chaplains saies the Litany.*

After the Lord's Prayer, the Bishop goes on; and before the prayer of St. Chrysostome saies this p<raier:>

^{1,2} *interlinea.*

² *interlined over may be erased.*

Blessed Lord, who though thou dwellest <not>¹ in Temples made with hands, but eternally in the Heavens, yet ha<st> ever encourag'd the particular dedication² and appropriation of certain places for t<he> ministring in holy things, throughout
 5 the whole dispensation of thy La<w> and thy Gospel. Thou didst first appear to Abraham, the Father of t<he> faithful, in the place where he built thee an Altar. Thou didst accept of a single stone, erected to thine honour, by the Patriarch Jac<ob> and calledst it after thy name. Thou didst declare the Mount
 10 w<here> thy Law³ was first delivered, to be holy ground, and didst command⁴ t<hy> servant Moses to set bounds about it, and sanctify it. Thou didst fa<miliarily> convers, and travel with thy chosen people in the Tabernacle and the Ark <of> Thy Covenant. Thou didst graciously approve of the holy inten-
 15 tions of K<ing> David to build Thee a Temple and ⁵reward them accordingly.⁵ Thou didst take actuall possession of it whe<n> his son Solomon had finish'd it,⁶ and filledst it with the Glory of th<e> Lord. Thou didst honour the Feast of the Dedication with thy own presence, when in the fulness of time, God
 20 was manifest in the Flesh. Thou didst first power forth the holy Ghost upon the Apostles, when they were met with one accord, in one place, as at this time. Thou didst direct thy first Disciples and their Converts, ⁷and by them⁷ their successors in all after times to chose ⁸and prepare⁸ select places ⁹edifices
 25 oratories and Temples⁹ for the Assembling of the Saints.¹⁰ Now we thy unworthy servants, dutifully insisting on these sacred footsteps of the Patriarchs, Prophets, Apostles, Evangelists, and of our dear Lord himself; in conformity to their holy ¹¹examples, do, with all lowliness of mind, forever devote
 30 this structure to the solemn invocation of thy¹¹ blessed /name herein; not presuming that we can thereby give [p. 4 it any real or inherent holiness, but only separate it for divine offices, and the duties of thy pure and undefiled Religion; and therefore most humbly pray that all of us here present¹²
 35 and all that are come after us may so use this and all other <p>laces thus dedicated <to> thy worship, that <they> may here receive thy holy will and word, <t>hat here we may, in

¹ This leaf is worn away at the edge.

² dedication and assignment and : interlined with, assignment struck out.

³ Law interlined over Commandments struck through.

⁴ command interlined over Order struck through.

⁶ the work : added and erased.

⁶⁻⁸ interlined.

¹⁰ a line erased.

¹² The rest of this prayer has been added in the margin. This prayer has plainly been added after the transcription was begun, from the cramped writing on

fo. 3, and being finished in margin of 3^h.

⁵⁻⁵ added in margin.

⁷⁻⁷ added in margin.

⁹⁻⁹ added in margin.

¹¹ interlined.

more peculiar <man>ner convers, and <hav>e Communion
 with <the> Father and the Son, <thr>o' the operation <of> the
 the Holy Spirit; that <by> making a right <us>e of this and
 all other <p>laces where thou hast chosen to fix <t>hy name and
 by <du>ly improving the <me>ans of grace here <vou>chsafed.
 5 we may prepare our souls and <bod>ies to be¹ <true> and
 living Temples <beau>tified and meet <for the> habitation
 <of> our God. Amen.

*The Bishop having concluded the Litany, begins the
 Communion Service; and immediately before the Epistle instead
 10 of the Praier for the Day, saies these Praiers.*

O most holy, and merciful God, the Authour and Donour
 of every good, and perfect Gift; the Father of mercies, and
 God of all Consolations; who art most especially wonderful
 in thy holy places; we yield thee our unfeigned thanks and
 15 praise, that in all ages of thy Church, especially in this Nation,
 since thou wast pleased to animate the Spirit of our first
 Reformers, to cleanse and defend it from Popery and supersti-
 tion, thou hast raised up famous and worthy men, of a generous
 and public spirit, honoured in their generations, to work great
 20 glory by them and to refresh, and comfort thine inheritance
 with the Noble Acts of Bounty, and beneficence to the poor,
 the fatherless, and the widow. More particularly, we bless
 and adore thy divine goodness, that thou didst first inspire the
 Reverend Father, and Founder of this House, to return to thee
 25 so ample a portion of what thou gavest him, by enlarging his
 heart in this most seasonable, and truly-evangelical charity;
 wherein he hath given a pious, and commendable Example of
 providing for the relief, and support of the Church of England
 in its most distressed, and tenderest part. And thou, o God,
 30 who art not unrighteous, that thou shouldest forget the works
 and labour that proceedeth of Love; which they have shewed
 for thy names Sake, who have ministred to the Saints, and
 yet do minister; We humbly pray that the name of the
 venerable² Founder, and Patron of this place and the names of
 35 all those, who have since imitated this excellent precedent,
 may be remembered with honour, as the glory of their times,
 among the Posterities forever: as we charitably hope he has
 already his reward with thee among the just. And we also
 40 meekly beseech Thee, o Father, that many other well-disposed
 Christians, whome thou hast blessed with the good things of
 this life, may be excited by the laudable effects of this happy

¹ here are six words erased, followed by Amen, also erased.

² interlined over pious erased.

Institution, to be ready to give, and glad to distribute,¹ and as they have opportunity to do good to all,¹ especially to them that are of the Household of Faith; duly considering that inasmuch as they do it to the least of thy Family, they do it
 5 to Thee; to whome be all worship, and glory in all Assemblies of the Saints now and ever. Amen.

We likewise O God most holy, continue to thee our praier, intercessions, and thanksgivings in behalf of all the members of this charitable Foundation who are here sustain'd by so bounti-
 10 ful a Benefaction, in peace and quiet and a religious retirement.

/Grant, o Lord, that, as thou hast made their lines to fall [p. 5 in a goodly and pleasant place, so thou wilt be the portion of their inheritance, and of their Cup, and maintain their lot. Amen.

15 Grant, that they having been long planted in the house of thee, our God, may bring forth the fruits of good living accordingly; grant² that their behaviour being such as becometh the Gospel, they may adorn the Church and ministry of Christ in all things. Amen.

20 Grant, that, with pure minds, and consciences void of offence, and undefiled, they may follow after that godliness which is great Riches, if they be content with what they have. Amen.

Grant that they may be sound in faith in charity, in
 25 patience; temperate, discreet, chaste; no busy-bodies, or false-accusers; but keepers at home, minding their own business; trusting in God, continuing in praier and supplications day and night; in all things shewing themselves patterns of good works. Amen.

30 Grant, that by their modesty, sobriety, gravity, humbleness of mind, meekness, forbearing one another, and forgiving one another, they may become a(n) Example, an Ornament, a Blessing, not only to this Parish or the Neighbourhood round about, bu(t) the whole country wherein they live: that others
 35 who are without, beholding their pure, and unblameable conversation, may learn to honour Widows, that are Widows indeed; and may glorify thee their Father, who art in heaven. Amen.

For the Epistle Acts 2. from v. 41. to the end.

40 *The Gospel St. Luke 19. from v. 45 to the end.*

The Nicene Creed.

The 100 psalm sung.

The Sermon.

¹ added in margin.

² added in margin.

Then the Act of Consecration is read by the Bishop,¹ the Bishop sitting in his Chair ; and Immediately after the Sentence is read, and confirmed, the Bishop standing up says

And now O Lord, our heavenly Father, We having thus²
 5 dedicated³ and solemnly devoted ⁴this place⁴ to these most
 sacred /uses, do earnestly, and heartily pray that thou wilt, [p. 6
 propitiously favour and sanctify the work of this day, with thy
 present Acceptance, and Everlasting blessings. Let, we beseech
 thee, the Praiers, Supplications, and thanksgivings, we have
 10 now presented to the Throne of thy Grace, be hallowed, and
 offer'd up to thee by our great high Priest ; where he is
 enter'd into the holy of⁵ holys, and sits at thy right hand to
 make intercession for us. Let all the spiritual and most
 comfortable Ordinances, which shal here from time to time be
 15 administred, be accompanied with that decency, purity, zeal,
 and holiness, as becomes thy House forever. Let the divinely-
 inspired Scriptures, that shal here be daily read to thy
 Congregation, be so faithfully learn't, and inwardly digested,
 that they may be profitable for Doctrine, for reproof, for
 20 correction, for instruction in righteousness, and make the
 Hearers wise to salvation, through Faith in Christ Jesus.
 Finally let thine eies be allwaies open, and thine Ears be
 attent to all them, who either now, or at any time hereafter, in
 this House shal worship thee in Spirit, and in truth, ⁶that they
 25 may be to thee a peculiar people, and thou mayest dwell with
 them and be their God.⁶ And this we beg for the merits, and
 through the mediation of Jesus Christ, our only Lord, and
 Saviour. Amen.

Grant we beseech thee Almighty God, that the words we
 30 have heard this day etc.

Here the rest of the Congregation being dismissed with a Blessing, the Bishop⁷ proceeds to the administration of the Holy Communion and so concludes.

〈Endorsed〉 Form of Consecration of Bromley College
 35 Chapel, 1697.

¹ or his Chancellor : *erased.*

³ *added in margin.*

⁵ *a word follows, erased.*

⁷ *shal erased.*

² *a line erased.*

⁴ ⁴ *interlined.*

⁶ ⁶ *added in margin.*

APPENDICES.

APPENDIX I.

I.

CERTIFICATE OF THE HALLOWING AND DEDICATION OF THE PARISH CHURCH OF WOODHAM-WALTER BY DR. THOMAS COLE, ARCHDEACON OF ESSEX, UNDER LETTERS COMMISSARY FROM DR. EDMUND GRINDAL, BISHOP OF LONDON, ON APRIL 30, 1564.

10 <From the Register of Dr. Grindal and others, Bishops of London, fo. 35.>

CERTIFICATORIUM ARCHIDIACONI ESSEXIE FACTUM SUPER DEDICATIONE DICTE ECCLESIE DE WOODHAM WATERS.

Ultimo die mensis Aprilis Anno domini millesimo quingentesimo sexagesimo quarto Ecclesia parochialis de Woodham Waters london' dioc' nouiter per prepotentem et nobilem virum dominum Thomam Comitem Sussex Regia authoritate prius concessa et indulta) constructa et edificata per venerabilem virum magistrum Thomam Cole sacre theologie professorem Archidiaconum Archidiaconatus Essex atque commissarium in hoc negotio speciali deputatum iuxta tenorem vim formam et effectum quarundam litterarum commission- alium a Reuerendo in christo patre london. episcopo concessarum sanctificata et dedicata fuerat in presentiis nonnullorum fide dignorum subscriptorum.

<Here follow names of witnesses.>

II.

OPENINGS OF THE CHAPEL OF ST. ANNE, BLACK-FRIARS, ON SATURDAY, DECEMBER 10TH, 1597, AND TUESDAY, JULY 29TH, 1617.

30 <From the Register of Dr. Grindal and others, Bishops of London, ff. 297 and 425b. For the knowledge of this document I am indebted to the Rev. Dr. W. H. Frere.>

/CONSECRATIO ET DEDICATIO ECCLESIE SIUE CAPELLE [fol. 297 SANCTE ANNE IN LE BLACKFRYERS.

35 Negotium Consecrationis et Dedicationis Ecclesie sive Capelle Sancte Anne in le Blackfriars Civitatis Londonie iam de novo reedificate.

CONSECR.

U

Die Sabbati decimo viz: die mensis Decembris anno Domini 1597 Reverendus Pater dominus Richardus Londoniensis Episcopus in Pallatio suo Episcopali London' in presentia magistri Willelmi Blackwell notarii publici assumpti etc. ad humilem petitionem et
 5 supplicationem magistri Davidis Englishe Clerici Curati sive ministri dicte ecclesie sive capelle Willelmi Watte et Henrici Boyce Gardianorum et variorum aliorum Inhabitantium precinctus Sancte Anne in Le blackfriars Civitatis Londonie Commisit vices suas venerabili viro Magistro Edwardo Stanhope Legum doctori vicario
 10 suo in spiritualibus generali et officiali principali in et per totam Civitatem et Diocesim suam Londoniensem ad dicandum Consecrandum et Dedicandum dictam novam Ecclesiam siue Capellam et ad nominandum eandem per nomen Sancte Anne infra ambitum siue precinctum Sancte Anne in Le Blackfryers predictae iuxta antiquum
 15 eiusdem nomen Necnon ad procedendum decernendum et faciendum in dicto negotio iuxta statuta leges Canones et ordinationes Ecclesie Anglicane in ea parte nunc usitatas et requisitas et assignavit magistrum Johannem Dix Clericum sacre theologie bacchalaureum et Capellanum suum domesticum ad concionandum in dicta Ecclesia
 20 siue Capella de novo erecta et reedificata die dominica sequente viz: xj^o instantis mensis Decembris, 1597. Quo die dominico xj^o Decembris 1597 adveniente inter horas nonam et vndecimam ante meridiem eiusdem diei prefatus venerabilis vir magister Edwardus Stanhope Legum doctor In ecclesia siue Capella predicta in presentia
 25 predicti magistri Willelmi Blackwell notarii publici specialiter assumpti personaliter Constitutus et auctoritate dicti Reverendi patris domini Richardi Londoniensis Episcopi sic vt prefertur sibi concessa Ac de et cum Consensu venerabilis viri domini Willelmi More Militis Patroni eiusdem ecclesie siue Capelle¹ Consecrauit et dedicauit eandem
 30 Ecclesiam siue Capellam de novo erectam tam ad sacramenta et sacramentalia ibidem ministranda quam ad divinas preces celebrandas et verbum Dei pure et sincere proponendum ac de mortuis inhumandis et sepeliendis† Ac cetera omnia divina perficienda que de iure diuino ac etiam legibus sanctionibus et constitutionibus Ecclesie
 35 Anglicane in ea parte sunt requisa et necessaria ac si sigillat' essent specificata modo et forma in similibus iam² de iure vsitata et vsitanda. Eandemque Ecclesiam siue Capellam nominandum et vocandum fore per nomen Sancte Anne decrevit. Deinde dictus magister Johannes Dix Clericus sacre Theologie bacchalaureus dictis die et hora in
 40 prefata Ecclesia siue Capella Sancte Anne in Le Blackfriars iuxta assignationem prefati Reverendi patris et decreti dicti venerabilis viri Magistri Edwardi Stanhope Legum doctoris et post preces publicas tunc et ibidem solemniter habitas per magistrum Davidem Englishe Clericum Curatum legitime autorizatum dicte Ecclesie siue Capelle
 45 concionem fecit et habuit coram prefato venerabili viro magistro Edwardo Stanhope legum doctore parochianis et inhabitantibus parochie siue precincte Sancte Anne Blackfriars predictae. Super quibus, etc. etc.

¹ Blank in the Register.² vsitat' added struck out.

/NEGOTIUM FOUNDATIONIS SIVE ERECCIONIS NECNON [fol. 425^b.
 DEDICACIONIS ECCLESIE PAROCHIALIS SANCTE ANNE BLACKE-
 FRYERS LONDONIE AC CELLE PRO SEPULTURA ASSIGNATE
 PAROCHIANIS ET INHABITANTIBUS IBIDEM.

5 Die Martis Vicesimo nono die mensis Julii Anno Domini millesimo
 sexcentesimo decimo septimo inter horas nona et duodecima ante
 meridianas in precinctu vocato the blackfryers Londonie coram
 Reverendo patre Domino Johanne Londoniensi Episcopo in presentia
 mei Roberti Kemp notarii publici dicti Reverendi patris principalis
 10 registrarii Deputati.

Quibus die et loco comparuerunt personaliter Magister Willelmus
 Gowge Clericus predicator sive minister et Theodorus Crowley clericus
 Curatus ecclesie parochialis Sancte Anne blackfryers civitatis Londonie
 ac Edwardus Ley et Humfridus Leaver gardiani dicte ecclesie cum aliis
 15 parochianis ibidem in precinctu vocato the blacke fryers Londonie in-
 habitantibus et tam nominibus suis propriis quam nominibus omnium
 et singulorum aliorum inhabitantium in precinctu predicto allegarunt
 edificia in precinctu predicto sita intra viginti annos iam ultimo
 elapsos magnopere amplificata et populum ibidem multiplicatum et
 20 ecclesiam ibidem ea ratione perexiguam fuisse ac non sufficisse ad
 recipiendum et retinendum parochianos in parochia et precinctu
 predicti inhabitantes tempore celebrationis divinorum ibidem ad
 eandem (prout legibus huius regni Anglie tenentur) confluentes nec
 loca sepulture corporum in parochia et precinctu predict' indies
 25 morientium pro eisdem alias assignata et consecrata sepulture
 huiusmodi sufficere nec sufficere posse ratione multitudinis eorundem
 Ac preterea parochianos et inhabitantes in parochia et precinctu
 predictis propriis suis sumptibus ecclesiam predictam amplificari ei
 australem partem ejusdem ad amplificationem dicte ecclesie edificari
 30 construi et eidem adjungi fecissse ac sedilibus convenie ac decenter
 ornasse Ac Cellam sive fundum usui sepulture valde commodam in vsu
 predictos sumptibus suis proprius comparasse humiliter supplicando
 quatenus dictus Reverendus pater ecclesiam predictam et australem
 partem eiusdem ad amplificationem dicte ecclesie noviter ut prefetur
 35 edificatam et constructam in usus sacros et divinos. Ac Cellam sive
 fundum predictum in locum sepulture corporum demortuorum post hac
 morientium in et pro parochia Sancte Anne blackefryers et precinctu eius-
 dem designare et in eum usum tantummodo a pristinis et aliis quibus-
 cunque usibus communibus et prophanis separandum consecrandum et
 40 dedicandum fore decernere ac auctoritate sua ordinaria et episcopali
 pro se et successoribus suis sic consecrare et dedicare dignaretur. Unde
 dictus Reverendus pater pio et religioso eorum desiderio in hac parte
 satisfacere cupiens ecclesiam predictam et dictam australem partem
 eiusdem in usus sacros et divinos consecrandum et dedicandum Ac
 45 Cellam et fundum predictum a pristinis et aliis quibuscunque usibus
 communibus et prophanis separandum et in locum sepulture corporum
 demortuorum in et pro parochia sancte Anne blackefryers predictae
 et precinctu eiusdem consecrandum et dedicandum fore decrevit

- juxta religiosa eorum in hac parte petita, ac ad statim procedendum fore ad consecrationem eorundum et iam decrevit et statim ad ecclesiam predictam et australem partem eiusdem predictam et ad cellam et fundum predictum consecrandum processit. Ac
- 5 deinde precibus divinis in ecclesia predicta per magistrum Theodorum Crowley clericum in artibus magistrum prius celebratis ac concione in ecclesia predicta facta per magistrum Willelmum Gewge clericum in artibus magistrum verbi Dei predicatorem super hiis verbis.
- 10 *And Jesus went into the Temple of God and cast out all them that sold and bought in the Temple etc. And said etc. my house shalbe called the house of praier etc.* sumptis e capite 21 Evangelii secundum Matheum versiculis 12^o et 13^o finitis aliisque solemnitatibus in hac parte vsitatis debite observatis dictus Reverendus pater in australi parte ecclesie predicte noviter ut
- 15 prefertur edificata in Cathedra pro eo ad hoc ibidem preposito Iudicialiter sedens coram populo ibidem congregato ad petitionem venerabilis viri magistri Thome Edwardes legum doctoris vicarii sui in spiritualibus generalis ecclesiam predictam et dictam australem partem eiusdem noviter (ut prefertur) edificatam consecravit et
- 20 dedicavit legendo publice et alta voce schedulam consecrationis sive dedicacionis in scriptis conceptam et per eundem Vicarium suum in spiritualibus generalem ex parte predicatoris sive ministri ac Curati predicti necnon Gardianorum et parochianorum et Inhabitantium in parochia et precinctu predictis sibi porrectam sub tenore verborum
- 25 sequentium, viz.

<The schedule of consecration follows.>

- Quibus sic factis precibusque fuis pro acceptatione operis huiusmodi iuxta formam in schedula pro hoc negotio specialiter conceptam videlicet. *O most mercifull Father* etc. dictus Rever-
- 30 endus pater capella predicta exivit et ad cellam sive fundum predictum consecrandum processit et in Cathedra ibidem pro eo sita se reposuit vbi solemnitatibus usitatis tunc etiam observatis Idem Reverendus pater iudicialiter sedens in huiusmodi consecrationis negotio vltierus procedens coram populo ibidem congregato ad petitionem
- 35 prefati vicarii sui in spiritualibus generalis locum et fundum in Cella predicta iacentem in locum sepulture corporum demortuorum in et pro parochia sancte Anne blackefryers predicte et precinctu eiusdem consecravit et dedicavit publice et alta voce legendo schedulam consecrationis sive dedicacionis in scriptis conceptam et per eum ex
- 40 parte predicatoris sive ministri ac Curati predicti Necnon gardianorum et parochianorum et Inhabitantium in parochia et precinctu predictis sibi porrectam sub tenore verborum sequentium viz :

<The Schedule of consecration follows here.>

- Et hoc facto Reverendus pater antedictus preces Deo fudit pro
- 45 acceptatione operis huiusmodi proferendo verba in hac parte consueta et sequentia, viz. *moste mercifull Father*, etc. Hiis que peractis idem Reverendus pater populum cum benedictione dimisit.

APPENDIX II.

I.

CONSECRATION OF THE FIRST STONE OF A CHURCH AT HAMMERSMITH.

5 <William Prynne, *Canterburies Doome*, London, Macock, 1646,
p. 125.>

HAMMERSMITH CHAPEL.

The Archbishop solemnly layd and consecrated the first stone thereof, using the ensuing praier at its consecration ; as was proved
10 by his *Booke of Praiers* written with his owne hand (seased by
Mr. Prynne in his Chamber at the Tower) where page 220 was
written in the Margent. *Hamer-Smith Chappell March 11. 1629.*
with this superscription and Praier.

At the laying of the first stone in A Chappell.

15 O Lord Mercifull and gracious, these thy people are preparing to
build a place for thy service. Accept I humbly beseech thee, their
present devotion, and make them perfect both in their present and
future duty ; That while thou givest them ease to honour thee, they
may with the greater Alacrity goe on in thy service. And now O
20 Lord I have by thy mercy and goodnesse put to my hand to lay the
first stone in this building. Tis a Corner stone, make it I beseech
thee a happy foundation, a durable building ; Let it rise up and be
made and continue a house of praier and devotion through all ages,
that thy people may be taught to beleieve in Jesus Ch. the true
25 Corner stone, upon whom they and their soules may be built safe for
ever. Grant this for the same Jesus Christ our most blessed Lord and
Saviour. To whom with the Father ; and the Holy Spirit be
ascribed, all power majesty and dominion this day and for ever,
Amen.

II.

OFFICE USED BY DR. GEORGE WILDE, BISHOP OF
 DERRY, IN LAYING THE FOUNDATION STONE
 OF HIS PRIVATE CHAPEL IN THE PARISH OF
 FAUGHAN, ON MARCH 29, 1665.

<Transcript from MS. L. 16. St. John's College, Cambridge, by Mr. A. Rogers.>

/March 29, 1665. B^p Wilds Office at the laying then the [p. 65
 Foundation of his Chapell at Faughen.

10

σὺν θεῷ.

You may possibly have observ'd me here to have been a Great
 Builder in this place, since the Time it pleased God and the King to
 place me as a Bishop here. And as I hope, the Blessing of God
 hath gone along hitherto with that Work: So I trust, his Blessing
 15 will the longer continue upon my other Buildings for the Building
 I am this Day entring upon; and that the Foundation, which I am
 now laying, will be a Means to keep up all my other Edifices.

It is said by the prophet David, Except the Lord build the
 House, their labour is but lost, that build it, ψ 127. 1. Where, what
 20 if I should tell you of a Voice, that hath whisper'd unto me in a
 kind of Inversion of these words? Except thou build an House
 here for the Lord; in vain dost thou go about any other Buildings;
 in vain are all those Buildings, which thou hast done already.

Exhortation <in m.>

25 It is the Advice, which upon all Occasions, I have still given to
 others; Do nothing great, or small, without first craving a Blessing
 from God: and forbear that, upon which you can not find in your
 Hearts to crave such a Blessing. This Counsell I intend this Day
 to follow myself. And since I may say to you, of this little intended
 30 Chapell as Solomon to Hiram of his Intentions to build that great,
 1 Kings, v. 5 <in m.> and glorious Temple, Behold, I purpose to
 build an/ House unto the Name of the Lord my God. [p. 66

I shall therfore desire you to joyn with me in laying the
 Foundation of it with prayer: And we will begin with that prayer,
 35 which is itself a Foundation; the Foundation of all prayer. Oratio
 Dominica Fundamentum Orationum.

Our Father, etc.

ψ lxxxiv. <in m.> Oh how amiable are thy Dwellings, ô Lord of
 Hosts! My soul hath a Desire to lay the Foundation of a House to
 40 thy Name; and a longing, that we may enter into the Courts of
 thee, ô Lord. My Heart, and my Flesh rejoyce in thee, ô mercifull
 God.

Lord, let us behold thee here in thy Sanctuary; and here see
 thy power, and Glory.

ψ lxiii. <in m.> O satisfy us with the Riches of thy Mercy, which is in Jesus Christ our Lord.

To this end ; The glorious Maiesty of Thee, ô Lord our God be upon us : prosper Thou the Works of our Hands upon us ; oh
5 prosper Thou especially this our handywork. Amen.

Prevent us, ô Lord, in all our Doings with Thy most gracious Favour, and further us with Thy continual Help : That in all our Works, begun, continued, and ended in Thee, [particularly in the laying of the Foundation of this Chapell, and in the building it for
10 Thy Service] we may glorify Thy Holy Name ; and finally by Thy Mercy obtain euerlasting Life, through Jesus Christ our Lord. Amen.

O God the Father of Heaven who fillest all places with Thy power, and Majesty ; but do'st most particularly in Mercy manifest,
15 and exhibit Thyself in Thy Houses of Prayer : Let Thine Eye of Mercy be/ open Night, and Day towards this House of [p. 67 prayer ; whereof we are now Laying the Foundation.

O God the Son, Thou most blessed Jesus, Who art the Corner-stone of Thy whole Church : Be Thou now present, and propitious
20 to our Laying of the Corner-stone of this Chapell.

O God the Holy Ghost Thou most blessed Spirit Thou Holy Dove with silver Wings, and who's Feathers are Gold ; take Thou a Delight to rest upon this place.

O Holy, Blessed, and Glorious Trinity, who hast put it into the
25 Heart of Thy Servant, to begin this good Work with Zeal ; We beseech Thee, strengthen all our Hands, that we may finish it with Joy.

Let not! any Tobiah, or Sanballat, our own Sinns, or others hinder our laying the Foundation thereof.

30 Let not any scoffing Michal jeere, and laugh at the going up of the Edifice.

Let no Zeba, or Zalmunna, such as have formerly destroyed all the Houses of God in this Land, ever be sufferd to pull it down.

O neuer let the Voice of the Rebellious, and Factitious Edomite
35 be heard against this House of prayer, when it is done, and finished ; Down with it, Down with it even to the Ground.

But, when this intended Chapell shall be compleated, and consecrated to Thy Holy Name, which is now beginning in thy Holy Fear ; Grant Lord to me, Thy Servant, that I may go often
40 into it as Aaron into the Tabernacle, with the Names of my Brethren at my Breast : And that my prayer may be heard there for my Family ; and/ the prayers of my Family for me : That all our [p. 68 prayers may be heard there for this Parish, this Diocese, this Church, this Kingdom ; for the King's Maiestie, and all his Realms ; for all
45 Christian people ; and for all Men : And that the prayers, and Intercessions of Christ Jesus may be heard for us All.

Lord, have Mercy upon us.
Christ, have Mercy upon us.
Lord, have Mercy upon us.

Lord, repair the Ruines of Thy House in all places of this
5 Kingdom ; and particularly in this Diocese.

All this, and whatsoever else Thou knowest most needful for us ;
We beg once more in that Foundation-prayer of thy Sonn's Making
and upon which Thy Church builds her Devotion :

Our Father, etc.

APPENDIX III.

RECONCILIATION OF THE CATHEDRAL CHURCH OF LICHFIELD IN 1669.

5 <A century of Sermons . . . John Hacket, published by Thomas Plume, London, 1675, p. xxxi.>

The *Cathedral* being so well finished, upon *Christmas Eve Anno* 1669 his *Lordship* dedicated it to *Christs honour* and service, with all fitting solemnity that he could pick out of antient Rituals in the manner following.

- 10 His *Lordship* being arrayed in his *Episcopal* Habiliments, and attended upon by several *Prebends* and *Officers* of the *Church* and also accompanied with many *Knights* and *Gentlemen*, as [p. xxxii likewise with the *Bailifs* and *Aldermen* of the *City of Lychfield*, with a great multitude of other people entred at the *West door* of the
- 15 *Church*, *Humphry Persehouse*, Gent. his *Lordships Apparitor General* going foremost, after whom followed the *Singing-boyes* and *Choristers*, and all others belonging to the *Choir* of the said *Church*, who first marched up to the *South Isle* on the right hand of the said *Church*, where my *Lord Bishop* with a loud voice repeated the first verse of
- 20 the 24. *Psalm*, and afterward the *Quire* alternately sung the whole *Psalm* to the *Organ*. Then in the same order they marched to the *North Isle* of the said *Church*, where the *Bishop* in like manner began the first verse of the 100 *Psalm*, which was afterward also sung out by the *Company*. Then all marched to the upper part of
- 25 the *Body* of the *Church*, where the *Bishop* in like manner began the 102. *Psalm*, which likewise the *Choire* finisht. Then my *Lord Bishop* commanded the doors of the *Quire* to be opened, and in like manner first encompassed it upon the *South side*, where the *Bishop* also first began to sing the first verse of the 122 *Psalm*, the *Company*
- 30 finishing the rest: And with the like Ceremony passing to the *North side thereof*, sung the 132. *Psalm* in like manner.

This Procession being ended the *Reverend Bishop* came to the *Faldistory* in the middle of the *Quire*, and having first upon his knees prayed privately to himself, afterwards with a loud voice in the

35 English Tongue call'd upon the People to kneel down and pray after him, saying,

Our Father which art, &c.

O Lord God, infinite in power, and incomprehensible in all goodness and mercy, we beseech thee to hear our prayers for thy gracious

assistance upon the great occasion of this day. This sacred House dedicated of old time to thine honour, hath been greatly polluted by the long Sieges and dreadful Wars of most prophane and disloyal Rebels ; Thine holy Temple have they defiled, and made it an heap of
 5 rubbish and stones ; yea they did pollute it with much blood, in all manner of hostility and cruelty. We beseech thee, good Father, upon our devout and earnest prayers, to restore it this day to the use of thy sacred Worship, and make us not obnoxious to the guilt of their sins, who did so heinously dishonour this place, which was set apart for thy
 10 glory. Thou art the God of peace, of meekness and gentleness, and wouldst not let thy Servant David build a Temple to thee, because his hands were stained with the blood of war, we beseech thee that this thy Sanctuary, having long continued under much pollution, may be reconciled to thee, and from henceforth and for ever be acceptable unto thee :
 15 and that the spots of all blood, prophaneness, and sacriledge, may be washed out by thy pardon and forgiveness, and that we, and all thy faithful servants that shall succeed us in any religious Office in this place, may be defended for ever from our enemies, and serve thee alwayes with thankful hearts and quiet minds, through Jesus Christ
 20 our Lord. Amen.

A Almighty Lord, the restorer and preserver of all that is called thine, since this Cathedral Church is once again made fit for thy Service, and reconciled to thy Worship and Honour, preserve it henceforth and for ever, that it may never, even to the second coming of Jesus
 25 Christ, suffer the like devastation again, that beset it by the [p. xxxiii] impiety and disloyalty of a long and most pernicious Rebellion. Save it from the power of violent men, that such as are enemies to thy Name, and to the beauty of holiness, may never prevail to defile it, or erase it ; Confound those ungodly ones that shall say of it, down with it even to
 30 the ground. Let the true Protestant Religion be celebrated in it, as long as the Sun and Moon endure. And we implore thee with confidence of thy love, and with all vehemency of zeal, that thy heavenly Spirit may fill thy hallowed Temple with thy Grace, and heavenly benediction. Hear the faithful prayers which thy Congregation of
 35 Saints shall daily pour out here unto thee. And accept their sorrowful contritions in fastings and humiliations ; and in the days of joyfull thanksgivings, let their spiritual and gladsome offerings ascend up unto thee, and be noted in thy Book. Receive all those into the Congregation of Christs Flock, with the pardon of their sins, and the efficacy of thy
 40 Spirit, to suppress the dominion of sin in them, that shall here be presented to be baptized. Let the bones of them that have been, or shall be interred here, rest in peace untill a joyfull resurrection. Let heavenly goodness be on all those that shall here be wedded in lawful Matrimony, remembering it is the mystery of Christ and his Church
 45 made one with him. O let the most Divine Sacrament of Christs Body broken, and his Blood shed for us, be the savour of life unto all that receive it. Sanctify to holy Calling such as shall be ordained Priests and Deacons by Imposition of hands. And we heartily pray,

that thy Word preached within these walls, may be delivered with that truth, sincerity, zeal, and efficacy, that it may reclaim the ungodly, confirm the righteous, and draw many to salvation, through Jesus Christ, &c.

5 **B**lessed and immortal Lord, who stirrest up the hearts of thy faithful people to do unto thee true and laudable service, we magnify thy Grace, and the inward working of thy holy Spirit upon the heart of our gracious Sovereign Lord King CHARLES, his Highness James Duke of York, and his most Religious Dutchess, and all Dukes,
10 Dutchesses, Nobles, and Peers of this Realm, with our most gracious Metropolitan, and all Bishops, and others of the holy Orders of the Clergy, all Baronets, Knights and Gentry, Ladies and devout persons of that Sex, and for all the Gentry and godly Commonalty, for all
15 Cities, Burrows, Towns, and Villages, who have bountifully contributed to re-edify and repair this ancient and beautiful Cathedral, which was almost demolished by Sons of Belial. But these thy large-hearted and bountiful servants have raised up this Holy Place to its former beauty and comeliness again. Lord recompence them all seven-fold into their bosom. As they have bestowed their temporal things
20 willingly and largely upon this holy place, so recompence them with eternal things, and with increase of earthly abundance, as thou knowest to be most expedient for them. Let the Generation of the faithful be blessed, and let their memories be precious to all posterity. O Lord this is thy Tabernacle, it is thy House, and not mans, perfect it we beseech thee in that which is wanting to accomplish it. And for all
25 those thy choice servants, whose charitable hands have given their oblation to raise up again this sacred Habitation, which was pulled down by impious hands, give them all thine eternal Kingdom for their Habitation. Amen.

30 **O** Thou Holy One, who dwellest in the highest Heavens, [p. xxxiv and lookest down upon all thy servants, and considerest the condition of all men, now we have begun to speak to our Lord God, who are but dust and ashes, permit us to continue our prayers for the
35 souls health, and external prosperity of all those that are concerned in this place. Be favourable and merciful to the most reverend Father in God Gilbert Lord Archbishop of Canterbury, our most munificent Benefactor, under whose Government we reap much peace, good order, and happiness. O Lord be merciful to me thy Servant, the most
40 unworthy of them that wear a linnen Ephod, yet by thy providence and his Majesties favour, the Bishop of this Church, and of the Diocess to which it belongs. Be a loving God to the Dean, Archdeacons, Canon Residentiaries, Prebendaries, Vicars Choral, and to all that belong to this Christian Foundation. Bless them that live and are encompassed in the Close and Ground of this Cathedral. Pour down the plentiful
45 showers of thy bounteous goodness upon this neighbour City of Litchfield, the Bailiffs, Sheriff, Aldermen, all the Magistrates, and all the Inhabitants thereof. Lord, we extend our petitions further, that thou wilt please to bless all that pertain to this large Diocess, for all the

Clergy of it, that they may be godly examples to their Flock, that they may attend to Prayer, to Preaching, and to administer thy holy Sacraments, and diligently to do all duties to those under their charge, that are in health or sickness. O Lord multiply thy blessings
 5 upon all Christian people in the several Shires and Districts belonging to the Government of this Bishoprick, and keep us all, O Lord, in faith and obedience to thee, in loyalty to our Sovereign, in charity one toward another, in submission to the good and orderly Discipline of the Church. And save us from Heresies, Schisms, Fanatical separations,
 10 and all scandals against the Gospel. And guide us all to live as becometh us in the true Communion of Saints. Grant all this, O Lord, for Jesus Christ his sake: To whom with Thee, and thy Holy Spirit, be ascribed and given, etc.

15 **P**Revent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

20 Then the Bishop pronounced a solemn Blessing upon the whole Administration performed, and upon all that were present.

Then followed the Service of *Morning Prayer* for that day, two especial Anthems in extraordinary being added. *Provision* was made instantly for *Alms* to the *Poor*.

25 And in a very stately Gallery which the Bishop erected in the House where he lived, his Lordship annexed to the precedent Solemnity a *Feast* for three days.

APPENDIX IV.

THE CEREMONIES AT THE COLLEGIATE CHURCH OF WOLVERHAMPTON IN CONSECRATING THE ALTAR, OCTOBER 11, 1635.

5 <From William Prynne, *A Quench Coale*, 1637, p. 196, without
Author's or Printer's name. See also Henry Burton, *For God, and the
King*, 1636, p. 161.>

/The Manner of Altering the Communion Table of the [p. 196
Collegiate Church of Wolverhampton in the Countie of Stafford:
10 and consecrating it for an Altar, the 11. day of October. Anno
Domini. 1635.

Vpon Satarday being the 10. of October, 1635. *Maister Edward
Latham*, one of the Proctors of *Leichfeild*, and Surrogate of
Woluerhampton accompanied with some 20. or 30. Persons, men,
15 weomen and Chorasters, came to the Towne, many of the Inhabi-
tants, but cheifly the Clergie going to meet him.

The intent of his and their coming, was to performe the
Solemnity of *Dedicating the Communion Table to be an Altar*, and
of consecrating certeyne *Altar Cloathes* (as they said) *to the glory
20 of God.*

The Table was made new for this purpose, being about a yard
and an halfe in lenght, exquisitely wrought and inlaid, a fayre wall af
waynscot being at the backe of it, and the rayle before it, was made
to open in the middle, and not at one side; the middle, where the
25 Ministers tread, being matted with a very fayre Matt.

Vpon the Table was placed a faire Communion Booke, couered
with cloth of gold, and bossed with great silver Bosses, together with
a faire Cushion of Damaske, with a Carpet of the same; both party
coulored of skie coulour and purple, the fringe of the Carpet being
30 blew and white.

On each side of the Table hangs two peices of white Callico, and
betwixt them the 10 Commaundements, written in a/ fayre [p. 197
Table with gilded Letters, the foresaid Cushion standing just
below it.

35 But on the North end where the Minister stands to consecrate,
and in that peice of white Callico, is represented at the top, the
picture of Angels with faces, cloudes; and birdes fleying; about the
Middle, the picture of Peter on the Crosse, at the bottome, George
on horsebacke treading on the Dragon, leaues and grasse, with some
40 trees, being beneath all, almost at the end of it.

In the other peice of white Callico on the West end, is the same as on the North end, only the picture in the middle differs, being the picture of Paul with his¹ sword in his hand, all this being the curious worke of some needle woman.

5 Now the mysterie why, the Pictures of Peter, and Paul and George on horsebacke, and more other are in this worke, is imagined, because the Church is dedicated to the memorie of Peter and Paul. and it is vnder the Iurisdiction of Sant Georges Chappell at Windsor.

The next day being the Lords day, assoone as the Preists (for
10 so they would be called, to suite the better with their Altar) came to the Church, each of them made a Low Congie apeece at their very first entring in at the great Church dore, and another Congie apeece at the Ile dore, and after that 3. Congies apeece towards the Altar (before its dedication,) and so they went into the Chancell where a
15 bason of water and a towel was provided for the Priestes to² wash in, where was incense burnind† which perfumed the whole Church; and then they returned backe making 3. Congies a peece, and went to service, which was solemnely performed, the Organs blowing, great singing, not heard of in this Church before, which kinde of seruice
20 lasted two howres at least,

Seruice being finished there was a Sermon Preached by one *Maister Ieffery, Archdeacon of Salop*, in the County of Salop, whom the Surragate brought with him.

His text was, *John 10. 22. 23. And it was at Hierusalem*
25 *the Feast of the Dedication, and it was winter, and Jesus [p. 198 walked in the Temple in Salomons Porch.*

All his whole Sermon was to prove the truth of the Altar.

He had not one place of Canonickall Scripture as we remember, and but one place in all, which was out of the *Maccabees*: His
30 Sermon lasted an hower.

After Sermon they went to the *Dedication*, or rather as the Preacher stiled it, *Renouation of the Altar*: and in the Bell-house³
4. of them putt on the rich *broydered Copes*, and euery one of them had a Paper in his hand, which they termed a *Censer*, and so they
35 went vp to the *Altar*, reading as it went, for they looked often on it.

As they went they made 3. Congies apeece, and when they came to the Altar, they kneeled downe and prayed over the cloth, and the other Consecrated things, the Organs blowing all the while; this solemnity lasted almost halfe an hower.

40 After all this was performed there was a Communion, and one was appointed to stand with a Bason to receyve the offertory; diuers gaue mony, and it was thought it had been giuen to the poore; but the man that held the Bason gaue it to the Surragate, (the somme

¹ *Like a Persecutor not an Apostle.* <in m.>

² *It seemes they come to Church with poluted hands and stinking soules, that they thus needed water and incense.* <in m.>

³ *One preist can consecrate the Sacrament, what need then 4 (and neither of them a Bishop, contrary to the Canons) to Consecrate the Altar? It seemes the Altar is more holy then the Sacrament which hath but one to hallow it.* <in m.>

gathered being reputed about 40.s.) he calling the Church-wardens gaue them as he said 10.s, the remainder he told them he would bestow on other pious vses, but the 10:d. being counted, proved to want .6. of the just somme he said he had deliuered them.

5 None gaue the Communion, but the 4. that had *Copes*.

This finished, they¹ washed their hands and returned, making 3. Congies apeece as before.

These Copes and the siluer Basons were brought from *Leich-feild*.

The Communion and *Dedication* ended, they went to/ [p. 199
10 dinner, and in the² Afternoone they come to Church againe, where was a Sermon preached by one *Maister Vsuall* a Minister, and his text was in the 2 *Sam*: 7. 2. *And David said to Nathan the Prophet, se now I dwell in an house of Cedar, And the Arke of God abideth under Curtaines.*

15 This Sermon did justify and magnify the Altar, and lasted *more then an hower*: which being finished, they went to prayer; which was very solemnely performed, the Organs blowing, and diuers Anthems and Responds being sung at that time: which done, they departed from the Church to their lodging, where they were very
20 merry; and to grace this solemnity and Consecration of the Altar the Higher, the next day being munday, they of *Leich-feld* went out of Towne,³ *many of them very drunke*, defiling themselues with this swinish sinne like so many filthie brute beastes, to make the Altar the more holy and venerable, and themselves more apt to nod and
25 Congie to it, and this manner of keeping *this feast of Dedication*, a patterne for all the Country to Imitate. Thus ended this late *Dedication*, with which I here conclude my rude Discourse, and *Quench-Coale*.

¹ *Defiled belike with the very Consecration of the Altar and haue Altar-clothes.*
<in m.>

² *Its well they would allow an afternoone sermon to grace this Dedication since they admit none their since.*

Quod nota: <is repeated twice but without any sign in the text in either case. The notes are confused in the print.>

³ *This was an holy Dedication of an Altar indeed, belike it was to Bacchus not to God.* <in m.>

APPENDIX V.

CONSECRATION OF ALTAR PLATE.

I.

5 <Archbishop's Library, Lambeth, Wharton MS. 577, written in a hand
f the end of the seventeenth or beginning of the eighteenth century.>

THE ORDER OF CONSECRATING PLATE FOR [p. 105 THE ALTAR.

*The Plate to be consecrated is plac'd upon a Table about the middle
of the Chaire.*

10 *The Presenter of the Plate (being in his Chorall Habit if He be a
Church man) comes forth and standing by the said Table, after
obeysance first to God, and to the Bishop sayth.*

Reuerend Father in God (in the name of the Kings Maiestie) I
humbly beseech Your Lordship that this Vessel prepared for the use
15 of this Church here ready, may be presented unto the Lord, and by
Your sacred Office may receiue an holy Dedication unto God's
Diuine Seruis.

The Bishop. Wee are ready to do what You desire in a Matter
so well becoming Him in whose name You come and (as we assure
20 our selues) so acceptable unto God for the seruice of his Holy Church.
First therefore let us begin with Prayer.

/O Eternall God of all power and Glory prostrat here [p. 106
before thy Throne of Grace we begg thy Heavenly mercy and
humbly call upon Thee for thy Diuine acceptance. Lord bow down
25 thine eare and heare Us, open o Lord thine Eyes and behold thy
poor seruants, and haue respect unto their Supplications, which in
full assurance of thy blessed Sons Meritts, we presume to make
before Thee, Take away the Stony Heart out of the midst of Us,
and giue us Hearts truly sensible of thy Diuine Maiestie. Let thy
30 Holy Spirit help our infirmities, Lord increase our Faith, order our
Deuotions, make us Zealous for Thy Glory, and giue us to reioice in
the seruice of thy most blessed Name through Jesus Christ our Lord.
Amen.

The said Presenter takes it into his Hands.

35 *And after obeysance cometh up to the Bishop standing before the
Midst of the Altar and kneeling down sayth*

¹ *This is on the same line as children ; a caret follows those.*

I offer this unto Thee, and thy Holy seruise, O Lord God Almighty.

The Bishop receiues it and turns to sett it on the Altar.

[Then the Bishop layeth his Hand upon it again and [p. 107 standinge sayth]

O Lord Heavenly Father, we most meekly beseech Thee fauourably to accept this Holy Offering now presented unto Thee, Thine O Lord be the Glory in all our approachings unto Thee, the Honour Thine alone in all our Seruices of Thee. Grant most gracious Lord that what we now haue faithfully offerd unto Thee in the uprightness of our Hearts, may be religiously preseru'd from all prophane and Secular uses, and may euer continue in that Holy seruise whereunto it is now dedicated through Jesus Christ our Lord. Amen.

15 Persons³ { Regard o Lord the Supplications of thy Seruants, and grant those children¹ that shallbe baptizd in this Lauar of the New Birth, may be sanctify'd and Washed with the Holy Ghost ; Deliuere²d from thy wrath, receiue into the Arke of Christs Church, may² receiue herein the fulnesse of Grace, and euer remaine in the Number of thy faithfull and Elect Children.

The Benediction.

Wee blesse Thee O Lord for thy blessings upon Vs, and for that it hath pleas'd Thee to put into the Heart of thy Humble Seruant to make this Holy Dedication unto thy Diuine /Maiestie: [p. 108] 25 Look down Lord in mercy upon Him and blesse Him with the riches of thy Goodnesse, Blesse Him in His person, and in His Substance, and in all that belongs unto Him, or that He puts His Hands unto. And grant Wee beseech Thee that by the Reuerent and Holy use of this Offering Thy Praise and Glory may be now 30 and euer sett forth in thy Church, and that thy dayly seruise may therein be perform'd in the Beauty of Holinesse as becomes so Holy and Glorious a God through Jesus Christ our Lord. Amen.

⁴The Grace of our Lord Jesus Christ, and the Loue of God, And the Fellowship of the Holy Ghost be with us all euermore. Amen.⁴

35

II.

<British Museum, Harl. MS. 3795. The handwriting is adjudged to be of the second quarter of the seventeenth century, before the Great Rebellion. There is another copy in the Archbishop's Library at Lambeth, Wharton MS. 577. p. 113. written also perhaps before the Great 40 Rebellion: it has been collated under symbol L. Also a third at St. John's College, Cambridge, MS. L. 16. p. 62. For the transcript of the Harleian MS. I am indebted to Mr. J. A. Herbert.>

G. D.⁵

¹ Erased.

² Interlined.

³ This is on the same line as children; a caret follows those.

⁴—⁴ Written in fainter ink.

⁵ In another hand.

¹/The Order of Consecratinge plate for the Altar. [f. 20

The plate to be consecrated is placed upon a Table about the middle of the Quire, before the beginninge of diuine seruice.

Immediately after the Nicene Creede and the pronounceinge of this
 5 *sentence (Lett your light soe shine before men, etc:) the presenter of the plate (beinge in his Chorall habitt ²if he <be> a church man²) cometh forth and standinge by the sayde Table after obeysance first to god, and to the Bishop sayth.*

Presenter | Reuerend father in god (in the name of the Deane
 10 and Chapter of the Cathedral Church of Worcester) I humbly beseech your Lordship that some vessells prepared for the vse of that church here ready³ may be presented unto the Lord and by your sacred office may receiue an holy dedication vnto Gods diuine seruice.

15 *The Bishop.*

We are ready to doe what you desire in a matter soe well becomeinge them in whose name you come, and (as we assure ourselves) soe acceptable unto God for the seruice of his holy church: first therefore lett us beginne with prayer.

20 O eternall God⁴ of all power and glory prostrate here before thy Throne of Grace we begge thy heavenly mercy and humbly call upon Thee for thy diuine acceptance. Lord bow downe thine eare and heare⁵ us, open o Lord thine eyes and behold thy poore seruants, and haue respect unto their supplications, which in full assurance of
 25 thy blessed sonnes meritts we presume to make before thee, take away the stony hearte out of the midst of us, and giue us hearts truely sensible of thy diuine Majestie. Lett thy holy spiritt helpe our infirmities, Lord increase our faith, order our deuotions, make us zealous for thy Glory, and giue us to reioyce in the seruices⁶ of thy
 30 most blessed name through Iesus Christ our Lord. Amen.

The sayd presenter taketh into his hands First the patens (and after obeysance), cometh up to the Bishop standinge before the midst of the altar and kneelinge downe sayth.

/I offer this unto Thee and Thy holy seruice, O Lord [f. 20b.
 35 God Almighty.

The Bishop receiueth them, and turneth to sett them on the altar his Chaplaines standinge on each syde of the Altar in their formalities, and in the meane while sayinge alternatim.

a. He⁷ rained downe Manna on them for to eate and gaue them
 40 breade from heauen.

¹ A coppie of the forme vsed by the Lo: Bishop of Elye in consecrating the newe Church plate of the Cathedrall Church of Worcester: *prefix* L.

²—² if he be a church man: L.

³ *Interlined over word really scored through.*

⁴ Lord: *add.* L.

⁵ *altered from helpe; heare: L.*

⁶ *The final s partly erased.*

⁷ ps. 78. 25. 26. in m. All ps. and Cant. references are in the margin.

b. Soe man did eate angells foode and he sent them meate enough.

In the meane while the presenter is ready againe with the Challices couered and kneeleinge sayth (ut prius) whiles the Bishop setteth them on, the Chaplaines pronounce.

a. That¹ he may bringe foode out of the earth, and wine that maketh glad the heart of man.

b. We will be glad and reioyce in Thee, we² will remember thy Loue more then[†] wine.

The presenter as before offereth the flagons, which whiles the Bishop setteth on the Chaplaines say.

a. They³ shall be satisfied with thy plenteousnes of thy house, and thou shalt giue them drinke as⁴ of thy pleasures as out of the river.

b. Eate⁵ o frends, drinke and be replenished, o beloued.

The bason is offered next by the Presenter which when the Bishop hath taken the Chaplaines say.

a. An⁶ offeringe of a free heart will I giue Thee and prayse thy name, o Lord, because it is soe comfortable.

b. Lett⁷ the free will offeringes of my mouth please thee o Lord and teach me thy judgements.

The presenter bringeth the Candlesticks and the Bishop setteth them on, the Chaplaines sayinge.

a. Thy⁸ word is a Lanterne unto my feete, and a Light vnto my pathes.

b. For⁹ in thee is the fountaine of life, and in thy light shall we see light.

Lastly he bringeth the Censer, which the Bishop likewise setteth on and the Chaplaines say.

/a. whiles¹⁰ the kinge sitts at his table, my spicknard sendeth [f. 2 r out the smell thereof.

b. Lett¹¹ my prayer be sett forth before Thee as the Incense and Lett the liftinge up of my hands be as an evening sacrifice.

¹² *The censer was my Lords owne.*¹²

Then the Bishop layeth his hands upon euery peece againe and standinge sayth.

O Lord heauenly Father, we most meekely beseeche Thee fauourably to accept these holy offerings now presented unto Thee,

¹ ps. 104. 15. *in m.*

³ ps. 36. 8. *in m.*

⁵ Cant. 5. 1. *in m.*

⁷ ps. 119. 108. *in m.*

⁹ ps. 36. 9. *in m.*

¹¹ ps. 141. 2 *in m.*

² Cant. 1. 4. *in m.*

⁴ scored through.

⁶ ps. 54. 6. *in m.*

⁸ ps. 119. 105. *in m.*

¹⁰ Cant. 1. 12. *in m.*

¹²⁻¹² not indented. It is in the margin of L.

Thine o Lord, be¹ the Glory in all our approachings unto Thee, the Honour Thine alone in all our seruices of Thee. Grant most gracious Lord that what we now haue faithfully offered unto Thee in the uprightnes of our hearts, may be religiously preserued from
 5 all prophane and secular uses, and may euer continue in that holy seruice where unto they are now dedicated through Jesus Christ our Lord. Amen.

The Benediction.

We blesse Thee o Lord, for thy blessings upon us, and for that
 10 yt hath pleased Thee to putt into the hearts of thy humble seruants to make these² holy dedications unto thy diuine Majestie. Looke downe Lord in mercy upon them, and blesse them with the riches of thy Goodnes. Blesse them in their persons, and in their substance, and in all that belonges unto them, or that they putt their hands
 15 unto. And grant (we beseech Thee) that by the reuerent and holy use of these offerings, Thy prayse and Glory may now and euer be sett forth in thy Church, and that thy dayly seruice may therein be performed in the beauty of holines as becomes soe holy and glorious a God through Jesus Christ our Lord. Amen.

20 *This done they proceede to reade the other seruices³ for the ordinary offerings and soe goe on with the rest of Communion.*

/Consecration of sacred Plate.⁴

[f. 21b.

III.

25 CONSECRATION OF PLATE AT LINCOLN COLLEGE, OXFORD, DURING THE CONSECRATION OF THE CHAPEL, SEPTEMBER 15, 1631.

<Manuscript in the possession of Mr. Madan, p. 282, edited by the Oxford Historical Society, vol. xlvii. *Collectanea*, IV. 1905, p. 148.>

Ad patinam.

30 O Lord, the bread of life to all belieuers, grant that the bread once consecrated and born about to the receiuers in this dish, may be to all that eat thereof the bread of eternal life, thro Jesus Christ our Lord.

Ad calicem.

35 Grant, Lord, that the wine powred out into this cup may be as the blood of Christ powred out of his side. Let a vessel of honour euer tast thee, O thou cup of Saluation.

¹ all : *add.* L.

² sentences : L.

³ *altered from theese.*

⁴ *endorsement in another hand.*

IV.

CONSECRATION OF PLATE AND ORNAMENTS AT
CHRIST CHURCH, OXFORD, ON DECEMBER 18,
1636.

5 <Bodleian Library, Oxford, MS. Rawlinson, D. 399.>

¹December 18, 1636, in Christchurch vpon Dedication of [f. 280
certaine plate and ornam'.¹

The first service ended, The Prebends come vp towards the
Alter, and the Bishop Meeting them att the Stepps, Interrogates.

10 Bp.

Right worshipfull, you haue bin earnest suytors to haue mee come
hither vnto you ; and nowe I ame come to heare what you saye.

Answers Preb :

15 Right R Father in God, wee haue hartily desired your presence,
and now request that you would performe that office of Consecration
of certayne ornaments, which wee desire may bee now dedicated to
the worship of God, and his seruice.

Bp.

20 Are these Ornaments your owne, and is there noe Clayme layd
vnto them by any other?

An.

Noe, wee are Confident.

Bp.

25 Are you willinge to yeeld vp all your right and interest in them to
mee, That I may Conveigh, and Consecrate them to God and his
seruice?

An.

We are willinge and humble suytors for it, And by deliuey of this
one, giue you possession of the rest.

30 This donne, the Preacher goes vp to the Pulpit, and after the
Sermon ended, the Bishop proceedes to the Consecration.

¹Mr. Crowder of St. Johns preached being that daye ordeined
priest. Sermon ended the B. prayed Salomons prayer.

35 Then spake somewhat about the building and adorning of
churches ; afterward prayed a gain—latine and in our mother tong.
²This don, he proceeded to Consecration—of plates and vestiments,
and our Quier which was newly repaired—and therein the pulpit the
reading desk The Lords Table.²

40 /I haue seene a manuscript of Bp. Andrewes Consecra- [f. 280b.
tion of churches and churchyardes. The forme was pious and
serious like him.¹

¹—¹ <In different hand from rest of copy : ascribed to Dr. Fell by Dr. W. D. Macray (*Catalogus Codicum Manuscriptorum Bib. Bodl.* par. V. fasc. iii. Oxon. 1893. p. 283.)—J. W. L.>

²—² In margin, writing being vertical.

V.

CONSECRATION OF ALTAR PLATE AT ST. MARY AT
 AXE ON THE 7TH OF MAY 1637. UNDER LICENCE
 FROM THE BISHOP OF LONDON, DR. WILLIAM
 5 JUXON.

<James Peller Malcolm, *Londinium Redivivum*, London, 1802. vol. i.
 p. 62. edited from the Parish book.>

Two fayre large livery stopes or fflagons of silver white, weighing
 153 oz. being both the guift of Mr. alderman Abdy, 1637.

10 One small livery stope or fflagon of silver white, weighing 48½ oz.
 being the guift of Mr. Thomas Langton and Mr. Henry Boone, 1637.

One bread-plate of silver white, weighing 15 oz. 2 dwt. being the
 guift of Mr. John Steward, 1637.

Which silver fflagons and bread-plate mencioned were by the
 15 churchwardens brought up from the body of the church to the
 communion-table, and there offered unto Jesus Xt, in the donor's
 name, 7th May, 1637; and were then received and consecrated by
 Mr. Henry Mason, rector of the said parish (leave being first obtained
 in that behalf from the right rev. ffather in God the lord bishop of
 20 London), in fforme following:

To the honor of Jesus Xt, and for the more reverence of his
 blessed sacrament, Mr. alderman Abdy hath given these two silver
 pots or fflagons, and doth here offer them up to God, to bee dedicated
 to the service of this holy table. And I do receive them from him,
 25 for the use of my Lord and Master Jesus Xt: and do put them into
 his possession; beseaching God that hee will bless these gifts, and
 that their use may serve for setting forth of his praise, and for the
 encreasing of piety in the mindes of his people. And I pray God
 blesse the donor with the blessings of this life, and the blessedness
 30 of the life to come.

And let the curse of this sacred altar, and the curse of my Lord
 and Master Jesus Xt, bee upon that man, or that woman, that shall
 purloyne them away, alienate them, or either of them, from their
 sacred use; in the name of the Father, Son, and Holy Ghost.

35 At the saying of these words (and doe put them into his
 possession), the fflagons were sett on the communion-table.

VI.

CONSECRATION OF ALTAR PLATE AT ST. GEORGE'S
CHAPEL, WINDSOR, OCTOBER 3, 1637, BY THE
PRELATE OF THE ORDER OF THE GARTER,
5 DR. WALTER CURLL, BISHOP OF WINCHESTER.

<Bodleian Library, Oxford, Ashmol. MS. 1108. fo. 107. Copy of Sir Thomas Rowe's Journal.>

<In margin.> 3 Octob. 1637.

At the houre of Nyne in the morning, the Soueraigne and
10 Knights assembled in the presence Chamber, in their Robes, and
ranke went to the Chappell to divine service, and with the whole
Choyre singing, made their procession, and heard Sermon.

In the tyme of 2d. service: at the Versicle. Lett your Light so
shine, the Prelate standing before the midle of the Altar did reade
15 certaine select verses of the old Testament, at the Dedicacion of the
Temple; and the riches thereof, to God Almighty. At which tyme
the Soueraigne went, as in the manner of Offering, to the degrees of
the Altar, and then kneeling did present, and offer to God the greate
Bason, weighing 210 : oz : devoutely saying these wordes : Part of thy
20 bounty to vs, ô Lord Almighty, I offer to thee, and to thy service.

Which being received by the Prelate, and sett vpon the Altar ;
every one of the Knightes present, in their due rankes and single,
did offer seuerall pieces of the dedicated plate ; in the same wordes,
and manner.

25 At the same tyme of Offering, they all in another Bason, held by
one of the Prebendes, did make their ordinary offering of Gold and
Silver.

/All the plate being thus offered, and set vpon the [fo. 107b.
Altar, the Prelate touched with his hand euery seuerall piece, as on
30 Godes parte, receiueing them, and made a prayer of Consecracion to
this effect : That it would please Almighty God to accept these
Offeringes devoutely presented, by these Royall and honorable
persones ; and that he would bless them, and preserue them from all
prophaine and secular vse, as dedicated to his service.¹

35 Service ended : the Soueraigne and Knightes marched to the
greate hall to Dinner.

¹ Elias Ashmole (*The Institution, Laws and Ceremonies of the most noble order of the Garter*, London, J. Macock, 1672, p. 495), gives the words of this consecratory prayer, as follows :

O Lord God, Heavenly Father, we thy most humble servants do earnestly entreat thee, that thou wilt graciously vouchsafe to accept these sacred Offerings, by the hands of our most gracious Sovereign Lord King *Charles*, and the most honorable *Companions*, which are here present dedicated to thee. Grant we beseech thee, and cause, that whatsoever is this day offered unto thee may be

VII.

CONSECRATION OF ALTAR PLATE BY DR. LAUD.

(William Prynne, *Canterburies Doome*, p. 65.)

Finally this Arch Prelate brought in all manner of Popish
 5 Consecrations into his Chappell, never heard off, nor used in his
 Predecessors dayes ; as Consecrations of all sorts of *Altar-furniture*,
*Vestments, Flagons, Chalice*s, which himselfe (arrayed in a *Gaudy*
Cope) there solemnly Consecrated ; attested upon Oath by Mr.
Samuel Bordman a reverend Minister ; who deposed at the Bar to
 10 this effect.

That he having privat intelligence of an extraordinary solemn
*Consecration of some Flagons and Chalice*s brought from other
Churches, intended to be Consecrated by the Archbishop at Lambeth
Chappell, repaired thither to see the manner of it, being new and
 15 *strange to him, which was performed in this manner. In the midst*
*of divine service the Archbishop and his two Chaplaine*s in their
Surplices, coming out of their seates, and bowing very low, severall
times one after another to the Altar, went up unto it : where the
Archbishop putting on a very gorgeous rich Cope, and bowing severall
 20 *times with his Chaplaine*s to the Altar, read thereat a parcel of
scripture, used at the Consecration of the Temple ; which done, there
were divers Flagons and Cups delivered to the Archbishop ; who setting
them downe upon the Altar, used a forme of prayer, wherein he
desired God to blesse and accept of these Vessells ; which he severall
 25 *touched, and elevated, offering them up to God.*

Now this forme of Consecrating Chalices, Flagons, Altar-clothes,
 and other furniture of the Altar, is expresly prescribed, in and taken
 out of the *Missale Paruum pro Sacerdotibus in Anglia Itinerantibus*,
 p. 145. to 152. and *Pontificale Romanum* p. 355. to 376. in both
 30 which there are particular Chapters and set formes, *De Benedictione*
sacrorum vasorum, et aliorum Ornamentorum in genere ; De Patene
et Calicis Consecratione : with sundry solemn consecration prayers,
 and these two specia^ll Collects among others for that purpose, which it
 is likely the Archbishop then used at this consecration.

preserved from all profane use, and may for ever abide consecrated to thy service,
 through Jesus Christ our Lord, *Amen.*

Let us bless thee our most glorious Lord God, for that it hath pleased thee
 to put into the heart of our most gracious Lord *Charles*, and of these *Princes*, to
 dedicate these oblations to thy service. Regard we beseech thee, from the
 Highest Heavens, and power out thy blessings upon the head of his most gracious
 Majesty : Bless him in his Royal Person, in his most gracious Queen *Mary*, in
 the most illustrious Prince *Charles*, and in all the rest of the Branches of the
 Royal Stock. Bless we pray thee, all those whose donations offered to thee, we
 have here this day received : Let thy blessing fall down (as the dew of Heaven)
 upon them, and upon their posterities, and upon all things which they have from
 thee ; and grant that by the holy and devout use of these things which are here
 offered, the glory of thy name may ever be proclaimed, and thy Majesty may by
 these our due observances be exalted, through Jesus Christ our Lord, *Amen.*

Exaude,† Domine Pater clementissime, preces nostras, et hæc purificanda vasa et Ornamenta sacri Altaris, atque Ecclesiæ tuæ sacri ministerii usui præparata, benedicere et sanctificare digneris; Per Christum Dominum nostrum, Amen.

- 5 *Omnipotens sempiterne Deus, à quo omnia immunda purgantur, et in quo omnia purgata clarescunt, supplices Omnipotentiam tuam invocamus, ut ab his vasis et ornamentis quæ tibi offerunt famuli tui, omnis spiritus immundus confusus longè discedat et per tuam benedictionem ad usum et ministerium sancti Altaris, et Ecclesiæ tuæ,*
 10 *sanctificata permaneant, per Christum Dominum nostrum, Amen.*

⟨*The History of the troubles and tryal of . . . William Laud, edited by Henry Wharton, London, Chiswell, 1695, p. 313.*⟩

3. The third Witness for this Charge, was one Mr. *Boreman*, who came into my Chappel at Prayers time, when I had some new Plate
 15 to Consecrate for use at the Communion: And I think it was brought to me for that end by Dr. *Featly*. This Man says first, *he then saw me Bow, and wear a Cope*. That's answer'd. Secondly, *That he saw me Consecrate some Plate: That in that Consecration I used some part of Solomon's Prayer, at the Dedication of the Temple:*
 20 *And that in my Prayer I did desire God to accept those Vessels.* No fault in any of the Three. For in all Ages of the Church, especially since *Constantine's* Time, that Religion hath had publick allowance: There have been Consecrations of Sacred Vessels, as well as of Churches themselves. ¹And these Inanimate things are Holy, in
 25 that they are Deputed and Dedicated to the Service of God. And we are said *to Minister about Holy Things*, *1 Cor. 9.* And the Altar is said *to Sanctifie the Gift*, *S. Matt. 23.* which it could not do, if it self were not Holy. So then, if there be no Dedication of these Things to God, no separation of them from common use, there's
 30 neither *Thing* nor *Place* Holy. And then no *Sacriledge*; no difference between Churches and common Houses; between *Holy-Tables* (so the Injunction² calls them) and ordinary Tables. But I would have no Man deceive himself; *Sacriledge* is a grievous Sin, and was severely Punished even among the Heathen. And *S. Paul's* Question
 35 *puts it home, would we consider of it, Thou which abhorrest Idols, Committest thou Sacriledge? Rom. 2.* Thou which abhorrest Idols to the very defacing of Church Windows, dost thou? Thou of all other, Commit *Sacriledge*, which the very Worshippers of Idols

¹ Tho. p. 3. q. 63. A. 6. ad secundum. ⟨Sicut etiam res inanimatae sanctificari dicuntur, in quantum diuino cultui deputantur. S. Thomas of Aquinum, *Summa totius Theologiæ*, pars tertia, Quæstio lxi. Art. vi. ad secundum; Ed. Migne, 1861. t. iv. col. 579.⟩

² Injunct. of Q. Eliz. in fine. ⟨And that the holy table in euery Church be decentlye made, and set in the place where the Aultar stood. *Injunctions giuen by the Queenes Maiestie, Anno Dom. 1559.*⟩

punished? And this being so, I hope my use of a part of *Solomon's* Prayer, or the Words of my own Prayer, (*That God would be pleased to accept them*) shall not be reputed Faults.

But here stepped in Mr. *Pryn*, and said, *This was according to*
 5 *the Form in Missali Parvo*. But 'tis well known I borrowed nothing thence. All that I used was according to the Copy of the late Reverend Bishop of *Winchester*, Bishop *Andrews*, which I have by me to be seen, and which himself used all his Time.

VIII.

10 CONSECRATION OF A CHALICE AND PATEN IN THE
 CATHEDRAL CHURCH OF WELLS BY DR. PETER
 MEWS, BISHOP OF BATH AND WELLS FOR THE
 USE OF THE CHAPEL OF THE HOSPITAL OF ST.
 JOHN BAPTIST AT BATH.

15 <Transcript by Mr. Alfred Rogers from MS. L. 16. St. John's College, Cambridge.>

/The Manner of presenting the Chalice, and Patin, given [p. 68
 to the Chapell of S. John Baptist's Hospital in Bath by Tobias
 Rustat Esq.; with the praier us'd at the Consecration of them by
 20 the right Reverend Father in God Peter, Lord Bishop of Bath, and
 Wells.

The Bishop standing before the Altar in the Cathedral Church of
 Wells; the Register, Mr. Guido Clynton presented the plate in this
 Form.

25 Right Reverend Father in God; I do here humbly present unto
 you this Chalice, and Patin, given by Tobias Rustat Esq. for the
 use of the Chapell of St. John-Baptist's Hospital in Bath, to be
 consecrated by your Lordship.

/The Praier.

[p. 69

30 Almighty God, who didst appoint sacred Vessells for the Use of
 thy Sanctuarie, and didst accept of the Freewill-offerings of thy
 people Israël; Receive, we beseech thee, the Oblations of thy
 Servant, who out of Zeal for thy Service, and in an humble
 Acknowledgement of thy manifold Mercies vouchsafed unto him,
 hath appointed them to be presented at thy Altar, to be dedicated to
 35 Thee by our Office, and Ministrie. Let them, ô Lord, be hallowed
 by the sanctifying power of thy Holy Spirit; and ever continue for
 that Use, to which they are ordein'd, through thy Mercy; that no
 sacrilegious, or profane hands may ravish them from thy Altar, and
 debase them to common Uses. Sanctify likewise, we beseech thee,
 40 the Hearts of all those, who shall at any time partake out of them
 the Holy Communion of the Body, and Bloud of our ever-blessed

Saviour thy Son Jesus Christ; and grant, that they may be filled with thy Grace, and heavenly Benediction. Let thy Blessing, ô Lord, descend upon thy Servant, who offers this Oblation. Multiply upon him thy Mercies; Bless his Substance with Encrease; and
 5 satisfy his Soul with good things. Make him yet a greater Instrument of thy Glory, and a promoter of thy Service. And grant, that others, following the pious Example of his Devotion, and Charitie, may be given to all good Works to the Glory of thy Name, through Jesus Christ our Lord.

10

IX.

CONSECRATION OF A PATEN AT LAMBETH ON WHITSUNDAY, 1678, PROBABLY BY DR. WILLIAM SANCROFT, ARCHBISHOP OF CANTERBURY.

15 <St. John's College, Cambridge, MS. L. 16. There is a rough draft also on a loose leaf. I am indebted for the transcript to Mr. Alfred Rogers.>

/The Consecration of a Patin at Lambbith, Whitsunday, [p. 64
 1678.

20 Unto thee, ô ever blessed Lord, and Saviour, ³and to thy holy service,³ do I offer and present ⁵this ³that it may be³ for ever a holy Vessell for the use of thy Sanctuarie, (⁶in humble Acknowledgement of thy Sovereignty over All, and of thine infinite mercy, and Goodness to me ⁴most unworthy⁴). Both Riches, and Honour, and all things come of thee; and of thine own have I given thee, Accept,
 25 I pray thee, ¹this Oblation¹ of thine unworthy Servant. Let no profane, or sacrilegious Hand, ever withdraw it from thine Altars, or debase it to common use again; but let it continue ever inviolable³ in that holy service, to which it is now appointed ³and dedicated. And sanctify, I beseech thee both³ the Hearts and bodies of all those,
 30 who out of it shall now, or at any time hereafter partake the Holy Communion of thy most blessed² Body; that We may all be filled with thy Grace and heavenly Benediction, and pardon'd and accepted and everlastingly rewarded thro' thy Mercy, ô ever³ blessed Lord ³and Saviour³ who dost live, and govern all things world without end.
 35 Amen.

1—¹ Struck out, and the free will offering interlined.

² interlined over precious struck out.

³—³ interlined.

⁴—⁴ interlined over in particular: struck out.

⁵ This word has before and after it 2 and 1, thus: ²this¹.

⁶ Before in is a 3, thus: ³in.

X.

CONSECRATION OF A CHALICE, ALTAR LINEN, AND
CUSHION AT SAINT ANNE'S, CATTERICK, BY
THE PARISH PRIEST, CHARLES ANTHONY, ON
5 CHRISTMAS DAY, 1681.

<H. B. McCall, *Richmondshire Churches*, London, Elliot Stock, 1910,
p. 29. I owe the reference and transcript to our Treasurer, the Rev.
E. S. Dewick.>

The communion vessels include a silver chalice of the beaker
10 shape, with stalk and foot, bearing the inscription :—Ex dono Caroli
Anthoni Ecclesiae de Cathericke Vicarij Anno Incarnationis Xti 1681.

Mr. Anthony's prayer on the dedication of his chalice is recorded
in the parish register, as follows :—

15 Deo Optimo Maximo Calicem Argenteum Carolus Anthonius
Ecclesiae de Catherick Vicarius dedicavit 25^{to} die decembris Anno
Xti 1681—

Oratio ejusdem ad Calicis dedicationem.

Omnipotens Sempiternus Deus, qui liberaliter omnibus tribuis ;
20 Humillime confiteor nihil me de me habere, praeter quod de tuâ
benignitate accepi ; In testimonium largitatis tuae, et gratitudinis
meae, de Tuis retribuo, et Magestati tuae hunc Calicem Dedico et
Consecro : Non inanis gloriae avidus, nec terrenae remunerationis
cupidus, sed devotissimo corde motus, et Humillimo animo promp-
25 tus ; Obsecro, ut hanc liberam meam oblationem benigne accipias,
gratiose per manus meas sanctifices, et potenti tua manu conserves,
et custodiat <for *custodias*>, in usum perpetuum hujus Ecclesiae de
Catherick, ab omni furto et periculo. Per Jesum Christum, Vnicum
Dominum, Vnicum Redemptorem et Vnicum Salvatorem nostrum.

30 Dedicavit item Lintea pro Altari ; et Pulvinar pro Suggesto."

XI.

CONSECRATION OF ALTAR PLATE, FORMS ASCRIBED
TO DR. JUXON.

35 <R. Tisdale, *The Form of Dedication and Consecration of a Church or
Chapel*, London, John Hartley, 1703. Sign. D. 3 inserted after *benefitts* of
thy Passion, above, p. 211, line 20.>

Grant that all these Ornaments dedicated here to thee, and given
to the use of thy service, may be by this my Ministry thereunto
consecrated, and for ever set apart from all common and profane
40 uses whatsoever.

Grant that these Patens and Chalice† which I here offer up to thee, may be accepted by thee. That they may ever continue hallowed Vessels in thy House: That no superstition may grow unto them in their service, nor no profanation unhallow them. And that
5 all which come to be partakers of the Sacrament of thy blessed Body and Blood may come worthily, and receive the earnest of their eternal Salvation.

APPENDIX VI.

A LIST OF SOME CONSECRATIONS OF CHURCHES AND CHURCHYARDS IN ENGLAND IN THE SEVENTEENTH CENTURY.

- 5 1600-1609. Childerley, Private Chapel of Sir John Cutts, consecrated by Dr. Martin Heaton, Bishop of Ely. (Register lost. See Henry Wharton, *History . . . William Laud*, London, Chiswell, 1695, p. 560.)
- 10 1606. Weymouth and Melcombe Regis. Consecration of a new Church, Christ Church, by Dr. Zowch, Suffragan to the Bishop of Bristol. (John Stow, *Annales*, Londini, Th. Adams, 1615, p. 910, ed. by Edmond Howes.)
1607. Private Chapel at Langley, Beckenham, Kent, consecrated Sunday, July 26. (See above, p. 1.)
- 15 1610. St. Olave, Silver Street, consecrated Sunday April 15. (Grindal's, etc. Register, fo. 393.)
1610. St. Bride's Churchyard, consecrated on August 2. (Grindal's, etc. Register, fo. 394*b*.) The same form used as at consecration of churchyard of St. Olave, Silver Street. (See above, 20 p. 27.)
1610. Parish Church of Fulmer, Buckinghamshire, consecrated Nov. 1, All Saints' Day. (See above, p. 9.)
- 1610-11. Hatfield, Lord Salisbury's Private Chapel, consecrated. (See above, p. 21.)
- 25 1612. St. Sepulchre's Churchyard consecrated June 2. (Grindal's, etc. Register, fo. 397.) The same form used as at the consecration of churchyard of St. Olave, Silver Street. (See above, p. 25.)
1612. St. Olave, Silver Street. Consecration of churchyard on July 9. (See above, p. 24.)
- 30 1612. Oxhey, Watford, chapel built by Sir James Altham. Consecration on Sept. 14, by Dr. John King, Bishop of London. (John Stow, *Annales*, Londini, 1615, p. 910, ed. by Edm. Howes.)
- There is a photograph of this chapel in the *Victoria History, Hertfordshire*, vol. ii. opposite page 456.
- 35 1612? "Saynt Mary Mount-haw, neere fish streete in London, was all taken downe, and new built, and was also consecrated by Doctor King, lord Bishop of London, and retained still the former name of Saint Mary Mount-haw." (John Stow, *Annales*, ed. Edm. Howes, Londini, Th. Adams, 1615, p. 910.)

"There was also a newe Church builded in Surrey, and was likewise consecrated by the said Lord Bishop of London." (*Ibid.*)

1614. Chapel of Sir Julius Caesar on north side of the Strand, consecrated on Sunday, May 8, by Dr. John King, Lord Bishop of London, and called Cecil Chapel. (John Stow, *Annales*, Londini, 1615, ed. by Edm. Howes.)

1615. Churchyard of St. Botolph's without Aldgate, consecrated on April 18. with the same form as that used at St. Olave's Silver Street. (Grindal's, etc. Register, fo. 400.)

- 10 1615. Edmonton Private Chapel, consecrated May 24. (See above, p. 29.)

1616. Dulwich College Chapel, consecrated Sept. 1. (See above, p. 33.)

- 15 1616. Private Chapel of Sir Chr. Hatton's at Clay Hall, Barking, consecrated by Dr. Thomas Morton, bishop of Chester, under a commission from the bishop of London, on Sunday, Sept. 15. (Grindal's, etc. Register, fo. 406. Form as at Edmonton, see above, p. 30.)

- 20 1616-17. East Greenwich chapel consecrated Feb. 24. (See above, p. 38.)

1617. St. Botolph's, outside Bishopsgate, Churchyard consecrated on Wednesday, June 4, by Dr. John King, Bishop of London, using the form *Most merciful Father*. (Grindal's, etc. Register, fo. 407. b.)

- 25 1617. Wapping, consecration by Dr. John King, of chapel and chapel yard on July 17. (Grindal's, etc. Register, fo. 408. Public Record Office, Exchequer K.R. Ecclesiastical Documents. no. 5_33 Thomas Oughton, *Ordo Judiciorum*, Londini, 1738. t. ii. p. 279. Same form used as at Edmonton. (See above, p. 29.)

- 30 1619. Chantmarle, Private Chapel consecrated. (See above, p. 43.)

1620. Ridgeway Heath, Peartree, Jesus Chapel consecrated. (See above, p. 47.)

- 35 1620. Barbican, Willoughby House, chapel consecrated. (See above, p. 81.)

1621. Serjeants' Inn Chapel consecrated, May 13. (See above, p. 83.)

1621. Oxford, Jesus College Chapel, consecrated, May 28. (P. Heylin, *Cyprianus Anglicus*, London, 1668, p. 131.)

- 40 1622-3. St. James, Duke's Place, Aldgate, Chapel and Chapel yard consecrated by Dr. George Mountain, Bishop of London, on January 2nd. Eucharist celebrated. (Th. Oughton, *Ordo Judiciorum*, Londini, 1738. t. ii. p. 264.)

1623. Lincoln's Inn Chapel consecrated on May 22. (See above, p. 87.)

1624. Wyke-Champfleur Chapel consecrated on July 18. (See above, p. 91.)

- 5 1624. Lynn Regis, St. Margaret's. Consecration of churchyard August 5. (Norwich episcopal Registers, vol. xxi. Appendix. I owe this reference to the Rev. Dr. W. H. Frere.)

1624. Oxford, Exeter College Chapel, consecrated October 5. (C. W. Boase, *Registrum Collegii Exoniensis*, Oxford Historical
10 Society, 1894, p. cix. See also "The form of Consecration of the Chappel of Exeter College in Oxford," in T. K. Abbott, *Catalogue of the Manuscripts in the Library of Trinity College, Dublin*, Dublin, Hodges, 1900. No. 533. 3. p. 84. The forms are based upon
Langley for the chapel, and St. Olave's, Silver Street, for the chapel-
15 yard. Apparently no Eucharist was celebrated. The following prayer, said immediately before the beginning of the public and ordinary prayers, is not known to me :

Allmightie and most mercifull father whoe throughe the bloude
of thie deare sonne Jesus Christ and powerful operation of thie holy
20 spirit hast dedicated and consecrated us, unto thie divine service, and made us all a Royall Preisthoode to offer upp vnto the<e> the sacrifice of prayse and thancksgivinge, and for the manner of thy worshippe hast taught us, by thie Apostle, that thou art a god of order, and not of confusion and that all things in thie church, are to
25 be performed in order and decencie wee humbly beseeche the<e> that as thou hast raysed upp, the heart of the godly, and worshipfull founder of this house here to erect the same, as unto thie Prophetts, and Prophetts children, in this Colledge, for thie service, and the Invocation of thie holy name therein soe thou wouldest vouchsafe in
30 mercy to accepte this his free will offeringe thereof unto the<e>, and graunt, that in this place, both now, and alwayes hereafter, thie holy name, both by vs, and those that come after vs may be called uppon, with pure myndes, fervent hearts, and devote affections. And that wee all gloryfyinge thie name (as wee ought) here on earth in this
35 thie Kingedome of Grace, may be gloryfied by the<e> in heaven in thie Kingedome of Glorie through Jesus Christ our Lord.

1625. Abergwili. Consecration of Episcopal Chapel on Aug. 28, being Sunday and the eve of the Decollation of St. John Baptist, by Dr. William Laud, Bishop of St. David's. (I owe to Mr. T. W.
40 Barker the information that Laud's register at St. Davids contains no account of this consecration: see Henry Wharton, *History of ... William Laud*, London, Chiswell, 1695, p. 22.)

1626. Chichester, chapel of St. Bartholomew's Hospital, consecrated by Dr. George Carleton, Bishop of Chichester, on
45 St. Bartholomew's day. Forms based on Andrewes; Eucharist celebrated. (Cecil Deedes, *Consecration Form of the Chapel of St. Bartholomew's Hospital, Chichester*, Knight, Chichester, 1909.)

1627. Ludham. Consecration of episcopal chapel, December 25. (Norwich Episcopal Registers, vol. xxi. Appendix. I owe this reference to the Rev. Dr. W. H. Frere.)

1628-29. Blicklin, Consecration of the Chapel of Sir John Hobart, January 4. (Norwich Episcopal Registers, vol. xxi. Appendix. I owe this reference to the Rev. Dr. W. H. Frere.)

1628-29. Santon. Consecration of Church rebuilt January 6. (Norwich Episcopal Registers, vol. xxi. Appendix. I owe this reference to the Rev. Dr. W. H. Frere.)

10 1630-31. St. Catherine Cree, Parish Church, consecrated on January 16. (See above, p. 101.)

1630-31. St. Giles in the Fields consecrated on January 23, by Dr. William Laud, Bishop of London. (Henry Wharton, *History of* . . . *William Laud*, London, Chiswell, 1695. p. 45. W. Prynne, *Canterburies Doome*, London, Macock, 1646. p. 119.)

15 1630-31. Fritcham (*al.* Felixham or Flixton.) Consecration of church rebuilt, Feb. 5. (Norwich Episcopal Registers, Vol. xxi. Appendix. I owe this reference to the Rev. Dr. W. H. Frere.)

20 1631. Hammersmith. Consecration of Chapel and Chapelyard by Dr. William Laud on June 7. Eucharist celebrated. Form based on Andrewes. (Th. Oughton, *Ordo Judiciorum*, London, 1738, vol. ii. p. 269. Henry Wharton, *History of* . . . *William Laud*, London, Chiswell, 1695. p. 46. W. Prynne, *A breviate of the Life of William Laud*, London, M. Sparke, 1644. p. 16.)

25 1631. Lord Cleveland's chapel at his manor of Teddington, consecrated on Sept. 11, by Dr. John Williams, Bishop of Lincoln (Archbishop's Library at Lambeth, Gibson MS. 929, nn. 78, 80, 81. Legal formulae.)

30 1631. Oxford, Lincoln College Chapel, consecrated by Dr. Richard Corbet, Bishop of Oxford, on September 15. Eucharist celebrated; form based upon Andrewes with additions for the pulpit, chalice, and paten. (*Oxford Historical Society*, vol. xlvii. *Collectanea* iv. 1905. p. 141.)

35 1632. South Malling, Sussex. Consecration of Parish Church on May 24, by Dr. Theophilus Field, Bishop of St. David's, under a commission from the Archbishop of Canterbury. (St. John's College, Cambridge MS. L. 16. p. 97.) The new building had been laid under an interdict and inhibition by Dr. George Abbot, until lawfully and canonically consecrated. The document has no date though entered among documents of 1632. (Abbot's Register, vol. iii. fo. 124. *b.* Also in Edm. Gibson, *Codex Iuris Eccl.* Oxford 1761. vol. ii. p. 1463.)

45 1632. Roehampton. The Lord Treasurer's Chapel consecrated Trinity-Sunday Eve, May 26, by Dr. William Laud, Bishop of London. (Henry Wharton, *History of* . . . *William Laud*, London, Ri. Chiswell, 1695. p. 47.)

1632. Stanmore, Consecration of the Parish Church of St. John by Dr. William Laud, Bishop of London on July 17th. (Thomas Oughton, *Ordo Judiciorum*, London, 1738. t. ii. p. 249, reprinted in E. C. Harington, *The object of . . . Consecration of Churches*, London, 5 Rivington, 1844. p. 195. See also Henry Wharton, *History . . . of William Laud*, London, Chiswell, 1695, p. 47. William Prynne, *A Breviate of the Life of William Laud*, London, 1644. p. 17.)
1632. Risley, Private Chapel, consecrated Sept. 23. (See above, p. 130.)
- 10 1632. Mersham Hatch, Kent. Consecration of Chapel of St. Paul on Oct. 14. (See above, p. 139.)
- 1632-33. Cambridge, Peterhouse Chapel consecrated March 17. (See above, p. 113.)
- 15 1633. Ightham, Kent. Consecration of private chapel on October 13 by Dr. John Bancroft, Bishop of Oxford, under a commission from the Archbishop of Canterbury. Eucharist celebrated. (Laud's Register. fo. 189: St. John's College, Cambridge, MS. L. 16. p. 84.)
- 20 1634. Middleton, Kirby Lonsdale. Chapel dedicated to the Holy Ghost. (B.M. Harl. 2176. fo. 21. W. Whellan, *History . . . of Cumberland and Westmoreland*. Pontefract, 1860. p. 896.)
1634. Leeds, St. John's consecrated. (See above, p. 192.)
- 1634-35. Abbey Dore Parish Church consecrated on March 22. (See above, p. 146.)
- 25 1635. Crewe Private Chapel consecrated on Aug. 9. (See above, p. 199.)
1635. Canterbury. Consecration of Burial Place at Hospital of St. John Baptist, on September 19, by Dr. John Bancroft, Bishop of Oxford, under commission from the Archbishop of Canterbury. (Laud's Register fo. 229. St. John's College, Cambridge, MS. L. 16. p. 90.)
- 30 Before 1636. Lambeth, Consecration of Churchyard. (Daniel Featley, *Chavis mystica*, London, R.Y. for Nicolas Bourne, 1636. p. 825.)
- 35 1637. Sissinghurst, Cranbrook, Kent. Consecration of Chapel by Dr. Bancroft, Bishop of Oxford. (Thomas Philipott, *Villare Cantianum*, London, William Godbid, 1659. p. 100, St. John's College, Cambridge, MS. L. 16, flyleaf at beginning).
- 40 1637. Exeter, St. Bartholomew's Churchyard consecrated by Dr. Joseph Hall, Bishop of Exeter, on Aug. 24. (George Oliver, *History of Exeter*, Exeter, Treadwin, 1821. p. lxlvi.)
1639. Chiddingston, Kent. Consecration of the Church and

Churchyard on September 3 by Dr. John Warner, Bishop of Rochester. (Abbot's Register, iii. fo. 97. b.)

1639. Exeter. Consecration of Chapel of St. John, by Dr. Joseph Hall, Bishop of Exeter, on Sept. 21. (George Oliver, *History of Exeter*, Exeter, Treadwin, 1821. p. cii.)

1651. Meltham Chapel consecrated on August 24. (See above, p. 204.)

1661. Ware, Sir Thomas Fanshawe's Chapel consecrated. (See above, p. 218.)

1662. Salisbury, Private Chapel in Episcopal Palace, consecrated by Dr. Humphrey Henchman, on August 28. (John Wordsworth, *The Bishop's Palace at Salisbury*, Brown and Co. 1890, Appendix III. p. 28.) For this reference I am indebted to the Rev. Chr. Wordsworth.

1662. Cambridge, Chapel of Corpus Christi College, consecrated by Dr. Matthew Wren, Bishop of Ely, on St. Matthew's day, September 21. (British Museum, Harl. MS. 7033. fo. 28.) Sentence of Consecration but no forms of service. See also West and Goodrich's Register, fo. 236.

- 1662-63. London, St. Giles' Cripplegate. Consecration of new Churchyard, Jan. 7, by Dr. Morley, Bishop of Winchester, deputy for Dr. Sheldon, Bishop of London, using the same prayers, *verbatim*, that Bishop Andrewes used in consecrating a churchyard near Southampton. (St. John's College, Cambridge, MS. L. 16, p. 70, out of Mr. Richard Smith's MS.)

1663. Soulby, Westmoreland. Chapel consecrated on St. Luke's day, Oct. 18. (Accepted Frewin, *York Register*, p. 161.)

1665. Auckland Castle Chapel, consecrated June 29. (See above, p. 224.)

1665. Plymouth. Consecration of the Church of St. Charles on Saturday Sept. 2 by Dr. Seth Ward, Bishop of Exeter. (Bishop's Register, Exeter.) Mr. Thomas W. Burch has very courteously informed me that the Register gives the Sentence of Consecration but no indication of the form of service used.

1665. Cambridge, Pembroke Hall Chapel, consecrated on St. Matthew's day, Sept. 21, by Dr. Matthew Wren, Bishop of Ely. (*Intelligencer*, 1665, Oct. 2. Numb. 80. p. 945.)

1666. Oxford, Brasenose College Chapel, consecrated by Dr. Walter Blandford, Bishop of Oxford, on November 17. Eucharist celebrated. Form based upon Langley. (*Oxford Historical Society*, 1909. *Brasenose College Quatercentenary Monographs XVI-XVIII centuries*, Vol. ii. Part i. XII. p. 45. See also *Collectanea*, IV. p. 159.)

1667. Ashburnham, Sussex. Church consecrated on July 13. (Sermon at the consecration, Bodleian Library, MS. Rawl. D. 819,

- fol. i. See also T. W. Horsfield, *History . . . of Sussex*. Lewes, Baxter, vol. i. p. 558. "The church, which is near the house, is dedicated to St. James. It was built by John Ashburnham, about the year 1663, and was consecrated Saturday July 13, 1667. It differs but little from the generality of Sussex churches, further than a more than ordinary degree of neatness seems to pervade it. An embattled tower containing four bells, which are seldom rung, a small nave, and three chancels, compose this edifice.")
1667. Piccadilly. Chapel in Lord Clarendon's house consecrated on September 8. (Rugge's *Diurnal*, in British Museum, Add. MS. 10,117. fo. 210. b.)
1667. Oct. 9. London St. Giles' Cripplegate. Consecration of new churchyard by Dr. John Dolben, Bishop of Rochester, Commissary for the Bishop of London. (St. John's College, Cambridge, MS. L. 16, flyleaf.)
- 1668-1686. Diocese of Chester. Has features in common with Langley for consecration of Church, and with St. Olave Silver Street for Churchyard. (British Museum, MS. Harl. 2176. fo. 12.)
- Can the following be connected with this ?
- 1670-1. Chester forms of 17th century. Dwight, Secretary to three Bishops of Chester, had a book of such now belonging to Mr. White of Fulham, according to Daniel Lysons, *Environs of London*, London, 1796. vol. iv. p. 486. note.
1668. Tynemouth, Church consecrated on July 5. (See above, p. 237.)
- 1670-1. Consecration of St. Paul's, Shadwell, by Dr. Humphrey Henchman, Bishop of London, on Wednesday, March 8. Eucharist celebrated. (Henchman's Register, fo. 194. b.) Sancroft says consecration was by Dr. John Dolben, Bp. of Rochester, commissary for Dr. Henchman, on Sunday, March 12. (St. John's College, Cambridge, MS. L. 16.)
1671. Bishop of London's chapel, consecrated on Dec. 1. (See above, p. 265.)
1677. Emmanuel College, consecration of Chapel, Sept. 29. (See above, p. 268.)
1682. Oxford, St. Edmund Hall, Chapel consecrated by Dr. John Fell, Bishop of Oxford, on April 7. Eucharist celebrated. Form partly based upon Andrewes. (From document in custody of the Principal of St. Edmund Hall.)
- c. 1683. Chapel of Serjeants' Inn in Fleet Street consecrated. (Compton's Register, vol. ii. fo. 10.)
1684. St. James, Westminster, consecrated by Dr. Henry Compton, Bishop of London, on Sunday, July 13. Eucharist celebrated. (Compton's Register, vol. ii. fo. 15.)

1684. Longleat, Viscount Weymouth's Chapel consecrated by Dr. Seth Ward, Bishop of Salisbury, on August 19. (*Notitia Episcopi Sarum*, in fine.)

1685-6. St. Anne's, Soho, consecrated on Sunday, March 21, by Dr. Henry Compton, Bishop of London. Eucharist celebrated. (Compton's Register, vol. ii. fo. 50.)

1691. Chapel at the Royal Hospital at Chelsea consecrated by Dr. Henry Compton, Bishop of London, on Sunday, August 30. Eucharist celebrated. (Compton's Register, vol. ii. fo. 44. b.)

10 1692. Minsterley. Chapel of Ease consecrated on July 19 by Dr. Gilbert Ironside, Bishop of Hereford, and built by Viscount Weymouth. Eucharist celebrated: form based on Andrewes. (Bishop's Register.)

15 1693. Whitehaven, Cumberland. Consecration of a Chapel of Ease dedicated in honour of St. Nicholas, by Dr. Nicholas Stratford, Bishop of Chester, on July 16. Apparently no Eucharist. (Bodleian Library, MS. Tanner 152.)

1694. Oxford, Trinity College Chapel consecrated on April 12. (Tho. Sykes, *Sermon*, preached at consecration, Oxford, Theatre, 20 1694.)

1697. Bromley College, Kent. Chapel consecrated. (See above, p. 280.)

APPENDIX VII.

CHURCH INNOVATIONS ALLEGED BY A COMMITTEE OF DIVINES IN 1641.

〈Bodleian Library, Oxford, Pamphlets 41.〉

A Copy of
The Proceedings of some worthy
and learned Divines, appointed by the Lords
to meet at the Bishop of Lincolns
in Westminster.

Touching Innovations in the Doctrine and
Discipline of the Church of *England*.
Together with considerations upon the
Common Prayer booke.
ArchBishop of Armach.

Bishop of Lincolne	Doct. Brownrig
Doct. Prideaux	Doct. Feately
Doct. Ward	Doct. Hacket

〈Portrait of a bishop in square cap and rochet.〉

Printed at London. 1641

/* * * * * * [p. 2.]

Innovations in discipline.

1. The turning of the holy Table *Altarwise*, and most commonly calling it an *Altar*.

2. Bowing towards it, or towards the East, many times, with three congees; but unusuall¹ in every motion, accesse, or recesse in the Church.

3. Advancing *Candlestickes* in many Churches upon the *Altar so called*.

4. In making Canopies over the *Altar so called*, with traverses and curtaines on each side and before it.

5. In compelling all *Communicants* to come up before the railes, and there to receive.

6. In advancing *Crucifixes*[†] and *Images* upon the parafront or *Altar-cloth so called*.

/7. In reading some part of Morning prayer at the holy Table, [p. 3. when there is no Communion celebrated.

8. By the Ministers turning his backe to the *West*, and his face to *East* when he pronounceth the *Creed*, or reads *Prayers*.

¹ usually : *other edd.*

9. By reading the *Letany* in the midst of the body of the Church in many Parochiall Churches.

10. By pretending for their innovations the injunctions and advertisements of Queen *Elizabeth*, which are not in force, but by way of commentary and imposition, and by putting to the Liturgy printed *secundo, tertio Edwardi sexti*, which the Parliament hath reformed and layd aside.

11. By offering of Bread and Wine by the hand of the Churchwardens, of others, before the consecration of the Elements.

12. By having a *Credentia*, or side-table, besides the *Lords Table*, for divers uses in the *Lords Supper*.

13. By introducing an *Offertory* before the Communion, distant from the giving of *Almes* to the poore.

14. By prohibiting the Ministers to expound the *Catechisme* at large to their Parishioners.

15. By suppressing the Lectures partly on Sundaies in the afternoon, partly on week daies, performed as well by combination, as some one man.

16. By proibiting[†] a direct prayer before Sermon, and bidding of prayer.

17. By singing the *Te Deum* in prose after a Cathedrall Church way, in divers Parochiall Churches, where the people have no skill in such Musique.

18. By introducing Latine Service in the Communion of late in *Oxford*, and into some Colledges in *Cambridge*, at Morning and Evening prayer so that some yong Students, and the servants of the Colledge do not understand their prayers.

19. By standing up at the *Hymbes*[†] of the Church, and alwaies at *Gloria Patri*.

20. By carrying children from the baptisme to the *Altar* so called there to offer them up to God.

21. By taking downe Galleries in Churches, or restraining the building of such Galleries where the Parishes are very populous.

[†] or: *other edd.*

NOTES.

NOTES.

I. LANGLEY.

Page 1. "Langley is a manor and seat of eminent account" in the parish of Beckenham, Kent, says Hasted. In 1607 it was the seat of the Styles, who acquired the manor in the beginning of the reign of Henry VIII. Edmund Style, the owner, and his two sons, William and Edmund, are mentioned (line 27, and p. 2, line 31) as present at the consecration of the chapel. (Edw. Hasted, *History . . . of Kent*, Canterbury, 1778, vol. i. p. 85.)

The two forms of Langley and of Hatfield are identical. They are both Dr. William Barlow's and by them have been influenced the consecration forms used down to the end of the seventeenth century, and beyond; for the forms of 1712 and 1715 contain prayers borrowed, most likely through Andrewes, from these forms of Barlow's.

line 34. It is to be noticed that the chapel was empty at the beginning of the consecration service. This practice is passed on through many forms and orders below, and indeed it is to be found in *The Form of Prayer, and Ceremonies, to be used at the Consecration of the New Church, at Banbury* on September 6, 1797, where on p. 4 the rubric runs: *The Church is to be kept shut, and empty, till the Bishop comes, and till it be opened for his going in.*

p. 2, line 1. Psalm cxxii. 1, 7, 9.

This psalm was sung in the middle ages while the bishop was perambulating the church, sprinkling holy water on the walls. (Maskell, p. 180.) In the *Peace be within these walls* there may be reminiscence of the benediction *Pax huic domui* (*id.* p. 171.)

line 7. This action of the Bishop's kneeling with his face to the East and with his hands raised to heaven was followed at Hatfield (p. 21, line 20), East Greenwich (p. 41, line 33), and Lincoln's Inn (p. 88, line 14) during the saying of the consecratory prayer, and in most of the following orders the Bishop is directed to kneel. There is some precedent for the posture of kneeling; as among the Greeks, after fixing the altar, the bishop says a long prayer kneeling. (Goar, p. 835.)

line 10. This is the consecratory prayer equivalent to the mediæval *Adesto precibus* (Maskell, p. 183) where ideas not altogether dissimilar may be found. This prayer of consecration appears again in many of these seventeenth century forms, especially in Andrewes (see p. 61) whence it is passed on to the forms of 1712 and 1715.

line 11. *Cf.* I. Kings viii. 27. There is the same thought in the prayer *Domine Deus, qui licet caelo et terra non capiaris* in the order for laying the foundation stone of a church in the Reformed Roman Pontifical.

line 43. The congregation enters the chapel when the consecratory prayer has been said, and the building is at once put to the use for which it is mainly intended. Divine service is said and the Eucharist is celebrated.

p. 3, line 5. These psalms were also said at Hatfield, East Greenwich, Serjeants' Inn, Leeds, but the psalms chosen by Andrewes are the more usual.

line 10. The lessons are the same at Hatfield, East Greenwich, Serjeants' Inn, Leeds, and London House.

line 14. This collect also passes on to East Greenwich, and Andrewes ; and thence into 1712 and 1715

line 15. An allusion to Acts vii. 48.

line 30. It is noteworthy that here and in many other of the forms the sermon is not after the Nicene Creed but after the Litany. The rubric in those days directed the sermon to be after the Nicene Creed, as in the present Book of Common Prayer. See Introduction, p. xxxviii.

There seems to have been no prayer in the pulpit before nor after the sermon, though a metrical psalm was sung before.

line 34. This address was also delivered by Dr. George Mountain at the consecration of St. James', Duke's Place. (Oughton, p. 267.)

line 37. Mountain here reads *simple men*. (Oughton, p. 267.)

line 38. Dr. Barlow seems to be in some antagonism to Master Calvin. "Cavendum est rursum ne aut (quemadmodum seculis aliquot haberi cœperunt) propria esse Dei habitacula ducamus, unde propius aurem nobis admoveat : aut secretam nescio quam illis affingamus sanctitatem, quæ sacratiorem apud Deum orationem reddat." (*Institutionum Christianae Religionis*, lib. III. Cap. xx. § 30. Lugd. Batavorum, I. and D. Elsevier, 1654, p. 315.)

p. 4, line 19. It may be noticed that here as at Fulmer (p. 16, line 1) and Hatfield (p. 22, line 40) Barlow takes the celebration of the Eucharist himself ; not as Andrewes' practice was to leave all to the chaplains up to the prayer of consecration. (p. 71, line 30.)

line 21. This collect appears again at East Greenwich, and in Andrewes, and thus passes into 1712 ; but it disappears in 1715.

It should be noticed that Barlow has accomplished a true Gregorian collect, and placed it also at the right liturgical moment.

A similar success has been achieved by the writer of *A Form of Consecration or Dedication of Churches and Chappels*, Dublin, Crook, 1666, reprinted by William Reeves, *Irish Form of Consecration of Churches*, London, S.P.C.K. 1893, p. 23.

O Almighty God, who dwellest amongst thy Saints, and has plac'd thy Tabernacle in the hearts of thy servants, give thy heavenly blessings, and encrease to the place where thine honour dwelleth ; that what is founded by thy Providence, and built according to thy Commandment, may be established for ever, and blessed in all things by thy Eternal goodness, through Jesus Christ our Lord. Amen.

Dr. Reeves expressed his belief (p. 3 of his reprint) that Dr. John Cosin was the compiler of the Irish form. Against this opinion is the little resemblance that the three forms printed above (pp. 218, 224, and 237) have to the Irish form. Cosin was, however, quite able to draw up a western collect, as the Prayer Book collect for the Sixth Sunday after the Epiphany shows.

line 31. This epistle is found again at East Greenwich, and Andrewes, and in 1712 ; but not in 1715.

The gospel is the same at East Greenwich, but not as in Andrewes, or 1712 ; but it is partly the same in 1715.

line 37. It is to be noticed that the non-communicants leave after the Gospel. It is not expressly said that the Creed was recited.

- p. 8, *Note*.—Barlow's arms are blazoned as Sable, an eagle displayed double-headed, holding a staff raguly barwise argent, beaked and membered, and a fleur de lys in chief or. Motto: Renovabitur ut aquilae juvenus tua. (W. K. Riland Bedford, *Blazon of Episcopacy*, Oxford, Clarendon Press, 1897, plate xxxviii.)

II. FULMER.

Fulmer is still a retired, out-of-the-way village, in the hundred of Stoke and the deanery of Burnham, lying about six miles south-east of Beaconsfield and about four miles west of Uxbridge. Mr. Dewick, our Treasurer, visited the church in 1906, and found that of the church of 1610 the tower and south wall were still remaining. The tomb of the founder, Sir Marmaduke Darell, had been moved into the chancel in the latter part of the nineteenth century. The epitaph states that he was servant to Queen Elizabeth in her wars by sea and land, and cofferer to King James and King Charles the first. (D. and S. Lysons, *Magna Britannia*, London, 1806, vol. i. p. 564.)

Besides the edition in the *Transactions of the St. Paul's Ecclesiological Society*, there is an account in John Stow's *Annales* (Ed. by Edm. Howes, 1631, p. 997), and a great part of this has been reprinted by Harington, pp. 101-109.

Unlike the other forms of Barlow's (I. and III.) this form used at Fulmer has had but little influence on the other seventeenth century forms. In one case, however, that of Meltham (p. 204), it has been rather carefully and minutely followed.

- p. 10, line 3. base court : the lower or outer court of a castle or mansion. (*N.E.D.*)

line 6. Qui fabricaverunt sunt limen suum juxta limen meum, et postes suos juxta postes meos. (Vulgate, Ezechiel xliii. 8.)

line 35. The quotation from the Greek poet was found by our Secretary, Mr. H. A. Wilson, after fruitless enquiries elsewhere. It appears to be a quotation made by Plutarch in his work *De Fortuna* from an unknown poet. (*Opera*, Lipsiae, 1777, ed. Reiske, vol. vi. p. 372.) It is printed among the adespota by Aug. Nauck. (*Tragicorum Graecorum Fragmenta*, Lipsiae, Teubner, 1889, ed. secunda, No. 367, p. 908.)

line 40. Sepultura asini sepelietur, putrefactus et projectus extra portas Jerusalem (Vulgate, Jeremiae xxii. 19.)

- p. 12, line 42. This burial in the churchyard as soon as hallowed may be compared with the baptizing of an infant in Laud's order (Oughton, p. 251) or the churching of a woman in Andrewes' form (p. 63, line 20), where there was no baptism or matrimony because none needing such was present. In other forms there are attempts to go through the rest of the offices in the Book of Common Prayer. See Introduction, p. xxxiii.

- p. 13, line 19. Psalm xxvii. 4.

line 23. Psalm cxxxii. 4, 5, adapted to the circumstances from the Prayer Book version.

line 28. I. Chronicles xxix. 14.

line 36. Psalm cxxii. 1.

line 38. Psalm cxxxii. 7.

line 42. *Id.* 8.

- p. 14, line 1. Psalm cxxii. 7.

line 35. It would seem from the presence of water in the font that a baptism had been looked for. Cf. Abbey Dore, above, p. 160, line 37.

- There is precedent for the hallowing of the font in the Gelasian Sacramentary (ed. H. A. Wilson, Oxford, 1894, p. 142) which order follows immediately those for the consecration of a church.
- line 38. This prayer is mainly taken from the blessing of the font in the Jacobean Book of Common Prayer, lines 44 and 45 being taken from the former of the two prayers with which the order of baptism in this edition begin.
- p. 15, line 10. Note the careful expression of dedicating the church to God in memory of St. James, eschewing the popular expression.
- line 15. Fulmer, in the choice of psalms, has only one follower, Meltham.
- line 20. The lessons at Fulmer are as at Langley and Hatfield.
- line 40. The practice of extempore praying before and after the sermon was disliked by the Laudian School, though encouraged by the Puritans. See Abbey Dore, above, p. 168, line 4. See 55th of the Canons of 1604, and above, App. VII. § 16.
- p. 16, line 1. It is again noteworthy that the sermon was preached at the end of the prayers, not after the Nicene Creed. This was also done at Langley and Hatfield in the other forms of Barlow as well as at Fulmer. See Introduction, p. xxxviii.
- line 6. Thus there was a quire or chancel, in the midst of which the founder was to kneel during the Eucharist.
- line 11. This prayer does not seem to have been borrowed by other forms.
- line 12. The remembrance of the saints departed must have been ill-received by the Puritans; so also the allusion on line 17 *to these demolishing and destroying days*.
- p. 18, line 34. The words *sacramenta et sacramentalia* will again be found in the instruments of consecration. See Introduction, above, p. lxx.
- p. 20. These are the private marks of the men who could not write. Jack Cade asks the Clerk of Chatham: "Hast thou a mark to thyself, like an honest plain-dealing man?" And the Clerk answers: "Sir, I thank God, I have been so well brought up that I can write my name." (*Second part of Henry VI.* Act IV. Sc. ii. line 98.) It is said that the Puritans disliked the use of the cross-mark as superstitious.

III. HATFIELD.

There seems some difference of opinion upon the date of the consecration of the chapel at Hatfield, and as to the bishop who consecrated it. Le Neve tells us that on May 6, 1615, Neil, who was then bishop of Lincoln, "went to Hatfield, the noble seat of the Earl of Salisbury, to consecrate the new chapel there." (John Le Neve, *Lives . . . of all the Protestant Bishops*, London, Innys, 1720, vol. i. part ii. p. 144.) And Nichols gives the same year. (John Nichols, *Progresses . . . of Queen Elizabeth*, London, 1788, vol. i. p. 14, note.) But the document now printed makes the consecration to have taken place before 1614, for it was performed by a bishop of Lincoln whose name was William; our President, the Bishop of Salisbury, gives the date as 1610-11, and the consecrator as Dr. Barlow. (John Wordsworth, *On the Rite of Consecration of Churches*, S.P.C.K. for Church Historical Society, 1899, p. 27.) It is unfortunate, again, that the episcopal registers of Lincoln are lost from 1608 to 1660.

The chapel must have been decorated, for we read:

'the Right Honourable Robert Earl of Salisbury and Lord High Treasurer of England, who as he favoureth all learning

and excellency, so he is a principall patron of this Art, having lately employed M. *Butler* and many other excellent Artists for the beautifying of his houses, especially his Chappell at Hatfield." (Henry Peacham, *The Gentleman's Exercise*, Lond. Thrale, 1661, p. 310, part of the *Compleat Gentleman*.)

This Robert, Earl of Salisbury, also died in 1612.

- p. 23, line 15. The post communion here is not as at Langley. It is found much expanded at East Greenwich, and it is followed at Peterhouse, and Leeds (where Andrewes' post communion is fused with that of Hatfield.)

IV. ST. OLAVE.

- p. 25. It would seem that the Church of St. Olave's, Silver Street, had been rebuilt, and the new building had been consecrated on Sunday, April 15, 1610, during the episcopate of Dr. George Abbot, but no liturgical forms are recorded. (Grindal's, &c., Register, fo. 395.) Later on, a new churchyard was added to the new building, and the ceremony described above in the text is the consecration of the churchyard. The church being burnt down in the fire of London, the parish was annexed to St. Alban's, Wood Street, and the churchyard and site of the church remained as a burying place for the inhabitants. (Ric. Newcourt, *Repertorium*, London, Motte, 1708, vol. i. p. 516.)

There are some other instances of the consecration of churchyards in the City of London about this time; as the churchyards of St. Bride's, St. Sepulchre's, and St. Botolph without Aldgate (see above, p. 318), but this of St. Olave, Silver Street, has been chosen, as it gives the fullest account of what was done.

- p. 26, line 34. The same chapter from Genesis was read at Fulmer, (p. 12, line 22.) Andrewes (p. 74, line 36), and at St. Catherine Cree. (p. 103, line 36.)
- p. 27, line 13. The prayer beginning *Most Merciful Father* is almost word for word the same as that used by Dr. Abbot at the consecration of the chapel yard at Dulwich. (See above, p. 42.) A single leaf copy is to be found in the Bodleian Library, MS. Rawl. D. 818, fo. 3, which is said by good judges to have been written between 1610 and 1620, and it also agrees almost word for word with that in the text. This prayer was most likely that used in the consecration of the churchyard named above.

V. EDMONTON.

- p. 28. This chapel was but 42 feet in length by 20 in breadth. (Ric. Newcourt, *Repertorium*, London, Motte, 1708, vol. i. p. 600.) D. Lysons gives note from Grindal's Register (*Environs of London*, London, 1795, vol. ii. p. 275), and speaks of the chapel as a brick building "enlarged, towards the beginning of the present century, < i.e. 18th > by the addition of a north aisle."
- p. 30, line 15. The same criticism may be passed here as upon the service at Willoughby House: that the chapel was used for divine service before it was consecrated. (See p. 81.)

- line 29. This reading of the sixth chapter of the second of Chronicles may have suggested to Andrewes its use as a consecratory prayer. (See p. 64.)
- line 46. See Isaiah lxvi. 1.
- p. 31, line 2. The word *thou* inserted in brackets appears in the same form in use at Dulwich (p. 35, line 3), and at Barking. (Grindal's Register fo. 406.)
- line 8. Here begins a mere recapitulation of historical events, not so fit for a prayer.
- line 24. See Crewe, p. 202, line 8, where the idea is more fully developed, perhaps less seriously.
- line 36. 1 Chronicles xxix. 14.
- line 42. 2 Chronicles vi. 20, 40.

VI. DULWICH COLLEGE.

- p. 33. Dulwich College was founded by one Edward Alleyn in the seventeenth century as a school and almshouse. It was not complete until 1619, though the chapel was consecrated on September 1st, 1616. The letters patent by James I., the statutes, and a vast quantity of documents have been edited by William Young. (*History of Dulwich College*, London and Edinburgh, 1889, in two volumes, 4to.)
- p. 35. This form is identical with that used at Edmonton. (p. 31.)
- p. 37. This form is identical with that used at St. Olave, Silver Street. (p. 27.)

VII. EAST GREENWICH.

- p. 38. This Hospital, founded by Henry Howard, Earl of Northampton, is called Trinity Hospital, or Norfolk College. It is situated on the banks of the Thames, a little to the east of the Royal Hospital. It was intended to be the home of twelve poor men from Greenwich and eight from Shottisham. (*Hasted's History of Kent*, edited by Henry H. Drake, London, Mitchell and Hughes, 1886. Part I. The Hundred of Blackheath, p. 90.) It is still managed by the Mercers' Company.

Henry Howard, younger brother of Thomas Duke of Norfolk, was created Earl of Northampton by James I. on March 13, 1603-4, and a Knight of the Garter the next year. He died, aged 74, on June 15, 1614. He was a learned man and towards the end of his life, wealthy: but his religious convictions are not plain. In his will he describes himself as a "member of the Catholic and apostolic church." (*Dict. of Nat. Biography*, *sub voce* Henry Howard.) He had laid the foundation stone of this college at Greenwich on St. Matthias' day, his birthday, 1613-14. The chapel was consecrated with Anglican rites (see above) on February 24, 1616-17, which not being leap year would have been the feast of St. Matthias, as usual. (H. Grotfend, *Zeitrechnung des deutschen Mittelalters*, Hannover, Hahn, 1891. Bd. i. Tafel xxix. Easter on April 20.)

I am indebted to our Treasurer, Mr. Dewick, for the following extract from a book containing miscellaneous memoranda relating to Trinity Hospital, Greenwich, now preserved at the Mercers' Hall, London. The date was originally written 1617; but apparently it was corrected by the same hand.

24° februar :

1616/

The particuler charge of y ^e consecration of y ^e Chappell in y ^e Hospitall at Greenwich//		
Inprimis for a payre of gloves bestowed upon my Lord bishop of Rochester who pardoned his owne ffees	1	4 0
Item for one other payre bestowed upon m ^r Archdeacon y ^t preached ther y ^t day	1	2 0
Item to the Bishop's Chancellor and Register for their ffees	5	0 0
Item to m ^r Howell my Lo : Bishops secretary for writting y ^e Instrument or booke of y ^e forme of consecracion and y ^e sermon	2	4 0
Item to two other of my Lo: servantes and y ^e Chauncellors clarke	0	15 6
Item to y ^e vicar of Greenwich his man y ^t brought y ^e Altar cloth a Carpett and y ^e Communion cupp	0	1 0
Summe total of this charge	10	6 6
John Griffith		

The Bishop of Rochester was Dr. John Buckeridge ; he preached the funeral sermon on Lancelot Andrewes who, it may be remarked, was present at this consecration. (*A Sermon preached at the funeral of . . . Lancelot, etc.* London, 1629.)

p. 41, line 10. Here the scribe's ignorance of Latin makes itself felt, and the words are continually altered by a correcting hand.

line 18. For *Dominum* read Domum.

line 20. For *Comitata* read Comitis.

line 27. What followed *This place* is not given. It was spoken by the representative of the Earl of Nottingham, not by the Bishop, or else it might be suggested that it was the beginning of *this place is holy*, etc., which words Prynne asserted that Laud uttered at St. Catherine Cree (see above, p. 103, line 4), on entering the new church.

p. 42, line 3. Originally was written : *apostodica*.

VIII. CHANTMARLE.

p. 44, line 1. The chapel was dedicated (lines 26, 34, and 44) in honour of the Holy Trinity.

line 17. Seilings of wainscott : *N.E.D.* defines *ceiling* to be : "the action of lining (the roof or walls of) an apartment with boards or (more rarely) with plaster."

line 44. This is the consecratory prayer, said kneeling.

p. 45, line 12. Although Tuesday, and thus not a litany day, yet the litany was said. It was said also at the consecration of Stanmore, on July 17, being Tuesday (Oughton, p. 254), and elsewhere. (See Introduction, p. xxxiii.)

line 15. This is the Old Version, by John Hopkins. Here we have the psalm and the long prayer before sermon, and the prayer alter, with or without a second psalm. This practice was affected by the Puritans. See above, Appendix vii. § 16.

p. 46, line 27. There need be no trouble in construing this : the founder means that the Lord God, his father, hath rebuilt and given him and his children the new house at Chantmarle. He calls Almighty God *pater meus*, not *pater noster*, and piously looks upon all the benefits received as done immediately by the Almighty.

CONSECR.

Z

line 31. Here is another instance of the use of Emmanuel. (See note on p. 113.) In Elizabeth's reign the house shaped like the letter E was thought to be a compliment to the queen; but this house was begun to be built in 1612, near ten years after the queen's death.

IX. ANDREWES' FORM.

- p. 47. Captain Richard Smith of Pear Tree, the Governor of Calshot Castle was the founder of this Jesus Chapel, at Itchen, which is now a civil parish, formed out of the ancient parish of St. Mary Extra and of Sholing. The inhabitants, to the end of the eighteenth century, kept the festival of St. Peter by carrying an image of the Saint in procession through the village.

I am indebted to the Rev. T. Lewis O. Davies, the Parson of this parish, for much information concerning the present state of Jesus Chapel.

Jesus Chapel as first built was a little building "20½ feet broad by 50½ feet long, fitted with a wooden chancel screen, a Holy Table, a font, a pulpit, seats on the floor and gallery, and a bell." <See p. 66, line 37.> In Captain Smith's will of 1630 it is called "Jesus Chappell at Ridway." It has been enlarged and repaired again and again, till nothing but part of the west end of its original building remains. . . . Of its old fittings only the altar table remains, and the old pulpit has been used up as wainscoting in the vestry. . . . The church plate consists of chalice, paten, and two flagons, all dating from the seventeenth century.

(*Victoria History of the Counties of England*, ed. by Wm. Page. Hampshire, vol. iii. pp. 297, 298, 299.)

Laud tells us in his answer to Prynne that he had a copy of Andrewes "by which he <Andrewes> Consecrated divers Churches in his time" (p. 106, line 20). If there were but one form composed by Andrewes, the form which follows would be that which Laud used at St. Catherine Cree, and indeed it closely resembles that which Laud used at Hammersmith and Stanmore, and which was also used at Peterhouse, Abbey Dore, and elsewhere.

- p. 50, line 28. Here appear the names of the two brothers, Matthew, and Christopher Wren. Matthew became eventually bishop of Ely, and Christopher dean of Windsor. Of Matthew Lord Clarendon says:

Doctor *Wren*, who, by that time, <1633> was become Bishop of *Norwich*; a Man of a severe, sower nature, but very Learned, and particularly versed in the old Liturgies of the *Greek* and *Latin* Churches. (Edward Hyde, *History of the Rebellion*, Oxford, 1705. vol. i. part i. Book ii. (beginning), p. 103.)

We shall meet with Matthew Wren again at the consecration of Peterhouse and Abbey Dore; and it would be a matter for enquiry, if the means existed, what part, as domestic chaplain, he may have played in the composition of Andrewes' form. It may be suspected that Wren had some share in drawing it up, for it is used where he has influence, as at Peterhouse and Abbey Dore. Wren declares that he was brought up with Andrewes from his youth, and had depended upon him for more than forty years: (*Parentalia*, London, 1750, p. 81) that would be from 1600.

- p. 54, line 5. The text of this prayer does not follow the Authorized Version: nor Jugge's edition of 1569; but the Genevan Bible is nearer, though the MS. notes in a Bodleian copy (Bib. Eng. 1602, b. 1) are nearer still. Can Andrewes have made a version for himself from the Hebrew?

In Garthwait's edition, as in C., this passage from Chronicles is left out, and it is also observed, in giving the reference, that it was *paucis mutatis*. This omission of so much of the prayer is part of the evidence that Garthwait did not print entire from copy used at the consecration. This would be just the point where the bishop would most need to have the text before him.

- p. 55, line 8 onwards. Here it may be said that we have not prayer, but argument ; with heads, 1 and 2, just as in a sermon.
- p. 56, line 17. Here Andrewes is clearly indebted to Barlow : see above, p. 4, line 21.
- p. 57, line 2. Here in interjecting (*I say*) Andrewes shows how close his prayer is to the border line of a sermon, if indeed it be not passed.
note 17-17. V. and N. may stand for *vetus* and *novum*.
- p. 58, line 33. Here Andrewes has adapted a blessing in the order for matrimony in the Book of Common Prayer.
- p. 59, line 1. This is suggested by the prayer at the blessing of the font in the baptismal service in the Book of Common Prayer, while lines 3 and 4 are borrowed from a prayer at the beginning of that service.
line 15. Cf. Collect for the first Sunday after the Epiphany in the Book of Common Prayer.
line 20. Cf. First Prayer after Communion in Book of Common Prayer.
line 27. Cf. Order of Matrimony ; prayer beginning *O God of Abraham*.
line 30. Cf. Prayer in the Burial Service of the Book of Common Prayer. There is a direct prayer for the faithful departed : "that we with this our brother and all other departed in the true faith . . . may have our perfect consummation, etc." (B.C.P. 1611.)
line 36. See the fourth paragraph before the blessing of the font in the Baptismal Service of the Book of Common Prayer.
- p. 60, line 13. Cf. Collect in Book of Common Prayer for Third Sunday after Easter.
line 16. Cf. Psalm cxli. 2.
line 20. Cf. Collect for the Twenty-third Sunday after Trinity.
line 25. Cf. Psalm lxiii. 6.
line 30. Cf. James i. 22.
- p. 61, line 22. Here again in this prayer we have an adaptation of Barlow's Consecratory prayer, (see above, p. 2, line 10), but not used at the same place in the service.
- p. 62, line 34. Once more we have a borrowing from Barlow. (See above, p. 3, line 14.)
- p. 63, line 12. One interpretation of this rather perplexing passage may be that the preacher had married first of all some one at present unknown, next the sister of the founder, and then a third time someone also unknown. Another interpretation, which however requires some manipulation of the text, is that the preacher married two sisters of the founder in succession and then again married a third time when both these sisters were dead. It is clear from the influence needed to induce the bishop to allow the sermon to be delivered by this bachelor of divinity that Andrewes considered some grave offence had been committed. Andrewes lived unmarried ; and would have regarded with like horror marriage with two sisters in succession, or triple matrimony.
line 20. Here appears the idea of putting the building to the use intended as soon as it was hallowed ; a woman was churched, but there was no one to be baptized or married.

line 24. Note that the sermon was preached before the Communion Service began and not after the Nicene Creed. (See above, Introduction, p. xxxviii.)

line 25. It seems to be clear from p. 64, line 6, that it was not the bishop but the chaplains who began the celebration of the Eucharist. And though the rubric in the Jacobean prayer book distinctly directs the celebrant to stand, yet he knelt for the Lord's Prayer and collect, and rose to rehearse the Ten Commandments.

line 31. Again there is a borrowing from Barlow, and for the same liturgical moment, to wit, the collect at the Eucharist. (See above, p. 4, line 21.)

line 33 *now in hand* is better than Barlow's *have now performed* for it shows that the service of consecration is still in progress.

p. 64, line 11. The text of this prayer of King Solomon is again not drawn from the authorised version and it may be that Andrewes himself made the translation. He quotes from this prayer in his *Meditations and Devotions*. (See last volume of Andrewes' *Works*, Anglo-Catholic Library, p. 244.)

p. 69, line 43. Here there is distinct mention of the quire separated (p. 67, line 1), from the nave by a wooden screen.

p. 71, line 30. Up to this point the whole of the liturgy appears to have been taken by the chaplains: even the Absolution was pronounced by the chaplain, though the rubric of the Jacobean books directs the Bishop, if present, to pronounce the Absolution.

It was Andrewes' practice to wash his hands at this point in the service, before beginning the prayer of consecration. In the plan of his chapel there stands on the credence "a Bason and Ewer to wash before Consecration." (See plate I.)

Andrewes in his notes upon the rubric gives it as follows: *The Priest standing up, shall say the Prayer of Consecration*: whereas in the Jacobean books it is: *shall say as followeth*. Andrewes notes:

Here the Priest, having made adoration, poureth water upon the napkin ready for that purpose, and cleanseth his hands: mystice respiciens illud Psalmi, *Lavabo in innocentia manus meas, et sic introibo ad altare Dei, ut annunciem vocem evangelicam*. Ps. xxvi. 6. Moraliter et decore, uti cum magnatibus accubituri sumus. (Lancelot Andrewes, *Works*, Lib. of Anglo-Catholic Theology, 1854, last volume, labelled *Minor Works*, p. 156.)

I do not know what authority there is for calling wiping the fingers with a damp towel washing the hands. It is followed by Wren. (See p. 177, line 12.)

There is precedent for washing the fingers immediately before consecration in the Church of Milan, where the celebrant before beginning the words *Qui pridie* of the canon washes his hands at the horn of the altar. (*Missale Ambrosianum*, Mediolani, 1548.) The ceremony continues to this day.

But there is a nearer example to Andrewes' practice at Mentz. After *Sanctus*,

<Celebrans> deinde accedens ad cornu Epistolae format Crucem quasi aliquem benedicturus et dicit, Benedictus qui venit in nomine Domini, Osanna in excelsis. ibique stans, ministro aquam fundente lavat extremitates digitorum pollicis et indicis. He then begins *Te igitur*. (*Missale Moguntinum*, Moguntiae, Lippius, 1602, p. 231.)

line 32. It will be noticed that Andrewes breaks the bread and makes the chalice at this point in the service. From his notes it would seem that it was his usual practice to mix the chalice here.

Postea panes e canistro in patinam ponit: dein vinum e doliolo, adinstar Sanguinis erumpentis, in calicem haurit; tum aquam e Triconalit scypho immiscet; postremo omnibus rite, et quam fieri potest decentissime atque aptissime compositis, stans pergit et peragit.

In rariore solennitate hic pergit Episcopus et consecrat.

(Andrewes, *op. cit.* p. 157.) Cf. Peterhouse, p. 128, line 17.

I have been unable to find any precedent for this moment chosen by Andrewes for the mixing of the chalice. (*Ecclesiological Essays*, Library of Liturgiology etc. Moring, 1905, p. 89. A comparative study of the time in the Christian Liturgy at which the elements are prepared and set on the Holy Table.)

In the inventory printed by Prynne (*Canterburies Doome*, p. 112, thus for 124) the tricanale, for so it must be, is described as "A Crewet gilt with 3 spouts" and in the next line: "Another gilt with a Birds bill." Some of the furniture of the Chapel is hard to understand; nor have I been able as yet to discover whence Andrewes took his ideas. He did not inherit them; for the plate was all new made to his order. (See also the collotype plate of the plan of the chapel and the list of furniture with it.)

- p. 72, line 5. For a second consecration, water is to be mixed again with the wine. The words of institution are to be recited; this is in accordance with 21st of the Canons of 1604.

Insuper siquid panis aut vini inter Cœnæ administrationem afferri contigerit, illud ad Sacramenti usum vetamus adhiberi, priusquam, eodem in mensa Domini appposito, institutionis verba fuerint recitata.

It will be noticed that Andrewes speaks of the words of consecration which the canon more properly calls the words of institution.

line 35. Only one psalm said at this shortened evensong, the same as that sung at Fulmer. (p. 12, line 22.)

- p. 74, line 36. At Fulmer during the consecration of the churchyard Genesis xxiii. was also read. (See p. 12, line 22.) No second lesson was read at Peartree.

- p. 75, line 1. The opening of this prayer is like that used at St. Olave, Silver Street (p. 27, line 13), but after that there are few resemblances; the allusion to the patriarchs, perhaps, may be common. Andrewes', as usual, is much longer than St. Olave's prayer, and he adds a second consecratory prayer on p. 77, just as he has two consecratory prayers for the Church. (pp. 54 and 64.)

line 14. So little caution has been exercised in the drafting of this prayer, that, from this line to line 21, it ceases to be a prayer and becomes a sort of exhortation.

line 22. Here the prayer is resumed.

- p. 76, line 25. Here is a borrowing from the Book of Common Prayer; the end of the fourth prayer that precedes the blessing of the font. And this, again, has been claimed as borrowed from the Mozarabic: Per misericordiam ipsius Dei nostri qui est benedictus: et vivit et omnia regit in secula seculorum. (*Benedictio fontis, Missale mixtum dictum Mozarabes*, ed. Alex. Leslie, Romae, 1755, p. 189, line 15.)

- p. 78, line 3. Again a borrowing from the Book of Common Prayer; the first prayer of the Burial Service before it was changed in 1661.

line 6. Ps. xc. 3. The expression "small dust" may have been suggested to Andrewes' mind by the Hebrew.

- line 13. A cento from the Preface for Easter, and the second prayer and lesson in the Burial Service.
- line 28. Another cento from the Nicene Creed, Eph. iii. 17. Ps. civ. 30.
- p. 79, line 1. Ezekiel xxxvii.
- line 10. First prayer in the Burial Service of Book of Common Prayer.
- line 19. Matthew Wren preaches at the Evening Service; the sermon is not after the Evening Service, but in the middle of this shortened evensong, in which no *Magnificat* or *Nunc Dimittis* seems to have been sung. It may be pleaded in excuse that the company was much pressed for time. Both canticles appear in the curious consecration of the churchyard at Hammersmith (Oughton, p. 272), which was immediately after the blessing of the furniture, and before the people had taken their seats in the church.

X. WILLOUGHBY HOUSE.

- p. 81. Willoughby House was in the Barbican, and it belonged to John Egerton, who was the first Earl of Bridgewater, created in 1617; for him Milton wrote the masque of *Comus*, and it was performed at Ludlow.
- In Grindal's, etc., Register (f. 399) there is a commission given to John, Bishop of Rochester, and several other bishops to consecrate this chapel at Willoughby house. This commission is dated November 1, 1620. Later on (fo. 410) it would appear that Dr. Theophilus Field, Bishop of Llandaff, had consecrated the chapel, but no liturgical forms are given in the register; the entry bears date December 18, 1620. The same bishop acted at South Malling and at Abbey Dore for the proper diocesans.
- line 15. The Dean of Westminster, after July 10, 1620, was John Williams, afterwards Archbishop of York. (Richard Widmore, *History of the church of St. Peter, Westminster*, London, Fox and Tovey, 1751, p. 150.) He had been in the family of Lord Chancellor Egerton, the father of the first Earl of Bridgewater.
- line 26. This is the only instance of the psalms for the day being sung that these Consecration orders note. When a psalm is said to be sung it usually means that a metrical psalm was sung. But the "reading psalms" at that time were occasionally sung as the following shows:
- Memorandum. Till Oxford was surrendered we sang the reading psalmes on Sundays, and holydayes, and holyday-eves; and one of the scholars of the house sung the Ghospell for the day in the hall. (John Aubrey, *Letters written by Eminent Persons*, 1813, London, Longmans, Vol. ii. p. 427.)
- line 30. One of the lessons, at least, was often read in great churches by a singing man. Thus in 1688 Evelyn reports that the King's Declaration at White-hall Chapel "was read by one of the Choir who us'd to read the chapters." (*Diary of John Evelyn*, 1688, May 20, ed. by H. B. Wheatley, London, Bickers, 1879, vol. iii. p. 47.)
- line 34. The sermon coming here and ending the divine service (see p. 82, line 9) is an instance of "shortened service" before the unhappy mid-Victorian act. It will be noticed that the right order of procedure is inverted: the bishop proceeds to consecration after the chapel has been used for divine service, instead of before the divine

service. The thought of having divine service was to put the chapel at once, as soon as consecrated, to the purpose for which it was consecrate ; but in this case the chapel is used for service before it is consecrate.

- p. 82, line 28. The eyes of the people were also fixed upon the bishop at Edmonton. (p. 30, line 28.) There is a resemblance in the psalms (84, 122, 132) and lesson, and before the consecratory prayer the same portion from the Book of the Chronicles was read ; so that it becomes likely that the "sett forme of prayer in writing" (line 39 of p. 82) is the same as that used at Edmonton, beginning *O most merciful father.* (p. 30, line 46.)

XIII. WYKE CHAMPFLOUR.

Henry Southworth, the Lord of the Manor, built again a chapel in the village of Wyke Champflour when the old had fallen into decay. It was consecrated on July 18, 1624, and the founder died in the following year on May 23. A monument to his memory was set up by Sir Arthur Duck and William Bull. The quire screen bore the arms of Dr. Abbot, Archbishop of Canterbury, and of Dr. Lake, the Bishop of Bath and Wells. (John Collinson, *History . . . of Somerset*, Bath, 1791, vol. i. p. 219.) The edifice is small, being only forty-six feet in length and fifteen in breadth.

This form stands by itself, and has borrowed very little from Barlow or Andrewes : yet it is perhaps equal to any of the other seventeenth century forms that have come down to us.

- p. 93, line 1. At the opening of the function we have *Prevent us O Lord, the Peace be to this House*, and the twenty-fourth psalm : all said at the entrance of the new building. They must have been suggested by mediæval books.
- p. 94, line 17. This is the consecratory prayer.
- p. 95, line 12. Genesis xxviii. 17.
- p. 97, line 3. This is the collect ; but it shows no resemblance in structure to the Gregorian collect. I cannot find its source in any other liturgy.
- line 42. This consecratory prayer for the churchyard is a better effort than some of the preceding.
- p. 98, line 11. Dortor is the old English name for a dormitory. "A cemetary, that is, a great dortor." (Bishop L. Andrewes, *Serm.* 1641, 384, from *N.E.D.*)

XIV. ST. CATHERINE CREE.

- p. 101. For an account of the church of St. Catherine Cree, see a paper by Mr. Philip Norman. (*Transactions of the St. Paul's Ecclesiological Society*, 1905, vol. v. p. 189.)

Apparently the new St. Catherine Cree was part of the revival in church building and church decoration, of which something has been said above in the Introduction. (p. lii.)

The Foundation of this now famously finished House of God, was begun to be laid upon the 23d. day of *June*, in the Year of our Lord God 1628. . . .

This Structure, not of Brick, but built from the Ground with the choicest Free Stone might be got, without, within, and in every part of it supplied, furnished, and enriched, with whatsoever might add to its greatest Grace and Lustre, was finished in the Year of our

Lord God 1630. (John Stow, *Survey of the cities of London and Westminster*, ed. by John Strype, London, 1720, vol. i. book ii. p. 65.)

The Pulpit and holy Table were of pure Cedar.

It must not be forgotten in weighing the evidence offered by Prynne that he had strong personal reasons for wishing to revenge himself upon Laud. Further, whenever we are able to test Prynne's statements (his references to the Pontifical, *Parvum Missale*, and the like) we are not always able to verify them. It is plain that caution must be exercised. Nevertheless according to Dr. Gardiner "most modern writers have followed <Prynne and Rushworth> like sheep. . . .

When it is remembered that they both adopted the forged entry in Laud's diary about Leighton's punishment, it is plain that they add nothing to the credit of the witnesses." (Samuel R. Gardiner, *History of England from the accession of James I.* Longmans, 1884, vol. vii. p. 244, note.)

line 33. When Prynne says that the consecration of churches was only contained in the Roman books, he forgot that the numerous Oriental bodies of Christians use to consecrate their churches.

p. 102, line 1. If all consecrations were abolished except those contained in the Book of Common Prayer, so also must the consecrations of the Kings and Queens of England be abolished, and yet King James and Queen Anne had been consecrated, anointed, and crowned, not many years before, and by a Bishop, too, (*The Coronation Order of King James the First*, Stuart series, 1902, pp. 11, 45.) at a time when Laud was almost unknown and could hardly have had any influence in determining King James' consecration.

line 23. There was precedent for this if it really were so. Dr. Abbot, Archbishop of Canterbury, laid a new church at South Malling under an interdict and inhibition until lawfully and canonically consecrated. (Abbot's Register, vol. iii. fo. 124, b.)

line 36. It seems quite possible that there would not have been so much stir about this consecration if it had not been on the "Sabbath day." The spirit of the laws of Massachusetts would forbid anything out of doors but going to and from "meeting" on the Sunday. Permission to indulge in the most harmless forms of recreation after the evening service, as in the Book of Sports, was looked upon as profanation, as allowing "Sabbath-breaking."

line 40. It is rather wonderful that Prynne, who was a benchor of Lincoln's Inn, should have forgotten the consecration of the chapel of his Inn only eight years before (see p. 87); or another lawyers' chapel at Serjeants' Inn in 1621, ten years before. In a neighbour parish, St. James', Duke Place, there had been in 1622 a consecration which must have been more "pompous" than the consecration of St. Catherine Cree. The Archbishop of Canterbury, Dr. Abbot, with some of the Canons of St. Paul's, and the Lord Mayor and Aldermen attended. (Oughton, p. 265.) Thus consecrations can hardly have been a novelty in the City of London, and the list given in Appendix VI. shows how frequent they were elsewhere in the Kingdom of England before 1640.

line 43. This *open open* is part of the 24th Psalm prescribed in Andrewes' form. (p. 53, line 20.)

p. 103, line 4. These words cannot be discovered in Andrewes' form, nor in the two forms used by Laud at Stanmore or Hammersmith. (Oughton, pp. 249, 269.) There is indeed a blessing in the name of the holy Trinity in Andrewes' (p. 58, line 33) which may have been

mistaken for the words that Prynne quotes. But there is a harder matter yet to explain : What was the alleged casting up of dust into the air? The Archbishop denied it (p. 106, line 17), and pointed out that one of the two witnesses was not there at the beginning of the action, when it is said that the casting up of the dust took place. Something may have happened, construed into casting up of dust ; but nothing of the kind could have been designed. Perhaps the entry of the Bishop of London and his officers may have stirred up a certain amount of dust lying about in an imperfectly cleansed church. It is impossible to explain what happened by any reference to the Roman Pontifical. And those who most disapprove of Laud's policy will scarcely admit that he was so demented as he must have been if he threw dust into the air as part of the ceremonial of the consecration of churches. In our time similar fables have gained wide currency when a procession on Palm Sunday has been described. See also note on p. 106, line 11.

line 13. This ducking and bowing is merely the bowing towards the altar largely practised in the seventeenth century and hated by the Puritans. It was recommended by the Canons of 1640, No. VII. (D. Wilkins, *Concilia*, Lond. 1737, vol. iv. p. 550.) It has survived in the Coronation Service. At the crowning of King Edward VII. the King took off his cap of maintenance on approaching the altar, and made a very distinct and noteworthy act of reverence. The same is usually practised to this day at Christ Church, Oxford, by the Canons and the Bishop of Oxford ; it has come down to the present time through the eighteenth and nineteenth centuries. The same traditional use may be noticed in other conservative churches and chapels.

line 15. Among the many psalms used in the Roman Pontifical at the consecration of Churches and Altars, I cannot find the 100th in our English numbering, *Jubilate Deo* (*O be joyful*), or in that of the Vulgate *Misericordiam et iudicium* (*My song shall be of mercy*) ; there is indeed the 90th Psalm, *Qui habitat* (*Whoso dwelleth*) in the Vulgate, but in our numbering the 91st, sung while the bishop goes round the church sprinkling holy water ; but if any psalm called the 90th were said at St. Catherine Cree it would almost certainly have been our 90th, *Domine refugium* (*Lord thou hast been our refuge*), not *Qui habitat*. Laud always quotes the psalms from the numbering of the English Bible (p. 105, note ; p. 106, line 43), and it is a funeral psalm, added at the next revision to the Burial service in the Book of Common Prayer, and suitable enough for the consecration of a churchyard. Both the 100. Psalm and the 90. were sung at the consecration of the churchyard at Fulmer. (pp. 9 and 12.)

line 18. The prayer which Prynne here gives at length is plainly a prayer for the hallowing of the churchyard, excepting an allusion in line 32 to "this beautiful church" : whence the prayer comes I have been unable to discover. I do not find it in any of the forms edited in this volume, and there seems nothing in it that even a Puritan could object to, except that the churchyard is declared holy ground.

line 36. This 23rd chapter of Genesis, which sets forth the purchase of the cave of Machpelah by Abraham for the burial of Sarah, was read at Fulmer (p. 12, line 22) and at St. Olave, Silver Street (p. 26, line 34), and therefore also in the other forms of consecrations of churchyards in the city of London before Laud. I do not find that it was read in the Roman Pontifical or in any mediæval service for the blessing of churchyards. It was read in Andrewes' form (p. 74, line 36), whence Laud apparently took it.

line 38. "Verbatim out of the Roman Pontifical." It will be noticed that Prynne here does not give a reference to the page of the Roman Pontifical where this prayer may be found *verbatim*. And for a very good reason. It cannot be found there. After some search in editions of the Reformed Pontifical (for such it must be, as Prynne says that on p. 247 were decrees of the Council of Trent which are still to be found as part of the Reformed edition), I have to confess that I cannot find the Latin equivalent for this prayer, either in the order for consecrating churches, or in the order for consecrating churchyards.

It is not in Andrewes' nor in any other form edited in this volume. What excuse there may be for Prynne's action either in saying the prayer came from the Roman Pontifical, or in saying that Laud used it at St. Catherine Cree, does not appear.

- p. 104, line 12. It is hard to find these curses in the form and order used by Laud at Hammersmith and Stanmore which Oughton (pp. 269 and 249) has printed from Laud's Register. Nor are there any in Andrewes' form. But if Laud had adopted the saying of Amen at the end of the blessings, following that of the furniture, as was done afterwards at Abbey Dore (see below, p. 162), and of which the beginning may be seen at Peterhouse (p. 122), these Amens may have been thought by persons ill affected to be assents to curses, without, however, any reason. There is an addition to Andrewes' form (see p. 79, line 36, in one manuscript which threatens those who diminish what has been given to the Lord. But there are no curses with *Amen* at the end in any. And Laud expressly denied that he had used curses. (p. 106, line 17.) Prynne seems to have taken the idea from the Commination Service, and adapted it to his own purposes. Some brawler may have called out "Let all the people say Amen" at the end of each division of the prayer.

There are indeed curses joined to the consecration of Altar plate at St. Mary at Axe in 1637 (see Appendix V. § v. p. 310) which Prynne may have heard of, and thought himself justified in saying that Laud used.

- line 27. Stephen Denison was the Curate of St. Catherine Cree. (John Stow, *Survey of the Cities of London and Westminster*, ed. by John Strype, London, 1720, vol. i. Book ii. p. 65.) Denison was a Cambridge man who entered at Trinity College in 1606.

- line 37. "Fat doctors" is a term of abuse used by John Foxe, *Actes and Monuments*, London, 1596, p. 694, col. 1: "The rich cardinales, the great prelates and fat doctors, and other obedienciaries of the Romish sea."

Note.—This classical language of Prynne may be compared with another passage, above, conceived almost in the same terms.

Standing without the Skreene of the Chappell <at Lambeth> (for no seates of Civill *Judicature*, and so not Christ's tribunall, but only Ecclesiasticall bawdy Courts by this Arch-Prelates Canons must bee kept within the body of any Church, under paine of an High-Commission Censure.)

(W. Prynne, *Canterburies Doome*, p. 60.)

- p. 105, line 6. This is mere mockery of a sacred action, and good historians refuse to believe Prynne's account. There is no ceremonial known to man that directs the absurdities ascribed to Laud by Prynne. Dr. Gardiner declares that:

It is altogether incredible, and is worthless except as an illustration of the sort of stuff that men were prepared to believe about Laud twelve years afterwards. He was not given to histrionics. (Samuel

R. Gardiner, *History of England from the Accession of James I.* Longmans, 1884, vol. vii. p. 245, note.)

He adds that Laud's "observance of formalities was of a more sober cast." And the Presbyterian Peter Bayne (*Chief Actors in the Puritan Revolution*, London, James Clarke, 1878, p. 85) remarks that Laud "does not seem to have gone much upon sacramentarian symbolism." This is borne out by Laud's own contemptuous reference to Durandus, Bishop of Mende, the great mediæval exponent of symbolism :

And what Warrant have they for this? Why *Durand* says so. Now truly the more Fool he . . . I was so poorly satisfied with the first Leaf I Read in him, that I never medled with him since. Nor indeed, do I spend any time in such *Authors* as he is.

(Henry Wharton, *The History of the Troubles and Tryal of . . . William Laud*, London, Chiswell, 1695, p. 116.)

p. 106, line 11. The ingenuity which could connect the casting of dust into the air (as asserted) with the spreading of ashes on the floor in the Roman Pontifical must be greatly admired. In the latter, the ashes are laid on the pavement so that the Bishop may write the alphabet in them with the point of his crosier ; a part of the celebrated alphabet ceremony of the Roman rite of consecration, impossible it might be thought to be made into anything like the casting of dust into the air. For not *spargere cinerem* but *spargit cinerem* is the exact expression used in the Pontifical ; the rubric of which runs : *Interim unus ex ministris spargit cinerem per pavimentum Ecclesiae*. It is one of the bishop's clerks who does it, not the bishop himself. But if the rubric had been quoted in full, even the Long Parliament might have seen that it was not *ad rem*.

It is easy enough to misunderstand an ecclesiastical ceremony. In the Roman rite, when a prelate gives communion, the communicant first kisses the ring on the prelate's right hand, who then places the Eucharist in the communicant's mouth. Some twenty or thirty years ago I was at Venice on Maundy Thursday ; and a good woman, not altogether ignorant or malicious, asked me what the Patriarch did, first putting a piece of wool into the people's mouths and then taking it out again. What she had seen was the giving of Communion by the Patriarch.

line 30. "That I did pronounce the place holy" : this is perverted by Prynne into an "Argument that churches cannot be called Holy unlesse consecrated by a Bishop." (p. 109, line 31.) Laud's contention that there is a holiness in things dedicated to God is accepted by the Presbyterian Baxter :

6. Temples, Utensils, Lands, *etc.* devoted and lawfully separated by man, for holy uses, are *Holy as justly Related to God by that lawful separation*. To say, as some do, that [They are indeed consecrated and separated, but not Holy] is to be ridiculously wise by self-contradiction, and the masterly use of the word *Holy* contrary to custome and themselves. (Richard Baxter, *A Christian Directory*, London, White and Simmons, 1673, p. 915, Quest. 170.)

line 40. It would be marvellous indeed if Laud's argument, that collects in the prayer book were only translations of those in the Missal, had any effect upon his enemies. What they wished was to have the English service made a copy of that to be found in the "best reformed churches abroad" ; meaning thereby that of Geneva. They could not bear to think that any part of a book which they had to use was in common with something in the Roman Missal. Laud made a mistake

in treating the members of the Long Parliament as reasonable men, when they were only fanatics.

- p. 109, line 16. This model of Bishop Andrewes' Chapel is reproduced in colotype above, from the original plan in the British Museum. (Harl. MS. 3795. fo. 18. *ol.* 23.)

line 36. Unluckily the passage quoted from Aretius overleaf by Prynne (p. 110, line 14) does not say that it is popery to hold that churches are not holy until consecrated by a bishop. What Aretius says (and it is printed in capital letters by Prynne) is that it savours plainly of *Judaism*, not Popery, to hold that worship must not be held in churches unless they be consecrated.

- p. 110, line 9. Prynne's quotation from I. Timothy, iv. 5 is not so much to the purpose. Every creature of God is good, but it is sanctified by the word of God and prayer. And the Centuriators of Magdeburg have little to say in the way of blame on the dedication of temples. (*Ecclesiastica Historia*, Cent. iii. cap. vi. de dedicatione templorum and Cent. iv. cap. vi. de peregrinationibus ad loca sacra. Basileae, 10. Operin, 1560, t. i. col. 148, and t. ii. col. 451.) Master Calvin, with a great opportunity for condemning the consecration of churches, says nothing against that rite (*Institutionum Christianae Religionis* Lib. iii. Cap. xx. § 30. Lugd. Batav. Elsevier, 1654, p. 315), though he declares that there is no special holiness in churches nor are prayers offered therein more holy. This quotation would have strengthened Prynne's argument if he had cited it on p. 102, line 10. But he prefers to quote from an obscure Swiss Reformer, one Benedictus Aretius. (See Zedler, *Lexicon*, sub voce.) Baxter, it has been seen, affirms that things devoted and separated by man are holy. (Note to p. 106.)

line 34. This is a notable instance of the recklessness of Prynne's statements. He says: "Our Church allows only of the Ordination (not consecration) of Bishops and Ministers." The Edwardine and Elizabethan Ordinals direct the consecration of bishops under this name of consecration. The Thirty-nine articles approve of the Consecration of Bishops and Ministers. (See the xxxvi. Article.) It would seem bad policy to make statements that are contradicted by books in everybody's hand. But with the Long Parliament any statement made against Laud was accepted.

- p. 112, line 18. The man who could declare Bishop Andrewes to be a professed papist after his handling of Cardinal Bellarmine cannot have minded very much what he said.

Selden, who can hardly be accused of too great prejudice in favour of episcopacy, says plainly of the men who backed up Prynne:

We charge the Prelatical Clergy with Popery to make them odious, though we know they are guilty of no such thing. (John Selden, *Table Talk*, § Popery, ii. Edw. Arber's Reprint, London, 1868, p. 88.)

And what Dr. Mozley said of Strafford may be very well applied to Laud:

He had the misfortune, we may add, of living when veracity in the nation was at a low ebb, *i.e.* when Puritanism was on the ascendant. Though every human jaw were an oracle, and inebecile credulity a law of nature, sense and instinct would rise in rebellion against the mendacity of the Puritans. (J. B. Mozley, *Essays*, Rivingtons, 1884. Sec. ed. vol. i. p. 51.)

- line 30. For the consecratory prayer at Hammersmith see App. II. § i. p. 293.

line 33. This is another of Prynne's reckless statements that a custom is "merely Popish." Antiquity, according to G. B. de Rossi, tells us of the custom of a solemn consecration of the foundation stone of a church in the fourth and fifth centuries, from evidence based upon epigraphy. (*Bullettino di Archeologia cristiana*. anno quinto. 1867, p. 53. Edm. Le Blant, *Inscriptions chrétiennes de la Gaule*, Paris, Imprimerie impériale. 1856. t. ii. p. 467, No. 617.) And the Easterns as well as the Westerns practise it. (Michael Rajewsky, *Euchologion*, Wien, 1862, Th. iii. p. 141.) As a lawyer Prynne might have known that it is prescribed in the Novels of Justinian. (cxxxii. 7, and lxxvii. 1. *Corpus Iuris Civilis Romani*, Lipsiae, Gleditsch, 1740, *Iustiniani Rep. Praelectionis* libr. xii. pp. 623 and 563.) So that it is a monstrous assertion to say that it is merely popish.

It is a hard matter to acquit Prynne of wilful misrepresentation throughout his attack on Laud. His accusations that Laud tampered with the Coronation service or that Laud altered the Coronation Oath have been shown elsewhere to be groundless. (See for proof, *The Coronation Order of King James I.* London, 1902, p. lxxxix.)

line 38. This is Religion in the French sense of the word : la religion la croyance des calvinistes. (Littré.)

XV. PETERHOUSE.

p. 113. Peterhouse is said to be the oldest foundation in Cambridge ; and it illustrates very well the rule that in the beginning of the foundation of colleges in universities the members attended the church of the parish in which the college was placed : at Peterhouse they attended Little St. Mary's, which almost touches the college. At Corpus Christi they frequented the services of St. Bennet's Church. In the University of Oxford the members of Merton College attended the parish church of St. John Baptist, and of Balliol College, the church of St. Mary Magdalen. At Peterhouse this practice continued until the seventeenth century, and reasons connected with discipline are given in the text above for building a chapel within the walls of the college. (p. 114, line 10.)

Dr. Matthew Wren was then master of the college, to be hereafter bishop of Hereford, Norwich, and Ely, and rewarded for his services to the cause of discipline by a twenty years imprisonment in the Tower of London. The chapel was built at his cost, near £4,000 being spent upon "that goodly Fabrick, the Altar of which . . . he furnish'd with his own Chapel Plate." (Chr. and St. Wren, *Parentalia*, London, 1750, p. 45.) And the modern historian of Peterhouse declares that "as Master of Peterhouse Wren did excellent work. He was active, indefatigable, and clear-headed, and the College enjoyed under his direction an era of marked prosperity." (Tho. Alf. Walker, *Peterhouse*, University of Cambridge College Histories, London, Hutchinson, 1906, p. 103.) In what is called his diary, he notes on March 17, *Dedicatio sacelli S. Petri Cantab.* 1632. (Chr. and Steph. Wren, *Parentalia*, London, 1750, p. 133.)

What he did, however, was not suffered long to remain. Some idea of the state of the Chapel at the time of the Consecration may be gathered from the destruction recorded by the unhappy William Dowsing, a copy of whose notes has been made for me by Mr. Alfred Rogers of the University Library from Baker MSS. vol. xxxviii. p. 455.

A note of Colledges names in Cambridge, the superstitious Images and Pictures.

Mr. Horscot/ We went to Peter-house 1643, Decemb : 21, with Officers and Souldiers and the presein : Mr. Wilson/ of the President Mr. Francis/ Mr. Maxey, and other Fellowes Decemb : 20/ and 23/ we pulled down 2 : mighty great Angells/ with wings/ and divers other Angells/ and the 4 : Evangelists/ and Peter, with his Keies, over the Chappell dore, and about a hundred Chirubims and Angells, and divers superstitious Letters in gold : and at the upper end of the Chancell, these words were written, as followeth.

Hic locus est Domus Dei/ nil aliud, et Portæ Coeli. Witnes Will : Dowsing/ Geo : Long./ These wordes were written, at Keies Coll : and not at Peter house/ but about the walls was written in Latine/ we prays the ever, and on some of the Images was written/ Sanctus, Sanctus, Sanctus. On other/ Gloria Dei/ et Gloria Patri, etc : and all, non nobis Domine, etc. and six Angells in the windowes.

Witnesses Will : Dowsing/ George Longe.

Peterhouse was specially disliked by the Puritans. Speaking of Oxford, Burton first denounces :

those College Churches, as Magdalens, Christs Church, Queenes, S. Iohns, and others, as also those Chappels in Cambridge, as Peter-house Chappell, S. Iohns, Kings, Queenes, become the nurceries and Springs of Superstition and Idolatry to the whole land, because of late dayes they have erected goodly new Altars, Images, Crucifixes, and such like Ornaments of the Romish whore? And because they both practise and presse the bowing to those Idols, must therefore all Scholars bow unto them? To what end then shall men send their Sons to the Universities, if there they must be trained up to the Superstition, and Idolatrie, of Popery. (Henry Burton, *For God, and the King*, 1636, p. 162.)

line 15. $\sigma\upsilon\nu\ \theta\epsilon\omega$ may be found elsewhere in these forms and orders. It begins the office in one of the manuscripts of Andrewes' form (p. 50, note 1), and in one of Abbey Dore. (p. 149, note.) Also in Dr. Wilde's form for laying a foundation stone. (App. II. Sec. ii. p. 294.) Chr. Wren, the Dean of Windsor, begins with it his description of the various gifts to St. George's. (*Parentalia*, p. 157.)

Salutem in Christo is at the head of many of Laud's letters. (See *Works*, vol. vii. Letters, published in Library of Anglo-Catholic Theology, 1860.) Some of the religious orders put a motto at the top of their letters : the Benedictines, for example, have *Pax* ; The White friars, *Jesus Maria*. These are allied to the *Emmanuel* of the Puritans. Jack Cade asks the Clerk of Chatham his name. He replies : Emmanuel, and Dick comments : They use to write it on the top of letters : 'twill go hard with you. (*Second Part of Henry VI.* Act iv. Sc. ii. line 94.)

Mr. Christopher Wordsworth, Prebendary of Lincoln, has given me some notes of the practice of his own father, the Bishop of Lincoln, from 1869 to 1885, in using $\sigma\upsilon\nu\ \theta\epsilon\omega$ at the beginning of documents. He used, he tells me, to write it before any considerable work which he proposed to undertake, sometimes as a cypher $\sigma\theta$. He shows me an example in the Bishop's *Miscellanies, Literary and Religious* (Rivingtons, 1879, vol. iii. p. 30.) An earlier instance occurs at the end of a document, $\tau\epsilon\lambda\omicron\varsigma\ \sigma\upsilon\nu\ \theta\epsilon\omega$, written by Andreas Darmarios (O. 8. 7, M. R. James, *Western Manuscripts in the Library of Trinity College, Cambridge*, Cambridge Univ. Press, 1902, vol. iii. p. 394.) In a letter to Cosin from R. Mountagu, the famous author of *Appello Caesarem*, who says, dated January 11, 1624-25, "About Thursday

I purpose $\sigma\upsilon\nu\ \theta\epsilon\acute{\omicron}\ \phi$ for Pettworth." (*Correspondence of John Cosin, D.D.* Surtees Society, 1869, vol. 52, p. 45.)

A Coptic form for the consecration of churches written in A.D. 1307, has "with God" as its beginning. (George Horner, *Service for the Consecration of a Church*, Harrison, London, 1902. p. xv.)

- p. 114. This form and order closely resembles that of Andrewes, and it may be well to remember that Matthew Wren was long in Andrewes' family, and that this Wren was present when Andrewes consecrated Jesus Chapel at Pear Tree. (p. 50, line 27.) Thus he would be familiar with Andrewes' form, of which he seems to have approved, for it was also used in the diocese of Hereford while he was bishop. (See Abbey Dore, p. 146.)
- p. 115, line 12. The delivery of the key may be noticed. See Introduction, p. xxiv.
- line 27. Nothing to be done or left undone except as the Bishops of Ely judge to be agreeable to the laws of England, and the constitutions and canons of the Catholic Church of God.
- line 35. L. 16 of St. John's College has after Ps. xxiii. "Ps. 24 (after Munster's translation, the Bishop saying one v. and the Master another and the Gloria and Sicut erat)" in place of the psalm given at length in text. Sebastian Muenster was born at Ingelheim in 1489, and died at Basle of the plague, 1552. He was a Franciscan, but became a Protestant, and a distinguished Hebrew scholar. The version of the Psalm follows his translation with some few changes, as noted. (*Veteris Instrumenti* tomus secundus, Basileae, 1534, p. 581.)
- p. 116, line 2. Münster has *exurget in locum*.
- line 4. Münster has *iuravit*.
- line 11. The text here exchanges the last verse with the last but two.
- line 11. Münster has *gloria*.
- line 12. Münster has *ipse*.
- line 30. The Latin version here does not follow Münster, nor does it seem to be based upon him.
- p. 117, line 11. At *Tibi vero* the quotation from I. Chron. xxix. ends, and a translation of Andrewes' form begins (p. 54, line 39) and continues down to the bottom of p. 120.
- p. 121. The blessings on this page do not follow Andrewes so exactly as does the prayer which precedes.
- line 19. Has a blessing of the pulpit.
- line 29. The blessing of the graves under the chapel is far more expanded than in Andrewes.
- p. 122. The prayers on this page follow Andrewes rather closely.
- p. 123, line 3. The prayer on this page becomes vernacular and follows Andrewes, p. 61, line 22.
- p. 124, line 1. This follows Andrewes on p. 62, line 34.
- line 14. This prayer, originally in Barlow (p. 4, line 21), follows Andrewes (p. 63, line 31.)
- line 27. This dedicatory prayer again follows Andrewes closely. (p. 64, line 8.)
- p. 125, line 15. Here the text omits a paragraph from Andrewes (p. 65, line 11), but inserts it on line 19.
- p. 127, line 17. These words are also to be found in the instrument issued by Matthew Wren, when, as Bishop of Ely, he consecrated in 1662 the chapel of Corpus Christi College (British Museum, Harl. 7033, fo. 28), and in the act of consecration of Emmanuel College in 1677 by Dr. Peter Gunning, then Bishop of Ely (Treasury, Emmanuel College. I owe a sight of this document to the courtesy of Mr. Peace)

and they are quite in accordance with the spirit of the Prayer Book which allows "that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand." Eight service books in Latin were bought for Peterhouse when Wren was master. (R. Willis and John Willis Clark, *Architectural History of the University of Cambridge*, Cambridge, 1886, vol. i. p. 46, *note*.) Andrewes annotating upon the rubric in the Prayer Book says:

By virtue of this, those Morning Prayers which are used in Colleges, are for the most part Latin.

(L. Andrewes, *Works*, Library of Anglo-Catholic Theology, 1854.

Last volume, not numbered, but labelled on the back *Minor Works*, p. 144.)

- p. 128, line 3. The first few words of this prayer are as in Andrewes (p. 72, line 15); but thereafter a new line is struck out, and the collect differs entirely, as it is not intended to take the place of the prayer with the same beginning.

line 24. Here the prayer adopts the ideas and words of the prayer in Andrewes (p. 72, line 15), just as it takes that place in the service, though it does not begin in the same way.

XVI. RISLEY.

- p. 130. "The parochial chapel of *Risley*, in the hundred of Morleston and Litchurch, and in the deanery of Derby, lies on the road from Derby to Nottingham, eight miles distant from each." (D. and S. Lysons, *Magna Britannia*, London, 1817, vol. v. p. 250.) This parochial chapel "was built by Michael Willoughby, Esq., in 1593." Thus a considerable interval passed between the building and the consecration of the chapel, as so often happened in the middle ages.

Sir Henry Willoughby was created a baronet in 1611, and died without male issue in 1649.

- p. 131, line 16. Compare the address at this point with that presented to Andrewes. (p. 51, line 15.)
- p. 133, line 4. The Lord's Prayer is not in Andrewes, but the prayer beginning *Blessed be thou* owes its substance to Andrewes (p. 54, line 5), but has been judiciously curtailed.
- p. 134. These benedictions are suggested by Andrewes (p. 59), though they do not follow him word for word.
- p. 135, line 23. This special prayer does not come as usual in these forms after the litany, but after the three daily collects. It is Andrewes' form (p. 61, line 22) very much shortened.

line 30. This appears to be the Isaac Basire who travelled in the East during the Great Rebellion to make known the principles of the church of England to the Eastern Christian communities. (See *D.N.B.*)

line 32. It will be noticed that the bishop did not read the ante-communion service, but he appears to have taken his place at the altar immediately after the consecration of the churchyard. (p. 138, line 31.)

- p. 136, line 26. From what we know of Isaac Basire it is likely that this prayer was the bidding prayer of the canon, not an *extempore* effusion, though a psalm was sung before the sermon, and the anthem after, as follows.

line 31. The music of this anthem is by Orlando Gibbons. (James Clifford, *Divine Services and Anthems*, Sec. ed. London, N. Brooke, 1664, p. 64.) The words are attributed to Dr. Henry King, Bishop

of Chichester, by a note in the handwriting of Dr. Bliss at the end of the copy of Clifford in the Bodleian Library, but I do not find them in King's published Poems.

- p. 137, line 15. The hundredth psalm was sung at Fulmer (p. 9, line 31) in going round the churchyard in procession and also at St. Catherine Cree (p. 103, line 15).

line 42. This prayer is not very like any of the preceding consecratory prayers for a churchyard.

XVII. MERSHAM HATCH.

- p. 139. Mersham is a parish in Kent between Ashford and Hythe. Mersham Hatch was the mansion of Sir Norton Knatchbull, whose descendants still hold the property.

Sir Norton Knatchbull was created a baronet by Charles I. in 1641. He had a wide reputation as a biblical scholar, and published a work on the New Testament, which went through several editions.

The form and order of consecration is a much improved recension of Andrewes.

line 27. Isaac Basire who preached at Risley (p. 136, line 24) appears again as chaplain with the Bishop of Durham.

- p. 141, line 1. This is a shortened recension of Andrewes (p. 54, line 7), passing on almost immediately to line 39), and into one page all of importance is compressed that Andrewes says in five.

- p. 142. Andrewes' idea of blessing all the furniture is here taken over, not without considerable changes in most of the benedictions, as can be seen by comparing them with those on p. 59.

line 27. *Prostravit* can only mean that the bishop knelt.

line 34. Here the prayer is very commendably shortened from that of Andrewes'. (p. 60, line 7.)

- p. 143, line 13. This is the substance of Andrewes' prayer (p. 61, line 30), but it is said at an unusual place, after the second lesson.

line 25. Some more portions of holy scripture seem to have been read by the bishop himself, and some of the chapter said by Andrewes at the offertory (p. 64) only from the text of I. Kings viii. 29, recited; at the end of which all that was desirable was summed up in the short prayer beginning on line 30.

- p. 144, line 32. This is Andrewes (p. 72, line 15) almost word for word.

XVIII. ABBEY DORE.

- p. 146. Abbey Dore, a Cistercian house in Herefordshire, was suppressed with the other religious foundations by Henry VIII. and the buildings were granted to John Scudamore. His successor John, Viscount Scudamore, was troubled in conscience at holding an impropriation, and he consulted Dr. Laud, alleging apparently that he only held what had been given him by Act of Parliament. To which it was replied: "Well: if any Man think an Act of Parliament is an Absolution from Sin against the moral Law of God, he is much out of his Way, and it will be a poor Plea at another Barr." (Matthew Gibson, *A view . . . of Door*, London, 1727, p. 30.) Thereupon Lord Scudamore procured King Charles the First's licence to restore the tithes to the parish of Abbey Dore, and to repair, or perhaps it may be said to rebuild, the old conventual church and make it the

parish church which had been destroyed. This cost Lord Scudamore at least £500, or more likely £1,000. The *mensa* of the altar, which had been horribly profaned, was raised upon three pilasters of stone in the ancient place. It was "12 Foot long, 4 Foot broad, and 3 Inches thick," of one entire stone. The painted glass in the east window cost Lord Scudamore one hundred pounds. The chalice, paten, and flagon were bought with a purse of gold which the founder gave at the Offertory during the consecration of the church, which was celebrated on March 22, the anniversary of Lord Scudamore's baptism. (p. 41.)

This Schedule has been edited by White Kennett (*Case of Improvements*, London, Awnsham and Churchill, 1704, Appendix, p. 30) from the Wharton MSS. in the Library of the Archbishop of Canterbury.

line 15. The evidence that L. is only a draft of what was intended to be done, while H. gives what was done, may be found in several places. L. (p. 149, line 41) has only A. B., while H. gives the name of the Registrar. So on p. 150, line 4, L. gives no name of the parishioners, while H. gives four names. L. does not know who is to preach; but H. is able to tell us that it was Mr. Turner the Rector (p. 167, note 14) and the subject of the sermon. L. (p. 153, line 37) merely foretells what the parishioners are to do, while H. gives what they did. This will probably be enough evidence in this direction.

p. 148, line 6. Here Wren takes the responsibility of authorising the form to be used in the consecration, "taken from the Word of God and the liturgy of the English Church."

line 30. It will be noticed that this date is the day after the consecration took place. So it is likely enough an error.

p. 149. This order is based upon Andrewes': but we are told that it was not adopted for Abbey Dore without examination by Matthew Wren; "presently after this, his spare Time was taken up in framing an Office for the Consecration of a Church, at *Dore* in Herefordshire." (Chr. Wren, *Parentalia*, London, 1750, p. 50.) He has certainly elaborated the ceremonial of Andrewes, and gone over the rites with a correcting pen. The order probably represents the high-water mark of the seventeenth century in their ceremonial of the dedication of churches.

p. 155, line 12. Note that they did not say *Gloria Patri* all together, but after the manner of a versicle and response. So also at p. 164.

p. 161, line 21. This place, before the chancel gates, is the interpretation of the rubrical direction *body of the church*.

line 26. This direction that the communion table shall be at the east end of the chancel and decently covered is against the practice of the Puritans, who brought down the communion table into the body of the church. Wren was later on attacked by the House of Commons for this custom. (*Articles or charge exhibited in Parliament against Matthew Wren*, 1641, p. 1.)

line 28. Carpet, according to *N.E.D.* is "a thick fabrick commonly of wool, used to cover tables, beds, etc." The canons of 1604 prescribe "a carpet of silk or other decent stuff" to cover the holy Table.

line 38. What signing with the crossing of his hands was I cannot divine. It could hardly have been making the sign of the cross upon the floor.

p. 162, line 5. The oblique prayer for the faithful departed may be noticed here.

line 10. A pess : a hassock or cushion to rest the feet on, or to kneel on, especially in church. (*N.E.D.*) The same word is used on p. 175, line 34 : a cushion or pess.

- p. 163, line 15. The parish priest, hereafter called the priest, undertakes the duties of the gospeller ; the chaplain those of the epistoler : the one is in a sort of subjection to the other, and undertakes inferior duties.

line 16. It seems clear that the chaplain read the introductory sentences and address kneeling eastward in the midst of the chancel. This seems unreasonable, whatever may be said for saying the Confession kneeling with the people. No light is thrown upon the rubric in Wren's own notes (*Fragmentary Illustrations . . . of the Book of Common Prayer*, ed. by W. Jacobson, John Murray, 1874, p. 55) nor in Andrewes' Form (see above, p. 61) or *Works*.

All these directions are of interest ; for they show us Wren's idea of what the surroundings of the Services in the Book of Common Prayer should be, and how they should be interpreted to the people.

- p. 164, line 23. This is the opening question in the Order for Baptism in the Book of Common Prayer.

Wren seems to have forgotten that the proper minister of Baptism is the bishop, who was there present.

line 31. We may note the direction to turn to the east at the creed, and to bow at the name of the Lord Jesus.

- p. 166, line 11. Notice the place where the litany is said. Compare the litany stool in Andrewes' chapel, plate 1.

line 12. Until he cometh ; mark the use of the indicative instead of the subjunctive as usual.

line 13. Lord's prayer. This is the end of the Litany, and the priest therefore takes up the rest. Before 1662, the prayers for the King, Royal Family, and Bishops and People, were said immediately before the prayer of St. Chrysostom, which, it will be noticed, was left out on this occasion at Abbey Dore.

- p. 167, line 4. "The first service" was a common expression for morning prayer and litany : it persisted into the middle of the nineteenth century. It is the parish priest, not the bishop, who begins the celebration of the Eucharist. Compare a similar practice of Andrewes. (see above, p. 63, line 24.) Also the priest does not kneel, as in Andrewes, but stands as the rubric directed.

line 10. The collect for the day going before the collect for the King at once determines the service to be before 1661. In the Scottish book it is not quite clear if the collect for the King precede or follow the collect for the day.

line 29. *to thee O God* : the usual form now in use is a translation of *Gloria tibi Domine*, as it is in the Scottish prayer book of Charles I. What the *etc.* of the other manuscripts may be I do not know.

- p. 168, line 4. This almost presents the form in which Wren was attacked by the House of Commons. "Eightly, He permitted no Prayer to be said before Sermon, but that which is directed in the 39. Canon which hath no warrant of Law, and after Sermon suffers no Prayers at all but onely *Gloria Patri etc.*" (*Articles or charge exhibited in Parliament against Matthew Wren Munday*, 5. of July, 1641, p. 2.)

King James I. in his progresses in 1619 had been disturbed by the licence assumed by the preachers in their prayers before the Sermon. The Archbishop of Canterbury therefore ordered uniform prayers before the sermon. (D. Wilkins, *Concilia*, Londoni, 1737, vol. iv. p. 460.) See App. VII. p. 327, § 16.

The Puritans liked to separate the Sermon from the set prayers,

and thus to be able to have *extempore* prayers before and after the sermon. Also they would have a different bell rung before the sermon from that before the set prayers. And at Canterbury they grumbled because they did not have a different place for the sermon outside the Quire. Sermons had been preached in the Chapter House which they called a Sermon-House. This pleased them because they were not "hemd in with their Quire Service, that all that will partake of the Sermon, should of necessitie partake of their *Cathedrall Ceremonious-Altar-Service*." (R. Culmer, *Cathedrall Newes from Canterbury*, London, F. Clifton, 1644, p. 2.)

p. 173, line 1. The church then is the place for the hearing of confessions. John Pocklington (*Altare Christianum*, London, Badger, sec. ed. 1637, Cap. 4, p. 24), describing churches says: "To the Chancels belonged the Vestry, Lavatory, Repository, and Reclinatories for hearing confessions." *N.E.D.* defines one sense of *reclinator* as "a seat for the use of a priest while hearing confession."

p. 175, line 2. It would seem from this and from line 31, that the churchwardens did not gather the oblations from the people in the pews, but that the communicants came up to the holy Table where the chaplain was standing, and that each man knelt as he gave his offering.

line 10. Throughout this elaborate offertory the bishop seems to kneel. (line 16.)

line 19. The credence in Andrewes' chapel (see Plate I.) was on the south side.

line 22. A bason is the ordinary vehicle for offerings in coin; but not the paten of the chalice, for which in this case a second paten would have been necessary; for the bread was already offered on the holy Table, and presumably in the paten and not on the corporal. In the eighteenth century French missals the paten is often used for the purpose of receiving the oblations of the people; and in that of Soissons (*Missale Sueessionense*, Paris 1745, Rubric. Gen. p. 24) it is directed that if the church have not two patens, the one on which the obley has already been placed, is to be used for the oblations of the faithful, the obley being decently set upon the corporal that is on the altar, or on the credence.

The offerings are not presented in the order directed in 1662, but then it should be remembered that before 1662 there was no direction when to set the bread and wine, or alms, or other offerings, upon the holy table, and thus the ceremonialists of the first half of the seventeenth century were not bound to any particular order.

p. 176, line 5. Note that the chaplain kneels when he puts the alms on the holy Table.

In Wren's suggestions for revision about 1660, he would have the offertory of the Bread and Wine made between *Sanctus* and the prayer of humble access. (*Fragmentary Illustrations of the History of the Book of Common Prayer*, edited by Wm. Jacobson, John Murray, 1874, p. 80.) I do not know of any precedent for this liturgical moment.

line 12. In the Caroline books for *accept our oblations* read *accept our alms*. Wren again anticipates the change in 1662.

line 16. Here the Bishop takes up the service in place of the priest at the north end of the altar. How the Parish priest kneels behind the Bishop addressing the people is not clear. It may not be of place but only indicating a subordinate position. (See *N.E.D.*)

- line 26. These spaces most likely represent intervals in the recitation of the confession, during which the voice of priest and people was silent. They are represented by capital letters in the Book annexed and some continue in editions of the Book of Common Prayer to this day.
- line 31. There is again the expression *behind the Bishop*, but here it seems more distinctly to indicate place than on line 18.
- p. 177, line 1. The bishop as the rubric directs pronounces the absolution. This is a variant on Andrewes. (see p. 71, line 21.)
- line 12. See notes upon Andrewes. (p. 71, line 30.)
- line 16. Here is a direction to stand facing the holy Table about the midst of it : from which it follows that the celebrant must have faced eastwards with his back to the people. Wren was accused by the House of Commons of "Consecrating the Bread and wine, at the West side of the Communion Table, with his back towards the people and bowing to or before the same." (*Articles or charge exhibited in Parliament against Matthew Wren, Munday, 5 of July, 1641*. Third Article.) In his answer to the House of Commons Wren admitted that he had done this (Chr. and S. Wren, *Parentalia*, London, 1750. p. 104) but denied that he elevated the Sacrament. He also broke the bread during the prayer of consecration for which there is no order in the prayer book before 1662.
- line 27. See above, note upon p. 72 in Andrewes. The case of a second consecration of the species of bread does not seem to be considered either by Andrewes or Wren.
- p. 178, line 7. Note the expression *corporal* for the linen cloth that covers the consecrated Elements. The word is used for the same ornament in the Scottish Prayer Book of 1637. Wren was one of the three English bishops who had much to do with the preparation of the Scottish book. (Clarendon, *History of the Rebellion*, etc., Book II. at the beginning.) See also *The Petition and Articles exhibited in Parliament against Pocklington*, London, 1641, p. 2. "He hath caused two clothes to be made, which He calls *Corporals*, and these he useth to lay over the Bread in the Sacrament ; and each of these hath five Crosses on it, one at each corner, and one in the middle." Haywood was accused of much the same. "All <both kinds in the eucharist> are covered with a fine linnen cloth ; which cloth hath the corners laid in the figure of a crosse." (*The Petition . . . against Doctor Heywood*, London. 1641, p. 7.) That is, the figure of a cross is inlaid in the corners.
- line 18. This prayer is mainly based upon Andrewes (p. 72.) but an addition beginning *O holy blessed*, etc., is on line 24, and there are interpolations after.
- p. 179, line 11. This supplies a defect in the rubric before 1662, by which the consecrated bread and wine could be taken away out of the church and put to other than sacramental purposes.
- line 15. Those of us who are past middle age can remember the practice of the church-wardens at the end of the service, standing at the church door with basons, instead of making a collection from pew to pew. Those at Abbey Dore who had communicated (see p. 175, line 2.) and offered had already given what they intended that day ; there is no direction as in Andrewes (p. 71, line 6) for the expulsion of the non-communicants.
- line 22. Note that evensong here omits the address, general confession, and absolution, and begins at once with the Lord's Prayer. Wren notes (*Fragmentary Illustrations . . . of the Book of Common*

Prayer, ed. W. Jacobson, London, John Murray, 1874, p. 55.) speaking of the Exhortation and Confession: "Secondly, it <exhortation or confession?> hath now been much disused and laid aside, especially in Cathedral Churches (which should be the Pattern to other Churches, as a Mother to her Daughters) and in the King's Chapels, and in Colleges."

- p. 182, line 21. There are two lessons, and *Magnificat* (to be said standing) but no *Nunc dimittis* even after the return to the church. (p. 188, line 10.)
- line 25. The second lesson was not to be read if there were a burial to follow immediately. (p. 188, line 8.)
- line 28. Note the prayer towards the East; again at line 9 of p. 186.
- p. 187, line 33. Is the altar the space surrounding the holy table, upon which the act is laid? (J. Wickham Legg and W. H. St. John Hope, *Inventories of Christchurch, Canterbury*, Westminster, Constable, 1902, p. 251.)
- p. 188, line 13. Note again the forbidding of prayer and psalm after the sermon; also its place in the evening service, before the Creed.
- line 25. The rubric ordering a godfather or godmother at Confirmation is to be enforced.
- p. 189, line 1. This donation was ratified by a private act of parliament passed a year or two after the Restoration, *An Act for the endowment of several Churches by the Lord Viscount Scudamore*, Anno 13 and 14 Charles II. (M. Gibson, *l.c.* p. 44.)

XIX. LEEDS.

- p. 192. This church or chapel was "restored" in the middle of the nineteenth century, not without a protest from the late Mr. J. T. Micklethwaite. (*Ecclesiologist*, 1868, vol. xxix. pp. 263, and 313.)
- The form and order is based upon Langley; but the blessings of the several pieces of furniture have been taken over from Andrewes while his blessings of the churchyard have been much curtailed.
- p. 193. The benediction and prayer are taken from Langley, p. 2.
- p. 194. These benedictions are from Andrewes' form (see p. 59.)
- p. 195, line 10. The concluding prayers of Andrewes on p. 60 are omitted.
- line 28. This prayer is to be found in Langley, p. 3, with modifications.
- p. 196, line 5. The Bishop takes the whole of the celebration, not following the practice of Andrewes and Wren, who only intervene for the consecration of the Eucharist.
- line 10. This is the collect at Langley (p. 4.) broken into two.
- line 34. The two first lines follow the post communion at Langley (p. 5, line 6) but after follows the form in Andrewes (p. 72, line 15) but not exactly, after line 3, on p. 197.
- p. 197, line 19. This is a recension of the latter part of Andrewes' prayer on p. 75, beginning about line 35.
- p. 198. These benedictions are shortened forms of Andrewes on p. 78.

XX. CREWE.

- p. 199. Sir Randolph Crewe, the restorer of his branch of the Crewe family, was born in 1558 most probably at Nantwich; he was appointed Lord Chief Justice in the last years of King James I. but he was dismissed

from his office in 1626, under King Charles I. and died in 1646, aged 82.

This form and order stands almost by itself. It is certainly curious.

"On the north side of the hall is the domestic chapel, the architecture of which is of a plainer cast. The fittings up are of a dark varnished oak. A gallery on the east† side is appropriated to the family; and opposite to this is a large painting of the Last Supper. In the altar window are two subjects in ancient stained glass: the Annunciation, and the offering of Isaac."

(George Ormerod, *History . . . of Chester*, London, 1882, edited by Thomas Helsby, vol. iii. p. 312.)

Unfortunately the editor of Ormerod has to add that the chapel was destroyed by fire in 1866; but the new building was consecrated, he adds, by the Archbishop of York.

It must be left to the ecclesiastical lawyer to determine why the minister of the consecration was not the Bishop of Chester.

- p. 201. This arrangement of the psalms is not altogether easy to explain. If we take the columns under pss. 93 and 109 as representing the verses of these two pss. we meet with the difficulty that ps. 93 has only 6 verses in all, while the first number of the column is 9. If, however, we assume an error in one cypher, that ps. 94 is meant, not ps. 93, then the matter is not so hard to understand: for vv. 9-18 of ps. 94 are full of warnings, (*But if these thy judgements will not deter them*) not so severe as those of ps. 109 which threaten punishments of the gravest kind in case of neglect of the admonitions of ps. 94.
- p. 202. The two paragraphs, from line 7 to line 29, are indeed full of conceits. The first (line 8) is like that of Edmonton. (p. 31, line 24.)

XXI. MELTHAM.

- p. 204. Few things seem more unlikely to have happened than the consecration of a new church by a bishop during the usurpation. Yet the church or chapel at Meltham was consecrated on St. Bartholomew's day, 1651, in honour of St. Bartholomew, and by the Bishop of an Irish diocese who had fled for his life before the rebels. Dangerous as the use of any Church of England forms may have been, the use of them continued in places, and more frequently than has been supposed. Thomas Lathbury (*History of the Book of Common Prayer*, Oxford, Parker, 1858, p. 310 and notes) gives a number of instances in which the bishops ordained as well as performed other duties according to the Book of Common Prayer. In one case a bishop was consecrated, Dr. Lake, who afterwards became Bishop of Chichester. Some, however, doubt this statement of Lathbury's.

At Appleby in 1653 was also founded a kind of religious community with a Mother and twelve sisters. (*Miscellany Accounts of the Diocese of Carlisle* + . . . by William Nicolson, late Bishop of Carlisle, published by the Cumberland Antiq. and Arch. Society 1877, p. 37, and edited by R. S. Ferguson.) It was in existence in 1703.

Of the building of churches there is the well known instance of Staunton Harold in Leicestershire; round the chancel of which runs this inscription: "Sir Robert Shirley, Baronet, Founder of this church, Anno Domini MDCLIII. on whose soul God have mercy." (John Nichols, *History . . . of Leicester*, London, John Nichols, 1804, vol. iii. part ii. p. 720.) I have no evidence that this church

was consecrated during the usurpation. Still so remarkable a thing as the consecration of a church in the middle of the Great Rebellion may well demand some further notice.

There appears to have resided at this time, in great poverty, in the West Riding of Yorkshire, a bishop of Elphin in the province of Connaught, Dr. Henry Tilson. Only scanty records of his life have been found; but such as they are they have been collected by the Rev. F. R. Raines, in his edition of the *Journal of Nicholas Assheton* published by the Chetham Society, 1848 (vol. xiv. p. 96 *note*) and they are of sufficient interest to be here reprinted.

Henry Tilson, born in the parish of Halifax in 1575, was entered a student of Balliol College, Oxford, in 1593, became B.A. in 1596, M.A. in 1599, and elected Fellow of University College. In October 1615, he succeeded Mr. Richard Kenyon, who had become Rector of Stockport, in the Vicarage of Rochdale. He resided here for some years, and on the 4th day of June 1620 was married by licence, at Milnrow, to Grace, daughter of— Chadwick, probably a branch of the Chadwicks of Healey.

* * * * *

His children baptized at Rochdale were, Dorothy Tilson baptized July 1st, 1621; Henry, baptized March 14th, 1623-4; Margaret, baptized May 7th, 1626; John, baptized November 16th, 1628; Nathan, baptized January 30th, 1630-1; and Thomas, baptized May 15th, 1636.

He became chaplain to Thomas, the great Earl of Strafford, about 1630, and accompanied him to Ireland when appointed Lord Lieutenant <Lord Deputy in 1632.>

* * * * *

To this distinguished nobleman he was indebted for his unhappy promotion. He became Dean of Christ Church in Dublin, Pro-Vice Chancellor of the University there, and lastly was consecrated Bishop of Elphin on the 23d September 1639. On the 3d April, 1635, (and not in "November," according to Whitaker's "*Hist. of Whalley*, p. 443, <thus, read 428>) whilst residing in Castle street, Dublin, he resigned the Vicarage of Rochdale, and in the letters of resignation, he styles himself "Henry Tilson, clerk, M.A. Dean of the Cathedral Church of the Holy and Undivided Trinity in Dublin."

His prosperity was of short duration. The miserable Irish Rebellion broke out with awful fury, and on 16th August 1645 his palace was attacked and pillaged, his library burnt, his goods destroyed, and what added to the Bishop's troubles more than all, his son, Captain Henry Tilson, the parliamentary governor of Elphin, joined with Sir Charles Coote in urging on the rebels. The Bishop fled from the scene of devastation to England, and found an asylum through the liberality of Sir William Wentworth of Wentworth Woodhouse, and Sir William Savile, the relatives of the Earl of Strafford, at Soothill Hall, in the parish of Dewsbury. Here he performed all the functions of his apostolic office, and it is somewhat remarkable that he privately ordained in "the Bishop's Parlour" at Soothill, candidates for holy orders during the suspension of episcopacy. I have seen his letters of priest's orders to one of his successors in the vicarage of Rochdale, for by this persecuted prelate, Henry Pigot of Lincoln College, Oxford, was ordained presbyter, according to the rites of the Anglican Church, on Thursday the 27th September 1654 at Soothill. His lordship's

circumstances were poor and precarious, and he eked out his scanty income by officiating at a small chapel at Comberworth for several years, and even when more than a septuagenarian, travelling weekly upwards of twelve miles to perform the duty for less than £16. a year. The bishop was buried in Dewsbury Church on the 2d April 1655 in his eightieth year, where a mean monument with his lordship's arms, and what has been designed for an effigy, still remains.

There may be some that would blame Dr. Tilson for performing Episcopal acts in a diocese not his own. Setting aside the precedent of St. Anselm mentioned above (*Introduction*, p. xxxv) and the necessitous state of the Church of England, the following facts may be considered.

Dr. John Williams, Archbishop of York, died in Wales, on March 25, 1650. The first record that we have of Dr. Tilson ordaining clerks is in the following October, shortly after the September Ember days, as the following extract sets forth. The see of York must have been void some six months before Dr. Tilson proceeded to raise Christian Binns to the priesthood; this clergyman was designed to be the minister of the chapel of Meltham. The author now to be quoted does not seem to be quite at home in dealing with church matters, but it may be best to let him tell his story in his own words:

He <Christian Binns> had been ordained a deacon, but does not seem to have taken a church <thus>: perhaps the very unsettled state of the national church contributed to make him undecided in his course. He had applied for ordination to Dr. Tilson, Bishop of Elphin, who then resided at Suthill Hall, near Dewsbury, from whom many clergymen of the West-Riding sought ordination; "but it had been delayed in consequence of his having to take the oath of the King's supremacy," respecting which he appears to have had scruples. He, however, on the 3rd of October, 1650, was ordained a Presbyter <thus> by the Bishop of Elphin, at Emley Church, and was the following year appointed to the incumbency of Meltham Chapel [Church] <This word Church is inserted in square brackets by Mr. Morehouse>, which had been recently erected, and which was consecrated on 24th August, 1651, by the same bishop. (Henry James Morehouse, *The history and topography of the Parish of Kirkburton*, Huddersfield, 1861, p. 127.)

A letter of the bishop's is extant written on April 2, 1651, and it has been printed in full in Dr. T. D. Whitaker's *History . . . of Whalley*. (Blackburn, 1801, p. 428.) One or two extracts from the letter follow as they throw some light on the bishop's character and his behaviour in times of adversity.

But you shall knowe that I am not altogether idle, for I pray (after the Directorie of the Church of England) and preach everie Sunday at a place in the mountaines called Cumberworth, 2 myles beyond Emley, (where I have by the way Lawrence my Gaius or hoste.) It was proffered me by a gentleman, Mr. Wentworth, of Bretton, whom I never sawe savinge once before he sent unto me.) And because it come /as all my Ecclesiastical livings and preferments have done) without my seeking and suite, and because it is a lay donative and in his power to give or detain, and the in gag was past in that parish: I tooke it to be pointed out for me by God, as a little Zoar to preserve my life, and did accept it, though it will not reach to 40 marke per ann.

The form of consecration used by Dr. Tilson follows very closely the second of Barlow's forms, that of Fulmer (p. 8.) I have not found this second form of Barlow's adopted in any other case.

XXII. JUXON.

This form and order follows Andrewes very closely.

- p. 211, line 35. The final prayers of Andrewes (p. 70) are omitted.
- p. 213, line 14. This represents the usual practice of the seventeenth century. "The holy Table or Altar" is spoken of, here and on line 27, and 38, p. 214, line 39, and p. 215, line 21.
- line 37. *Prostratis* can only mean here a deep obeisance; cf. p. 214, line 14. Sancroft translates *corpus suum prostravit ad humum sive terram* on p. 142, line 27 (Mersham Hatch) as *Then prostrating his Body to the ground.* (St. John's College, Cambridge, L. 16, p. 103.)
- p. 214, line 16. The prayer is from Andrewes, p. 70, line 40.
- line 29. The second chaplain collects the alms from the communicants only, just as in Andrewes, p. 71, line 7. There is no mention of setting the bread and wine on the holy table or altar as there is at Abbey Dore (p. 175, line 17.)
- p. 215, line 1. Again no observance is made of the rubric directing the bishop, if present, to say the absolution.
- line 11. Only just before the prayer of consecration does the bishop approach the altar, washing his hands before beginning the prayer as with Andrewes (p. 71, line 31) and Abbey Dore (p. 177, line 12.)
- p. 216. This form though based upon Andrewes (p. 72) yet in detail follows Abbey Dore (p. 182) more closely than Andrewes.

XXIII. COSIN'S FIRST ORDER.

- p. 218. Sir Thomas Fanshawe, Knight of the Bath and first Viscount Fanshawe of Dromore, was born in 1596, and died in 1665. He was a zealous loyalist and created a Knight of the Bath at the coronation of King Charles I. He was disabled from sitting in Parliament, and his property sequestered in 1643, or earlier, and he was "practically ruined." (*Dict. Nat. Biogr. sub voce* Sir Thomas Fanshawe.)

The date of the consecration of this chapel is somewhat uncertain; but it must have been between December 2, 1660, when Cosin was consecrated bishop, and September 5, 1661, when Sir Thomas Fanshawe was created Viscount Fanshawe of Dromore; as in the consecration form he is addressed as Sir Thomas Fanshawe and is not called my Lord.

Ware, and it may be presumed Ware Park, are in the diocese of London; and thus it becomes a question how Dr. Cosin, Bishop of Durham, came to hallow a chapel in another bishop's diocese. The consecrations before the Great Rebellion, if executed by a stranger bishop, carefully exhibit a commission from the bishop of the diocese empowering the stranger bishop to consecrate; or, if an archbishop consecrate, it is during the vacancy of the see in his province. Nothing is said in the document printed above of a commission from the Bishop of London, and I do not find one entered in Sheldon's Register who was Bishop of London at the time of the consecration. (See Introduction above, p. xxxiv.)

- p. 219. The selections from the 122 psalm and the prayer are based upon Andrewes, greatly shortened. (p. 54.)

- p. 220. The prayers for the blessing of each piece of the furniture are also based upon Andrewes. (p. 59.)
- p. 221, line 31. This also is Andrewes (p. 61), much shortened.
- p. 222, line 8. Here Andrewes' (p. 64) long form has been distilled into eleven lines.
line 25. This offering of the act on the altar does not appear in Andrewes; and by this act the chapel itself was offered as the Latin implies. It is offered by the bishop kneeling.
- p. 223, line 3. This prayer is to be found in Andrewes. (p. 72, line 15.)

XXIV. COSIN'S SECOND FORM.

- p. 224. The chapel at Auckland had "been totally pulled down by Sir Arthur Haselrigg" who acquired Auckland Castle during the usurpation. Cosin claims to have spent £6000 in rebuilding the new chapel and £1000 in furnishing it. An inventory of the ornaments given by him to the chapel at Auckland and the minster at Durham has been printed in Cosin's *Correspondence*. (Surtees Society, vol. lv. 1872, part ii. pp. 169 and 171.)
- line 18. The anthem *Holy Lord God Almighty* is to be found among the anthems used in the King's Chapel. It is as follows:
8. Holy Lord God Almighty, ii. which was, and is, and is to come. ii. 11. Thou art worthy O Lord our God ii to receive glory, honour, and power; ii for thou hast created all things: ii and for thy wills sake they are and were created. ii.
(James Clifford, *The Divine Services and Anthems*, Sec. ed. London N. Brooke, 1664. p. 79. Anthem LXXXVIII.) The words are from Revel. iv. 8. 11. and the music is attributed to Mr. Parsons and Adrian Batten.
- p. 226, line 11. A still verse, which is met with in this form more than once, most likely means a quiet solo on the organ: though verse is more often used to describe a solo with the voice than with an instrument.
We may note that though the Bishop and his clerks went first into Chapel, yet the organist went with them as a favour.
- line 12. The words of the Anthem are these:
1. O how amiable are thy dwellings, ii thou Lord of Hosts. ii
2. My soul has a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God. ii
13. O Lord God of Hosts; blessed is the man that putteth his trust in thee, ii Amen. ii
(James Clifford, *op. cit.* p. 86. Anthem No. XCIX.) The words are from Ps. lxxxiv. 1. 2. 13. the music by Mr. Weelks.
- p. 227. Here Cosin has converted Andrewes' long prayer (p. 55.) into a purpose for which it is more suited, viz. an exhortation; and thus it continues, following Andrewes, until p. 57, line 17 when Cosin (p. 228, line 30) directs that the prayer proper shall begin. The idea of an address at this place has been taken over in 1712 and 1715.
- p. 229, line 39. This is a consecration anthem, taken out of the 6th Chapter of the second book of the Chronicles. The music is ascribed to Thomas Tallis.

Hear the voice and prayer of thy servants, ii that they make before thee this day; that thine ears may be open towards this House night and day, ii ever towards this place: ii of which thou hast said,

My name shall be there. ii And when thou hearest, have mercy on them. ii That thine ears ii. Amen.

(James Clifford, *op. cit.* p. 148. Anthem CLIX.)

p. 230, line 1. Though this is a private chapel yet it is to be provided with a font : but the place of marriage is not named. Andrewes has plainly inspired most of the prayers. Those at lines 13, 24, and 32 are, however, new, and their source is not evident.

p. 231. In the prayers on this page Cosin seems to be in no way indebted to Andrewes.

p. 232, line 36. This anthem is as follows :

Verse

1. I will magnifie thee, O Lord, ii for thou hast set me up, ii and not made my foes to triumph over me. ii

Chorus

To triumph over me.

Verse

2. O Lord, my God, ii I cryed unto thee, ii and thou hast healed me. ii

3. Thou, Lord hast brought my soul out of hell : thou hast kept my life from them that goe down ii to the pit.

Chorus

4. Sing praise ii unto the Lord, O ye saints of his : and give thanks to him for a remembrance of his holiness.

Verse

5. For his wrath endureth but the twinkling of an eye, ii and in his pleasure is life : heaviness may endure for a night, but joy ii cometh in the morning.

Chorus

13. Therefore shall every good man sing of thy praise without ceasing : ii O my God, I will give thanks unto thee for ever, Amen.

(James Clifford, *op. cit.* p. 358. Anthem No. CCCXXXIX.)

The words are from Ps. xxx. 1. 2. 3. 4. 13. and the music composed by Mr. Peter Stringer, Organist of Chester Cathedral.

p. 234, line 3. This anthem was designed to be sung at the charitable meeting of each county.

Psal. 133.

1. Behold how good and joyfull etc. (to the end of the psalm.) The musick was composed by Mr. Albertus Bryne, Organist of St. Paul's Cathedral. (James Clifford, *op. cit.* p. 45, Anthem xlv.)

The alternative is Ps. 134, the music by Adrian Batten.

line 12. These two suffrages are good and well expressed.

line 22. This prayer comes in the place of, and is suggested by, that in Langley, p. 3, line 14.

line 41. This anthem is given above, from Risley, p. 136. See note to this on p. 352.

XXV. COSIN'S THIRD ORDER.

- p. 237. The manuscript at Durham has several variants from that in the British Museum which may lead to the opinion that the Durham text is later than that of the Museum. Some alterations look as if they must have been made upon a text like that of the Museum; for instance, the changes in the prayer said at the end of the Litany instead of the prayer of St. Chrysostom (p. 251) would hardly have been made if the Durham text had been before the corrector of the Museum text: and *Joshua* (p. 252) would not have been altered into *Jesus*; but it is not impossible that the latter would have been altered into the former.

Our President, the Bishop of Salisbury, considers that this form was discussed in Convocation, and the boldness with which it is declared to be "according to the use of the Church of England" strengthens the suggestion. (John Wordsworth, *On the Rite of Consecration of Churches*, Church Historical Society, S.P.C.K. 1899, p. 28.)

XXVI. DUBLIN BURIAL GROUND.

- p. 262, line 6. The psalm is in the Common prayer version.
line 39. The lesson is that in the *Irish Form of Consecration of Churches* 1666, ed. by Dr. W. Reeves, S.P.C.K. 1893, p. 16. omitting the two last verses.
- p. 263, line 26. This prayer is in the *Irish Form*, p. 16.

XXVII. LONDON HOUSE.

- p. 265. Before the great fire the bishops of London had a house on the north side of St. Paul's, of which a trace remains in the name of the passage London House Yard. A new house was built for the bishops in Aldersgate Street, and the form of the consecration of the chapel there is now given.

The date follows that in Henchman's Register, fo. 192.

- line 30. This is adapted from Andrewes' p. 58, line 10.
- p. 267, line 12. The first few lines of this prayer are as in Andrewes, p. 72, line 15: but after line 17, the prayer differs altogether from Andrewes.
- line 27. Sancroft repeats this note in St. John's College, Cambridge, MS. L. 16. on the flyleaf at the beginning of the MS. with a reference to "Laud's Register lost in the Great Rebellion."

XXVIII. EMMANUEL COLLEGE.

- p. 268. The intention of the founder of Emmanuel College was to establish a college for the cultivation of Puritan divinity; and the builders of the chapel, far from following the almost universal and ancient church custom of placing the long axis east and west, set it north and south. This was not the only break with custom, for disorders were reported in 1603 (Robert Willis and John Willis Clark, *Architectural History of the University of Cambridge*, Cambridge, 1886, vol. ii. p. 700., and in 1636 (Charles Henry Cooper, *Annals of Cambridge*, Cambridge, 1845, vol. iii. p. 283.) it is specially noticed that the chapel at Emmanuel "is not consecrate"; but this defect is shared

with Sidney Sussex and Corpus Christi. A special report was made to the Council. Laurence Chadderton, the Puritan Master, made answer that Emmanuel was consecrated by Faith and good Conscience. It would appear that two at least of these chapels remained without consecration until after the Restoration. With the coming of Sancroft as Master of Emmanuel it was determined to build a new chapel with the long axis east and west, but it was not until 1677 that the new building was consecrated by Dr. Peter Gunning, Bishop of Ely.

- p. 269, line 36. The version of the psalm follows Münster's translation, as above at Peterhouse. (p. 115.)
 line 41. Münster has *exurget* instead of *consistet*.
 p. 270, line 7. The psalm is not finished but ends before *Lift up your heads* and it has no *Gloria Patri*.
 p. 278, line 33. Note that the Bishop is to give the Absolution as the rubric directs.

XXIX. BROMLEY COLLEGE.

- p. 280. The Bishops of Rochester had a house at Bromley in Kent and this fact probably determined the trustees of Dr. Warner, Bishop of Rochester, to fix in this village the college built for the residence of "20 widows of loyal and orthodox clergymen." (Daniel Lysons, *Environs of London*, London, 1796, vol. iv. p. 320.) The foundation is thus described :

This noble foundation owes its origin to John Warner, who was Bishop of Rochester from the latter end of the reign of Charles I. till the beginning of the reign of Charles II., and not unlikely designed to commemorate the restoration of that monarch, together with the re-establishment of the ancient church. The institution was designed to provide for the honourable retirement of 20 clergymens' widows, of small incomes, to be elected out of any diocese, but a preference was always to be given to the widows belonging to the diocese of Rochester. By will, bearing date 1666, Dr. Warner empowered his executors, Sir Orlando Bridgman, Lord Chief Justice, Sir Philip Warwick, Knight, Dr. Thomas Pierce, and Dr. John Lee, to raise out of his personal estate a sum of money adequate to the erection of such a building ; and charged his manor of Swayton with the annual payment of 450*l.* namely, 50*l.* for the chaplain, and 20*l.* to each of the widows. (John Dunkin, *Outlines of the History and Antiquities of Bromley*, Bromley, 1815, p. 29. An abridgement of Edw. Hasted, *History . . . of Kent*, Canterbury, 1778, vol. i. p. 94, and it gives an elevation of the College.)

Later on it is stated ;

Service is performed regularly every day at 11 o'clock ; and on Sundays there are prayers and a sermon in the morning, and prayers in the afternoon.

- p. 281, line 1. This prayer seems indebted for some of its ideas to that in Andrewes (p. 61, line 22) or in Langley (p. 2, line 10.)
 line 39. In the seventeenth century instead of *Venite* they seemed to have liked to use a compilation from divers psalms in its place. It will be found in the forms for Nov. 5, May 29, January 30 and the old Accession form as well as in the morning service said before the Coronation of William and Mary. (*Three Coronation Orders*, H.B.S. 1900, p. 11.) *The Forms of Prayer to be used at Sea* show

some four of these composite psalms ; and in private devotion they were frequent in the eighteenth century. See George Stanhope's *Meditations and Prayers for sick persons*, at the end of his translation of Thomas Kempis' *De imitatione Christi*.

p. 283. In this long prayer there may be a reminiscence of that in Andrewes. (p. 55.)

p. 284, line 11. In this prayer the rules of liturgy are broken : for it is used in the place of a collect and therefore should follow the structure of a collect, much as Barlow did in his form (see pp. 4 and 23.) Further it is decidedly polemical ; eulogistic of the founder ; and suggestive of a sermon being preached to the inmates of the college.

p. 286, line 6. This prayer, though not precisely a model of liturgical writing, is yet very much better than the compositions on the pages before.

line 17. Here is an allusion to the daily service, spoken of above in the notes to p. 280.

APPENDIX I.

p. 289. Woodham-Walter is a small parish in the Hundred of Dengy, in the county of Essex. In the sixteenth century the Fitzwalters held the manor, and Thomas, Earl of Sussex, "re-edified" the parish church of St. Michael in 1562 (Thomas Wright, *History . . . of Essex*, London, Virtue, 1836, vol. ii. p. 657.) There appear to have been some remains of a more ancient building in the early nineteenth century.

Thomas Radclyffe Earl of Sussex seems to have deserved the compliments of *præpotens* and *nobilis* given him in the Certificate. A list of the offices in which he served Queen Mary and Queen Elizabeth is given by G. E. C. in his *Complete Peerage*, 1896, vol. vii. p. 336. His second wife was the foundress of Sidney Sussex College at Cambridge, the Puritanism of which rivalled that of Emmanuel.

Thomas Cole, the Archdeacon of Essex, died in 1571. He had become a doctor of divinity at Cambridge in 1564 having been made Archdeacon of Essex in 1560. He is said to have had "a tendency towards nonconformity" and to have "had a hand in the framing of the Genevan form of worship." (See *Dict. of Nat. Biog. sub voce* Th. Cole.) With such Puritan leanings in the Archdeacon and the Patron it is noteworthy that some form of consecration, even if not performed by the usual Minister, should have been used.

ST. ANNE'S BLACKFRIARS.

The parish church of St. Anne with the Blackfriars Church was pulled down by Sir Thomas Corden at the dissolution. But in Queen Mary's time he was forced to find a church for the parishioners and gave them for this purpose a lodging chamber above stairs. This having fallen down, a new church or chapel was built, and consecrated in the manner described in the text above. This and the addition made in 1617 were burnt down in the fire of London and the parish annexed to St. Andrew Wardrobe. (Ric. Newcourt, *Repertorium London, Motte*, 1708, vol. i. p. 279.)

APPENDIX III.

- p. 297, line 8. The Latin version in Tanner MS. 131. Bodleian Library fo. 40 has: "Tum solennia, juxta probatissimos ritus in antiquis Ecclesiæ monumentis sic exorsa sunt."

A little before the bishop says plainly that the church had been polluted: "post multum sanguinem bello grassante ab iisdem Sceleratis in sacrâ Æde effusum."

The Tanner MS. gives turned into Latin all that appears between line 10 and line 36, but the four prayers that follow remain in the original English.

The following portion of a letter of Dr. Hacket's may show what a distance he had travelled between 1641 and 1668. He speaks of the "Altar" and introduces into his cathedral church parafronts and suffronts. Compare his opinions in Appendix VII. p. 326.

Your Graces Church of Lichfield, vnder the care of your deuoted Suffragan, wants nothing (except the dispatch of the Organ, through the negligence of the vnderaker) but a few ornaments, which I doubt not to accompass. And for ornaments I haue had more sent to me, and vnsought, then I could haue expected. In vellet, purple and azure, fiftie pounds worth from the excellent Ladie Levison, to serue for a paraphront, a suffront, and carpet for the Altar. From my Ladie Bagot, most rich pieces of gold and silke, and exquisite imagery for two quishions, whose making vp being added from a deuout aged widow, and a poore one, Mrs. Hulkes, they are as beautifull as euer I saw. Add to these, the most curious piece that I haue seen, of purple vellet, flowry gold and silke, to be placed in the paraphront above the quishion. (Letter from Dr. Hacket to Dr. Sheldon, Dec. 12, 1668, Tanner MS. 44. fo. 66.)

- p. 300, line 26. Here, after a somewhat fuller account of the festivities in the bishop's house, Tanner MS. 131, fo. 41. b. adds:

The Baptistry, the holie Table, with all the plate, and Vtensils belonging to it, and the Pulpit, were new made, Erected, and consecrated four years agoe, by a pattern which I receiued from Bishop Wrenn deceased.

This addendum is most likely in the Bishop's own hand; which the preceding leaves do not appear to be.

APPENDIX IV.

- p. 301. In October 1635, the Dean of Windsor and Wolverhampton was Christopher Wren, the brother of Matthew Wren. Matthew Wren had been elected bishop of Hereford on December 5, 1634, and his brother succeeded him as Dean on March 31, 1635.

The text of Prynne is but ill printed. On p. 198 there is a misprint of rod. where ros. is plainly meant. In the note beginning *Defiled belike* there is an unintelligible word *have* the last but one of the note. And of the description of the procession with four priests in rich copes it seems hard to explain how "everyone of them had a Paper in his hand, which they termed a *Censer*." A Censer made of paper would be next door to a miracle. Prynne's transcriptions sometimes want exactness. What is described in one place as a canister for wafers appears in another as a candlestick for wafers. (*Canterburies Doome*, p. 123.)

"What Prescription can that Cathedrall Church at Wolverhampton in Staffordshire plead for her goodly costly new Altar, with the

Dedication thereof within these 2. or 3. yeares last past, in which Dedication, all the Romane rites were observed, as Censings, washings, bowings, Copes (though but borrowed from Lichfeild) chantings, abusing of Scripture (as Iohn 10. 22.) to prove dedication of Altars, and the like? or what custome can the Same Church plead, for erecting their new Altar, and throwing out of their ancient and painful [M. Lee in m.] Preacher?" (Henry Burton, *For God and the King*, 1636, p. 161.)

line 35. Calico. "A general name for cotton cloth of all kinds imported from the East" (*N.E.D.*), sometimes stained with gay and beautiful colours.

APPENDIX V.

p. 306, line 1. The Bishop of Ely who consecrated this plate is said by Sancroft to be Wren, in the Contents prefixed to *St. John's College*, Cambridge, MS. L. 16.

line 37. Formalities: the word here seems to mean robes or insignia of office or dignity. (*N.E.D.*)

p. 307, line 30. Cosin had provided a censer for his chapel at Peterhouse. (*Correspondence of John Cosin*, Surtees Soc. 1869, vol. lii. part i. p. 224.) But this consecration took place at Worcester, though done by the Bishop of Ely, most likely Matthew Wren.

p. 311, note 1. For this, turned into Latin, see Chr. and Stephen Wren, *Parentalia*, London, 1850, p. 156.

p. 312, line 27. It is not quite clear why the *Missale parvum pro sacerdotibus in Anglia itinerantibus* should be brought in here. The edition of 1623 has, it is true, forms of Benediction of divers ornaments from p. 145 to p. 152, but it does not contain the two collects which Prynne prints and considers likely that the Archbishop used. When a man is being tried for his life something more solid than likelihood must be offered. The two prayers, however, are to be found in the Roman Pontifical, second part, p. 359, but there is no evidence that Laud used them. He says (p. 314) that he used Andrewes' form, and borrowed nothing elsewhere.

p. 313, line 1. The two collects contain nothing very markedly superstitious. Prynne has left out the crosses which are to be found in the Pontifical. This is matter for remark as the crosses would have made the forms much more odious in the eye of the Puritan. Is it due to the absence of such crosses in the printer's case?

p. 314, p. 5. It is surprising that no one asked to see either the *Missale Parvum* or Andrewes' form. Andrewes has (p. 64) the prayer of King Solomon, as Laud says, and Mr. Boreman, Prynne's witness, testified to its use (p. 312, line 20.)

APPENDIX VII.

p. 326, § 2. The three bows seem to have been considered very important. See above, Introduction, p. lviii. They persisted in Queen Victoria's time on Twelfth day: when the two gentlemen ushers brought up the gold, frankincense, and myrrh to the altar of the Chapel Royal at the time of the offertory, they genuflected three times: at the door of the chapel, in the middle of the choir, and again at the altar.

§ 4. A travers appears to be a small space screened off with curtains, and often with a canopy over it. (See Albert Way, *Promptorium Parvulorum*, Camden Soc. 1865, p. 499, note 3.)

- § 6. The parafront probably means what was called in the middle ages the upper front and in modern times the dossal. It was urged that Religion, might have a Dialect proper to itself, as Paten, Chalice, Corporal, Albe, Parafront, Suffront, for the Hangings above and beneath the Table.

(John Hacket, *Scrinia Reserata*, in the Savoy, 1693. Part ii. p. 107.)

See also above, note to p. 297.

- p. 327, § 10. Imposition may here have the meaning of a literary exercise : what is now called an "academical" opinion.

Putting here seems to mean setting or assigning a value.

- §§ 11 and 12. It has been seen above (Introduction, p. lix.) that the rite then existing did not need the bread and wine to be set on the altar during service time. Therefore the use of a credence near the altar did give some ground of complaint to the Puritans.

- § 13. This would have some relation to the foregoing sections. Distant has the meaning of separate or apart. (*N.E.D.*)

- § 17. It would seem that if *Te Deum* had been turned into verse and sung thus, there would have been no such great objection.

Note the arrival of the definite article before *Te Deum*: earlier, there is none. But in many places (see § 16) sermon still appears without the definite article.

- § 18. The Latin Communion has survived in Oxford to this day, at the beginning of term. At Cambridge they had Latin prayers at Peterhouse, and probably later on at Emmanuel. See notes to p. 127.

- § 19. The Hymns of the Church are not metrical hymns, but *Te Deum*, *Magnificat*, and the like. English metrical hymns in the church services appear later.

- § 20. Was this as remembrance of the "bishopping" or confirmation of children which sometimes took place immediately after baptism?

- § 21. This taking down of galleries was repeated under the influence of the Cambridge Ecclesiological movement of 1840.

INDICES.

I. GENERAL INDEX.

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